

THE  
SECOND PART  
OF THE FRENCH  
ACADEMIE.

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Wherein, as it vv ere by a natu-  
rall historie of the body and soule of man,  
*the creation, matter, composition, forme, na-*  
*ture, profit and vse of all the parts of the frame of man*  
*are handled, with the naturall causes of all affections,*  
vertues and vices, and chiefly the nature, powers,  
workes and immortalitie of  
the soule.

By PETER DE LA PRIMAUDAIE Esquier, Lord  
of the same place and of Barre.

And translated out of the second Edition, which was  
reuiwed and augmented by the Author.



Londini; impensis GIOR. BISHOP.



THE  
SECOND PART  
OF THE  
ACADEMIE

...to be ... by a ...  
... of the body and soul of man ...

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# TO THE CHRISTIAN READER

Grace and Peace.



**S**ENECA the Philosopher reporteth (gentle Reader) that the looking glasse was first invented to this end, that man might use it as a meane to know himselfe the better by. Now besides that in a glasse we may attaine to some kinde of knowledge of our selues when wee take a view of our owne countenance, and of the lineaments and proportion of our bodies outwardly, Socrates applied the same to a further use for the instruction of

manners. For as Apuleius writeth of him, he earnestly perswaded his Auditors to looke often into a glasse, and to beholde themselves therein, to this intent, that he which thought himselfe beautifull and faire, might take occasion thereby to auoide all kinde of deformitie in manners and conuersation, whereby that beauty of his would be greatly blemished: and that who-soeuer perceiued by the glasse any defect of comelinesse in his countenance, might labour so much the more seriously by the help of vertue and inward graces of the minde to recompence the outward wants and imperfections of his body. In which respect this Booke may most fitly be resembled to a glasse, as that which affordeth vnto vs both these uses in far more excellent manner then can be performed by any looking glasse how rare and surpassing soeuer it be. For euen the best of that kind doth represent vnto our eyes onely so much of the surface of our owne bodies as is directly before it, but as for the hinder parts we take no view of them by a glasse, much lesse is it able to giue vs a sight of the internall members of our bodies, whereby we may attaine to any profitable knowledge of them. But if we take a diligent view of this booke, & with the eyes both of body & mind looke intently vpon the same, it will in most euident maner represent vnto vs not only the outward members of mans body both before and behind & on euery side, but euen the most hidden & inward parts thereof, which otherwise before life haue left the body cannot possibly be seene of any man. Here may you behold all the bones as it were the frame & timberworke of mans body, yea the very foundation vpon which all the residue of the building is laide. Heere may you see the exquisite frame & composition of the head, as it were the upper lodging of this house, the seuerall ventricles of the braine, as so many sundry chambers for the intertainement of the Animall spirits: the singuler workmanship of the eyes, as of the lights & windowes appertaining to this palace of mans body: the matter and source of the humors in the eyes, as it were the christall glasse set in the windowes, together with the eye-lids as casements to open & shut, so receiue in or keep out the light as need requireth:

besides

within the rebrewe as furniture in the house. And the vi-  
 olence of stormy weather. When the winds blowe as of high  
 water, breezes, waves, and waves, the inward senses so often as  
 any aduerſitie, velle, queth, or velle of euill, appreching to annoy this  
 goodly castle. The mouth is it not as the doore that receiveth in all kind  
 of precious viues for the reparation and maintenance of this great build-  
 ing, at occasion serueth? It is a wonder to thinke what excellent work-  
 manſhippe appeareth in the voyce and tongue of man, and what singuler  
 uses it hath very requisite for the perfection of this piece of worke. Now  
 if we shall descend and enter into the contemplation of the breast, as of  
 the middle storie of this building, and consider with what goodly house-  
 hold stuffe those roomes are adorned, who is able either with tongue to  
 utter, or with heart to conceive, the rare denises, the pretious Jewells,  
 the singular arte there to bee found? What an exceeding faire roomie is  
 the dining chamber of the heart, the receptacle of the will and affections,  
 the shoppe wherein the vitall spirites are wrought, and the forge from  
 whence is deriued that fire and heate which warmeth the whole house?  
 And last this fire should breake forth into such a flame as might bring  
 perill of burning in this goodly building, the chamber of the heart is  
 dayly and continually refreshed with mole blasts proceeding from the lungs  
 as fire aduance, and roomie that is built round about a great part therof. Here  
 also is to be seen the Artery which as a lively conduice carieth forth conti-  
 nually most chriſtiall streames of vitall spirites into every roomie & office of the  
 house. Betwixt the second story & the third is laid the Midriffe as a flore  
 that maketh a separatiō between the instrumētts of the vitall parts, being the  
 implemētts of that middle roomie, & the natural instrumētts of the neather sto-  
 ry which serue both for the upholding & maintenance of the whole building,  
 & also containeth in it matter for the creating of a new frame, which is to  
 stand after the former is coc to his full period. In this third story or partiō is  
 to be seen the stomach, which being as it were the kitchen of the body recei-  
 ueth at the doore of the mouth all such meats & drinke as are requisite for  
 the keeping of it in sufficient reparatiō & for the defense of it against two  
 mighty enemies Hunger & Thirst, who by continual underminig of the  
 same, labor to lay it with in the ground. And because nothing can be prepa-  
 red in the kitchen without heat, or the maintenance thereof besides the natu-  
 ral heat of the stomach, it is compassed on the left side with the liver, on the  
 left with the spleene, behind with the velle of the chine before with  
 the kal, above it hath the heart & midriffe, & within it are sundry vitall spi-  
 rits, from all which as fire so many several fires it receiveth heat for the bet-  
 ter dressing & cooking of that which is commited into it. Neither are the  
 doore & the window only sufficing to enter house, waiting to the perfecting

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of this beautifull building of mans body: as may appeare by the guts and other parts of baser service, without which it is not possible that this frame should long continue. Now besides the singular delight & pleasure, which this natural knowledge of our own bodies yeeldeth vnto our minds, the profic & commoditie that issueth here frō is great & manifold. For first in regard of our selues, if we were thoroughly acquainted with the Anatomy of our bodies, with the substance and situation, with the forme and qualities, with the uses & offices of euery part and member of the same, it is out of all questiō, that by the knowledge thereof, we might both preuent many diseases & infirmities, which through want thereof would seaze vpon vs, and being ouertaken with any, might recover our selues more speedily by a wise and skilfull cariage of our selues according to the same. Neither is it layd vpon euery one to haue so much skil as is requisite for him that maketh profession of that art towards all men, but onely so far forth as may serue for the preservation of his owne health, eyther in imploying the talent of his priuate knowledge, or in yeelding himselfe more readily vnto the wise direction of the skilful Physicion. Secondly as Salomon sendeth vs to the industrious nature of the Pismire to learne diligence and forecast in our calling, so the Apostle taketh occasion by the varietie of members in one body, to reprehend two sorts of people in the Church of Corinth, both such as were carried away with enuy towards their superiours, themselves being indued with meaner gifts, and those also who being furnished with more excellent ornaments of Gods spirit, were puffed vp with pride in themselves and with disdayne towards others of fewer graces. And this being the second vse that ariseth from this naturall knowledge of our bodies, offreth it selfe in most plentifull manner to be obserued by vs, in euery part and member of the same. What a notable lesson of good neighbourhood are we taught by the view & contemplatiō of mans face? For, as many severall members of different vses are so artificially knit & linked together in one face, that not one of them is any impediment or hindrance, vnto another in the execution of his office: so we are instructed thereby how to cary our selues towards our neighbours, euery one to containe himselfe within the limits of his severall calling, & not to inroch one vpon another as the maner of a great many is, that are not contented with their own estate. Again, in the second story of this frame when wee consider the lungs, which are the bellowes of the voyce, are placed so neere the heart that they compasse it rounde about, are not all men thereby admonished, that their speech is but the interpreter of the heart, & the messenger thereof: that the mouth must like a good seruant attend vpon the hart, & vtter nothing but that which it receiveth first frō the same: that no man ought to imitate the exāple of Hippolytus in Euripedes, who being admonished of his Nurse to remember his Oath,

Prou. 6. 6

1. Cor. 12.

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made her. this misshappen answere, *ἡ γλῶττα ὀμνῶσα, ἡ ὁμιλῶσα ἀνέμῳ*. The tongue hath sworne, but the mind is unsworne! As many hollow-hearted subiects of late daies behaued themselves towards her Maiesty, hauing receiued a dispensation so to do from Pope Gregoric the thirteenth, whose goodly posie was thus set down in certaine tokens sent to al such as were to be reconciled vnto him, *Fili mi da mihi cor & sufficit*. My son, giue me thy heart, and it suffice th, which is al one as if he had said sweare and forswear thy self if thou wilt. say thou art a good subiect. go to the church, do whatsoeuer is comanded thee, so thou let me haue thy heart, it skilleth not who haue thy tong, thy hands, & all the rest of thy body. Elihu being of another spirit, was better instructed in the knowledge of this neer coniunctiō, which naturally ought to be betweene the heart and the tongue: and therefore speaking to his friend Tob he telleth him, that his words should be in the vprightnes of his heart. Whereas they that follow not this course of nature, but violently draw their tongue to viter that which is far disagreeing from the meaning of the hart, are braded for the same by the kingly Prophet Dauid with this mark of insamy, that they are men of two harts, or of a double hart, which is monstrous in nature. The like instructiō to this we are taught in that the tongue is placed so neere vnder the braine, which is the seat of the mind & understanding part of man, as it were at the feet of her schoolmaster, so the intent it should not speake vnadvisedly & hand ouer head, as we vse to say, but with great deliberation, both in regard of the matter it self to be deliue- red by speech & also of the circumstances of time, place, and persons, which are not to be neglected. For looke how preposterous it is to set the cart before the horse, so is it for the tongue to run before the wit, & to viter it knoweth not wel what, hauing receiued no direction from the same. And therefore Sa- lomōn putting the name of heart for the mind and understanding part of man, saith, that a righteous mans heart meditateth or pondereth what it shal answer. & that the hart of the wise guideth his mouth prudent- ly. Neither is it slightly to be passed ouer, that euery one hauing two eies that serue for seeing, two eares for hearing, two nostrils for smelling, two feet for going, hath yet but one soft & fleshy tongue for sundry uses, & that tied fast with strings, & compassed about with gums, seeth, & lips, as with a double wall to teach men thereby, that the tongue being a very unruly member, had need to be bridleed & hemmed in on euery side, least it breake forth into a world of wickednes, & breed destruction to the whole body. Now if we look into the middle storie of this building, there we shall see that although the heart be the fountaine of life, & the root of al the vital spirits that are dis- persed into euery part and member of the body, yet it cannot want either the coole refreshing it hath from the lungs, or the veine-pipes proceeding from the liver, or the mooning strings it hath from the sinews, or the necessary de- fence

Iob 33. 3.

Psalme 12. 3.

Prou. 15. 28.  
and 16. 23.



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*fence of the ribbes and bones, which as strong bulwarks and rampires fence it in on every side. Even so fareth it with the great and mightie men of this world; who although in regarde of their power and authoritie over others, they seeme to haue their lines and limeliboodes at their becke and commaundement, yet they are so farre from being able of themselues to maintaine their honours and high places without the necessary aide of the inferiour sort, as that without them they should want wherewith to uphold their owne lines. But this appeareth yet more eident in the lower story of this frame, where the guttes and intrailles of the bodie as it were the sinke of an house haue their abiding. For although in regard of their vse they may seeme to be the basest and most abiect parts of the body, yet if we consider the necessitie of them, we shall see that a man may better spare a principall member of his body then the least gut that is in his belly. Even so fareth it with the politike body of a comon wealth, in which the base Artisan wil sooner be missed oftentimes then he that carieth a greater port, and is aduanced to a higher roome and office in the same. A third vse that may be made of this book as it were of a christal glasse worthy the looking into, is that singular delight & pleasure which may be reaped, by the view and consideration of the harmony betwene this terrestriall frame, & the celestially habitation of the heauens, when they are compared together. And as that famous sentence γινώσκεις σεαυτόν, Know thy selfe, is reported of many to haue descended from the heauens, so surely it wil be no small furtherance to a man whereby he may attaine to a better knowledge of himselfe, if he seriously obserue what a great agreement there is betwene him & the heauens, whereunto the very situation of his countenance list up towards heauen, doeth as it were lead him by the hand. First therefore if we consider the originall of them both, wee finde in holy Writ, that as God is saide to haue made the heauens in the beginning, so also it is there related, that not long after hee made man after his owne image and committed vnto him the souerainie over the earth and over all liuing and moving creatures vnder the cope of heauen. Neither can it bee truly said, that howsoeuer the Lord himselfe formed the first man, and breathed in his face the breath of life, yet since that first creation he hath not intermeddled at all with the continual propagation of mankind, but hath surrendered all his working power into the hands of nature, by whose powerfull operation the matter of mens bodies is brought to this glorious perfection, which we see it hath when it first appeareth in the world. For this is to speake after the manner of meeke naturall men, that haue not as yet learned the language of Canaan, as is plaine if we call to minde what the kingly Prophet saith vnto the Lord, that it was he that possessed his raimes, and that couered him in his mothers wombe. Which also is more manifestly taught by that holy man Iob, who*

Gen. 1. 1. 26.

Phil. 1. 11.

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**Job 10, 10, 11.** *confidently affirmeth, that it was the Lord who had powred him out as milke, and turned him to cruddes like cheefe: that he had clothed him with skinne and flesh, and ioyned him together with bones and sinewes. Wherefore as it was the eternall God, who first turned the body of the heauens into that roundnes, gathered the light into the bodies of the celestiall lamps, fixed the stars in the firmament, endued ech planet with his seuerall motion, and clothed the inferior world with this glorious circumference: so the same God at the first planted Adam as the roote of mankind, and euer since hath caused his whole race & enery seuerall person as so many branches to issue & grow out of his loynes. He turned the eyes into that roundnesse, he planted the eares as watch-towers in the upper part of the head, he placed the tongue, fastened the teeth, stretched out the sinewes: he watred the veines with blood, gave massines to the bones, and clothed the flesh with a fine skin as with a garment: he seuered the fingers & toes, caused the feete to walke, and the hands to gripe. Hee, and none but he giueth sight to the eies, hearing to the eares, taste to the tongue, smelling to the nostrilles, and feeling to the fingers. Who but he hath endued the lungs with breathing, the heart with the spirits of life, the stomack with concoction, the liuer with the making of blood, and womens breastes with the making of milke? Who hath fashioned the instruments of heareing in the head like to a hammer & an annule, the heart in the body like a piramide, & made the spleene in substance like a sponge? Who hath couered the head with hair for comelines, and boared the skin through with infinite pores for euacuation? In a word, who hath given beaultie to the whole body, & to ech member his seuerall operation? What father, what mother, what workman hath wrought these things, but the onely wise and immortall God? But to proceede, as the sunne, moone, and celestiall stars and planets haue a double motion, the one common with the whole body of the heauens, the other proper and peculiar according to the nature of enery seuerall starre: so haue the partes of mans body two motions, whereof the one dependeth of the motion of the whole body, and is therefore vniuersall, and the other is particular according to the infet nature and disposition of each seuerall member. And to descend to a more speciall comparison of one particular thing with another, how doth the diuerse operations of the animall spirite (whose seate is in the braine) concurre with the different workings of the sun in the firmament vpon the inferior bodies here below vpon the face of the earth? We see that through the selfe same reflexion of the sun-beames, the clay is hardened, & the wax made soft: that the light of the sun is comfortable to some eyes, whereas other become worse through the brightnes of the same, that it worketh otherwise vpon a thicke body then vpon a thin, vpon a hard then vpon a soft, vpon a plant then vpon a stone, vpon the earth then vpon the water. So the Animal spirit*

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spirit being distributed into sundrie parts & members of the body worketh diuersly in each of them according to the diuerse nature, composition, and temperament of euery one. For being imparted to the eyes by the optike sinewes it giveth sight : to the eares by certaine passages, it worketh hearing : to the tongue by small Nerves, it breedeth tasting : in a worde, being dispersed into the muscles and skinne by meanes of certaine sinowie shreedes concurring in manner of a net, it insuseth feeling throughout the whole body. And as it often falleth out that wee are deprived of the heate and light of the Sunne, when eyther some thicke cloude, or the bodie of the Moone, or some such thing is interposed and put betweene vs and the same : so wee quickly see and feele the want of the Animall spirite when any thicke clammye humour, or winde, or melancholike fumes, or any such impediment stoppe the passages and hinder the working thereof, as is to be seene in them that are taken with the palse, apoplexie, madness, nummesse, and such like. It is no lesse delectable then straunge to consider in how many things the Sunne as it were the heart of the heauens, agreeth with the heart of man, which may not vnfitly be called the sunne of the body. For as the Sunne being the chiefest of the Planets occupieth the middle place among those wandering starres, basing the rest as his garde both aboue and beneath him, so employ as neede requireth both for their owne safetie and the good of the inferiour worlde : so the heart being the chiefest member of the bodie, is seated in the middle storie of the same, having the other partes both aboue and beneath it and on euery side, employing them according to their senerall offices for the upholding and preservation of the whole frame. And as the Sunne is the store-house of that celestially heate, which together with a diuine and quickening spirite working in the bowelles of the earth maketh it a fruitfull Mother, and tender Nurse for the bringing forth and preservation of all things : so the heart is the hart from whence proceedeth all that inset and natue heate, which being conueyed with the vitall spirit into euery member of the body maketh them lively and powerfull to perfourme those dueties that are enioyned them. Concerning the motion of the heart, as it agreeth with the Sunne in this that they both haue a double motion, so in that the hart being the first that receiveth life and motion, is the Originall of all motion in the body, it resembleth the whole heauens, of which dependeth all naturall motions of inferiour bodies whatsoever. Againe, the two eyes in the head represent the two chiefe lights in the firmament. And as there are both simple stars in the heauens, namely the Sunne, Moone, Saturne, Iupiter, Mercurie with the rest, and also compound, as the Charles-maine, the Lion, both the beares and others : so in the bodie there are simple or similar partes, as the sinewes, bones, arteries, veines, &c. and compound partes,

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as the heart, liner, braine, stomacke, lungs and such like. Moreover, it is certaine, that the Planets, howsoeuer in regarde of their mouing to and fro they are saide to bee wandring starres, haue yet their certaine limites in the heauens, especially in the Zodiacke, in which as in their dwelling houses they exercise those naturall powers wherewithall they are endued, as the proper mansion of the sunne is in Leo, of the Moone in Cancer, of Saturne in Capricorne, of Iupiter in Sagittarius, and so of the rest. In like manner, although the body of man bee so framed, as that there is no one part but it is seruiceable vnto all, yet there are certaine seuerall places appointed as peculiar shoppes for each facultie to worke in especially, as the braine for the Animall spirite, the heart for the Vitall, and the liner for the Naturall: the gall is the receptacle for choller, the spleene for Melancholy, the sucking veines serue to purge the blood from the serous substance of it, and so of the other powers and parts of the body. To conclude this third use (for a day would not suffice to vtter all that might bee spoken in this matter) as the Sunne by reason of his Annuall progresse through the twelue signes maketh a sensible diuision of the yeere into foure partes, which haue their different seasons and qualities if they fall out according to the course of nature, and so likewise the Moone by her race quartereth the moneth according ly: euen so fareth it with the body of man in regarde of his whole age, which being considered from the beginning vnto the ending, agreeth very fitly to those seuerall seasons both for number and predominant qualities, if the threede of life bee not cutte off in the midway by the rasour of death. For the body of man in his first age, which is his childehoode, is moist and hot, and so is the former part of the yeere called the Spring, as also the first part of the moneth from the new moone to the ending of the first quarter. In the second part of mans age, which is his flourishing and youthfull time, the body of man is hott and dry such as are the qualities of the second part of the yeere or Summer season, and of that second part of the moneth, which is from the first quarter to the full Moone. Thirdly, the bodie of man in the third part of his age, commonly called Mans-age, is colde and moist according to the disposition of the third part of the yeere called Autumne, and of that season of the Moone, which is from the full to the last quarter. To conclude, in the fourth and last quarter of mans age called Olde-age, his body is colde and drie like to the Winter season, and to the fourth part of the Moneth, which is from the last quarter to the next new Moone. Now as these three former uses of the Anatomie of mans bodie serue for the commoditie and delight of man, so the fourth is the same that ought to be made, not onely of the body of man, but as Salomon teacheth vs, of all the creatures both in heauen and earth, and that is the glorie of God. For the Lord hauing

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set in his visible creatures eident markes of himselfe and of his eternitie, power, goodnesse, wisdom and providence, as the Apostle teacheth, what remaineth but that man for whose sake & service the Lord created all things, should thereby acknowledge his soueraigne Lord, and returne vnto him all glory, praise, and diuersifull obedience for the same. That we ought to make this vse of the Anatomieall consideration of our bodies, the kingly Prophet Dauid teacheth vs most diuinely by his owne example, when after a view taken of the admirable worke of God in fashioning him in his mothers wombe, he breaketh forth into this saying, I wil praise thee, for I am feare-fully and wonderfully made: maruellous are thy works, and my soule knoweth it wel. And surely vnles we tread in the steps of this worthy king & propound this as the scope of all our trauailes in serching out the senerall parts of our bodies, that God our Creatour and grations preseruer may bee praised, worshipped, & feared thereby, we shal neuer know our selues aright, and as we ought to doe, but rather soyne with the most part of men who not vsing their skill in this behalfe as a ladder to climbe vp by vnto God, sticke fast in the very matter and forme of their bodies, so that many of them become neere Naturalists and very Atheists. One especiall cause whereof, as I take it, is because they lay not the ground and foundation of their skill in the holy Scriptures, the fountaine of al sound knowledge, which teach vs, that it is the Lord that made vs and that formed vs from the womb, but follow after some small streames of this knowledge, euen such as are polluted with the inuentions of mans braine, placing the course of nature in the procreation of mankind (which is but an effect of Gods almightie working power) in the roome of God himselfe the supreme cause of al. In which respect they may not vnfitly be resembled to Moles that are alwaies plodding in the earth, or to swine that finding acorns vpon the ground, neuer looke vp to the tree from which they fall. They forget that mans eies are therefore set in the head, which is the vpper part of the body, rather then in his breast, belly, or feet, because he should be admonished therby to lift vp his mind vnto heauen and heauenly things: & therefore Plato saith, that mens eies were set in a body erected & looking vppward, that they might be as guides to lead the knowledge of God, vpon the sight of the celestially light, & notice taken of the heauenly motions. Otherwise, although a mans skill be neuer so great, although he knoweth the way of the stars, the wals of the world, the foundations of the earth, the top of the heauens, yet if he be ignorant of the creator & moderator of them al, it shal profit him nothing. But as no man is to look for grapes of thorns, or figs of thistles, so we must not thinke that Epicures & Atheists wil once either labor to know God or open their lips to praise him, when as yet they haue not learned to beleene that he is, much lesse that he is a rewarder of them that seeke him. And surely of al Satans delusions wrought by him

Rom. 1. 20.

Plalm. 139. 14

Isay 44. 2.

Hebr. 11.



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in the hearts of unbelievers, this monstrous error of Atheisme is most ougly, as that which is destitute of all shew of reason, whereby it might insinuate it selfe into the hart of man. For howsoeuer in regard of mans naturall corruption, hunger & thirst is not more incident vnto him the is error in religion and aberration in manners, yet for any man not to see and acknowledge by the dimme candle of nature, that God is, that his providence watcheth ouer all, that the soule of man is immortall, and that after this life there is a place of happinesse for the good and of torments for the wicked, is as I may terme it, a supernaturall error, or rather cleane against reason, religion, and nature & all. The trueneth whereof appeareth both by the common consent of all nations, who haue generally approued those points, as inuiolable principles & maximes in nature, and also by the iudgement of the sounder sort of Philosophers and Lawmakers amongst the Heathen, who knowing that all mens consciences did naturallly acknowledge not onely a being of a diuine power, but a subiection also thereunto, pretended that their lawes and superstitions came from some one or other of their supposed gods and goddesses: as Minos King of the Cretensians made the people beleene that hee had receyued his lawes of Iupiter, Lycurgus the Lacedemonian lawmaker of Apollos oracle, Numa Pompilius a Romane king of Ægeria the Nymph, and so the rest of others. And in trueneth, they that deny the diuine essence, what doe they but deny themselves, and the being of all things in the world besides? For as Aratus the heathen Poet teacheth, which is also confirmed vnto vs by the Apostle Paul, In God we liue, moue & haue our being: so that without him it is imposible we should haue any being one moment of an houre. And it is strange to consider how these reasonable beastes (for men I dare not call them) standing somuch upon reason & sense as they would seeme to do, cannot in reason conceiue that this great variety & exquisite order, which they behold & see in nature & natural things, must of necessity haue some superiour cause fro which they receiued both their first being, & their continual preservation in the same. When they looke vpo any excellent picture, they presently iudge, as the truth is, that it was wrought by some cunning painter: & euery curious building leadeth all men to the consideration of some exquisite master-builder that framed it. And shall not the view of the world, and the knowledge of so many admirable things therein as are subiect to all our senses, constrain vs to acknowledge a superiour cause and creator of them all? Doeth any ship sayle his right course without a Pilot? or is there any Citie well gouerned without a Magistrate? And shall any surmize, that the celestiaall lights could obserue their right motions without the direction of him that made them? or that the terrestriall globe of the earth could continue so well ordered by the course of nature, were it not that all things are upholden

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by him that created them all? But such is the blindness of these Epicurian beasts, that they will beleene nothing but that which they may see with their eyes, and take knowledge of by the light of their bodies. As though, if their eyes were plucked out of their head there could be no sun in the heauens, nor light in the world, because themselves were in darkness and could see nothing. How many things are there in nature which cannot be seene, and yet no man maketh any question of their being, no nor they themselves, who notwithstanding deny that there is any diuine nature, any immortall soule, Angell or spirit, because they are not visible and subiect to sight. Can any of them see the wind, looke vpon the voice of man, beholde the sweete harmony of musick? Nay, can they take a viewe of the beastes in their bodies, or of the braines in their heads? Are they therefore without heart and brainelesse? Surely it seemeth they are cleane voyd of braine, wit, and common sense, that maye all their beliefe so fast to the sight of their bodily eies. And yet were it so that they would not most wilfully contradiet the euidence of their owne harts, they should there behold with the eies of their mind as it were in a christall glasse that which may bee knowne of God. Nay the holy Ghost proceedeth further, and telleth vs, that euen our bodily eies may and doe after a sort looke vpon the eternall power and Godhead, which are seene by the creation of the worlde, being viewed in the workes thereof. And because it may so fall out by the iust iudgement of God, that these beetle-eyed Atheists may aswell be deprived of their bodily eyes, as they want the sight of their minds, the creator and Lord of the whole world hath set such markes of his Deitie in his workes that such as haue only the direction of nature may euen with their eyes closed vp, touch and handle him if they will, but grope after him, in whom we all liue, moue, and haue our being. What should I presse them with the certaine testimony of their owne harts and consciences, which will they, will they, draw them to a fearefull acknowledgement of the mighty power of God, whensoever eyther by his terrible voice of thunder he shaketh their hearts, or by some irreconerable disaster, or a messenger of death, he summoneth them to appeare before his tribunall seate and throne of iustice. But there needeth no other prooffe to conuince them then the word of their owne mouths. For doe not their horrible oathes whereby they blaspheme the Majesty of God, & as much as both loathen and hate him in pieces, beare witness against themselves that the Lord whom they disdain thus in monstrous manner hath a being, notwithstanding otherwise they deny the same? And if no reason will sinke into their braines, yet, we think, the might of Gods iudgements, which haue from time to time seased extraordinarily vpon these Atheists that haue sprung vp in the world, should cause them more seriously to consider of their miserable estate.

Rom. 1. 19.

Psal. 10.

Act. 17. 22.

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**Protagoras.** It is reported of Protagoras, who was one of the first of that stamp, that being banished from Athens, & his Books publicly burnt, he was drowned in the sea as he sailed into Sicilia. **Diagoras.** Diagoras was violently slaine by certain men who the Athenians had hired with mony for that purpose. **Epicurus.** Epicurus also, who placed his felicity in corporall pleasures, died miserably in a vessell of hot water, after that he had bin fourteene daies together extremely tormented with the stone in the bladder. **Lucianus.** Lucianus, surnamed by his own countrymen the Blasphemer, as he behaued himselfe most curiously in barking both against the gods of the Heathen, & against Christ Iesus the Saviour of the world, so his end was thereafter by being torne in peeces & deuoured of doggs. **Plinie Sen.** Plinie the elder denying the immortalitie of the soule of man and placing Nature a creature in steade of God the Creatour, whilest he was ouer-curious in searching out the cause of the burning of Aetna, was choaked with the smoke that issued from it. A iust punishment for him to end his life by smoke, who esteemed his soule to be no better then a little vapour. **Calsius.** Calsius being a professed Scholler of Epicurus, & **Brutus.** Brutus most brutishly railing upon the prouidence of God because his enterprises against Cæsar succeeded not to his desire, were both ouertaken with the reuenging hand of God, the one of them causing his seruant to be his Butcher, & the other embruing his hands in his owne blood. The like befell **Lucretius.** Lucretius a most notorious Atheist, who being deprived of the right vse of his senses, abused by him to the denying of God and of all religion, slew himself in the midst of his madnesse. **Pope Iohn 13.** Pope Iohn the 13. may worthily be enrolled in this band, as he that was not ashamed to put up a supplication to the diuell to send him good luck at dice: and one day in the midst of his iollity he tooke a cup of wine and dranke to the diuell. But by the iust iudgement of God he was stabbed in with a dagger by one who tooke him committing adultery with his wife, so that he died thereof within eight dayes after. **Pope Leo. 10.** Leo the tenth Pope of that name, who thought there was neither heauen nor hell after this life, and blasphemously saide that the Gospell of Christ was but a fable, was suddenly stricken dead with an extreame laughter, which he fell into by reaso of newes brought him of the slaughter and overthrow of certaine French men in Italie by his meanes. The French histories make mention of one **Frances Rabelais.** Frances Rabelais, who hauing sucked in this poison of Atheisme made a mock at al religion, as Lucretius his forerunner had done before him: but the self-same author & defender of true religion, that tooke from Lucretius al vse of reason, did so deprive this beast of all sense, that as he led a brutish life, so he died like a swine in the midst of his drunkennes, deriding those that spake vnto him of God & of his mercy. **Iodellus** likewise a French Poet, & a professed Atheist, as he gaue himself in his life time to write tragedies, so he made a right tragicall end.

For

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For hauing through gluttony & riot wasted his patrimony and wealth, he fell into such extreeme neede, that hee was miserably famished for want of sustenance. It would aske a long time to set downe the iudgements of God that haue iustly ouertake sundry others of this abominable crew: only I wil rehearse one history worthy our knowledge concerning this matter, mentioned by Enguerran in the second volume of his histories. In the raigne of Lewes the eleauenth, and upon the fift day of Iune 1464. there happened (saith he) a wonderfull accident in the palace at Paris, whilest there was a controuersie in pleading between the Bishop of Angiers and a rich citizen of that towne, whome the Bishop accused of notorious Atheisme, namely, that he had said in the hearing of many, that he belened not there was any God or diuell, either any heauen or hell. Now as the Bishops Advocate rehearsed these wordes the place wherin they were pleading trembled very sore, insomuch that with the shaking a stone fell downe from the toppe to the bottome, but hurt no body, albeit they were all taken with a great feare. Whereupon they went all presently out of the place vntill the next day when the matter was to be heard againe. And then also the said roome beganne to shake againe, so that one of the sommers of the chamber sprang out of the mortesse, and bowed downeward two feete, but fell not. Al that were present supposed they shuld haue died no other death, which caused them so violently to rush out, that for haste some left their hattes, some their cappes, some their slippers behind them, neither durst any plead any more there before it was thoroughly mended. Nowe albeit Enguerran speaketh nothing of the determination of that sute, yet forasmuch as nothing commeth to passe by hap-hazard (as they vse to speake) but all things are guided by the good providence of God, it is out of question, that the Lord would teach vs heereby, howe wee should detest and abhorre such execrable thoughtes and speeces, seeing the very dumbe creatures, as the stones, the timber, and the earth it selfe (which of it owne nature is vnmoueable) were so affected with the horror thereof, that they could not abide so much as to heare it spoken of without shaking. But here some will say vnto me, that this labor might well haue bin spared, considering that the sun-shine of the Gospel (which breaketh forth so cleerely in all quarters of the land) will quickly discry if any such ougly birde should once begin to peepe out of the shell within the nest of this Ilande. And if the Athenians beeing meere heathen men banished Protagoras out of their territories, and burnt his Bookes in a publike place, because in the beginning of one of them hee called the deity into question, we may not think but that in this land ouer-spread with the knowledge of God, this monstrous brood shalbe nipped in the head so soone as euer it shal dare to shew it self. Indeed a man would think that Atheisme should not once be dreamed

A citizen of  
Angiers.

which the Prophets foretold, That the earth should be full of the know-  
ledge of the Lord, as the waters that couer the sea: that all the childre  
of the Church should be taught of the Lord: so that one neighbor shal  
not teach another, saying Know the Lord for they shal all know me  
from the least of them to the greatest, saith the Lord. So a man would  
think that France, having bin for these thirtie yeeres & upwards almost  
continuallie scourged with civil warres, and that for the cause of religion,  
shoulde bee so farre from being stinied with the least spote of Atheisme,  
as that it might now at the length truelie say with the Prophet David, It is  
good for me that I was afflicted, for thereby haue I learned to keepe  
thy law. And yet both this our Author and some other of that nation, know-  
ing that this infection hath seized upon many of their country men, haue  
laboured by their writings to suppress the same. And surely it is greatly to  
be feared, that as their disguised attire couereth the bodies of many of our  
people & maketh them deformed, so this poison of Atheisme hath passed the  
narrow seas & is landed in the hearts of no small number, so that their de-  
struction both of body and soule. Neither is this the feare of some few with  
out any ground, but of a great many wise and godly Christians, who seeing  
the generall prophaneesse of mens times almost euery where, both publicly  
crie out against the present infection, & primarily bewaile the future evils  
that necessarily follow the same. And albeit peradventure there bee none  
amongst vs, that are so farre gone in Atheisme as Lignerolea a French  
Courtier of late dayes was, who is said to haue made open profession therof,  
yet if the tree may be iudged by the fruites, & the outward effects of mens  
times do shew the inward affections of their hearts, he that hath but halfe an  
eye may see, that there are a great many amongst us of these foolish men of  
whom Dauid speaketh, Who say in their hearts that there is no God. In  
the forefront of which company, the students of Machiauels principles and  
practicers of his precepts may worthily be ranged. This bad fellow whose  
works are no lesse accounted of among his followers, then were Apollos O-  
racles among the Heathen, nay then the sacred Scriptures are among sound  
Christians, blubred not to belch out these horrible blasphemies against pure  
religion, & so against God the Author thereof, namely. That the religion  
of the heathen made them stoute & courageous, whereas Christian reli-  
gion maketh the professors therof base-minded, timorous, and fit to  
become a pray to euery one: that since men fell from the religion of  
the Heathen, they became to corrupt that they would belecue neither  
God nor the Diuell, that Moses to possessed the land of Iudea, as the  
Gothes did by strong hand vsurp part of the Romaine Empire. These  
& such like positions are spread out by this bel-bound sometimes against true  
religion.



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religion, other whiles against the religion and Church of Rome, sometimes also taxing the religion of the heathen, of falsehoods, and coynage: so that in trueth he would haue all religion to be of like accompt with his disciples, except it bee so farre forth as the pretence and shew of religion may serue to set forward and effect their wicked pollicies. And for this cause hee setteth downe this rule for euery Prince and Magistrate to frame his religion by, namely, that hee should pretend to be very religious and deuout, although it bee but in hypocrysie. And to this he addeth a second precept no lesse impious, that a Prince should with tooth and nayle maintaine false miracles and vnttruths in religion, so long as his people may thereby bee kept in greater obedience. Now what fruits we are to expect from the students of this profession, let all men iudge that haue any sparkes of pure religion glowing in their hearts. Vnto these may bee added, such as treade in the steppes of Lamech, who deuided the iudgement of God vpon Caine: such as walke in the waies of Ismael, who mocked Isaac in regard of the promise: and such as those irreligious persons were of whom Peter speaketh, who in iesting-wise asked what was become of the promise of Christ his comming to iudgement. That there are such amongst vs, euen in these times wherein wee liue, let the testimonie which one of that crew gaue lately of himselfe when the heavy hand of God by sickenesse summoned him to giue an accompt of his desolate life. He being one day admonished of his friends to leaue his bad course of life, which otherwise would bring him to vtter destruction, scoffingly returned them this answer: Tush (quoth hee) what is hee better that dyeth in his bed then hee that endeth his life at Tiburne? And being further urged to doubt the losse of his soule in hell fire for euer although hee feared not death in this world, hee replied, Hell? What talke you of Hell to mee? I know if I once come there, I shall haue the company of better then my selfe: I shall also meete with some knaues in that place, and so long as I shall not sit there alone, my care is the lesse. But you are madde folkes (quoth hee) for if I feared the Iudges of the Bench no more then I dread the iudgements of God, I would before I slept diue into one karles bagges or other, and make merry with the shelles I found in them so long as they would last. The voyce of a meere Atheist, and so afterwarde hee pronounced of himselfe when he was checked in conscience by the mightie hand of G O D. And yet this fellow in his life time and in the midst of his greatest ruffe, had the Presse at commaundement to publish his lascinuous Pamphlets, whereby hee infected the hearts of many yong Gentlemen and others with his poisonful platforms of loue, & diuelliſhed discourses of fancies just so that their mindes were no lesse possessed with the toys of his irreligioue

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*Religious braine, then their chambers and studies were pestered with his lewde and wanton bookes. And if the rest of his crew may be permitted so easily as hee did without controlment to instill their venomous inuentions into the minds of our English youth by meanes of printing, what other thing can we looke for, but that the whole land should speedily bee ouerflown with the deadly waters of all impieties, when as the flood-gates of Atheisme are thus set wide open? Are they not already grown to this boldnesse, that they dare to gird at the greatesst personages of all estates and callings vnder the fables of sauage beasts, not sparing the very dead that lie in their graues? that the holy Apostles, the blessed virgin Mary, the glorious kingdome of Heauen it selfe must be brought in as it were vpon a stage to play their severall parts, according as the humor of euery irreligious head shall dispose of them? And whereas godly learned men, and some that haue spoken of their owne experience, haue in their bookes that are allowed by authoritie, teamed Stage-plays and Theaters, The schoole of abuse, the schoole of baudery, the nest of the diuell and sinke of all sinne, the chaire of pestilence, the pompe of the diuell, the soueraigne place of Satan, yet this commendation of them hath lately passed the Presse, that they are rare exercises of verue. It were too long to set downe the Catalogue of those lewde and lasciuious bookes, which haue mustered themselves of late yeeres in Pauls Churchyard, as chosen souldiers ready to fight vnder the diuels banner: of which it may bee truly said, that they preuaile no lesse (if not more) to the upholding of Atheisme in this light of the Gospell, then the Legend of Lies, Huon of Burdeaux, King Arthur, with the rest of that rabble, were of force to maintaine Popery in the dayes of ignorance. Wherefore my humble sute is to all such as may by vertue of their authority stay the violent course of Atheisme daily spred abroad by these pernicious Pamphlets, that they would lay to their helping hand for the speedy redresse thereof. And as for those that reape the gaine of iniquitie by the sale of such infectious stuffe, oh what a sweete smelling sacrifice should they offer vnto the Lord, if they would gather all such hurtfull Bookes together, and cause them to passe through the fire in the midst of that yeard, wher now they are so commonly sold. Heereby it would come to passe, that the land being purged of so great contagion, as droppeth out of the penes of such goddlesse braines, the Lord would withdraw his heavy hand, which now many waies presseth vs fore, the preaching of the Gospell would preuaile mightily, as it did in Ephesus after the like sacrifice, and young Gentlemen and others would employ good houres, vpon better studies: which the Lord grant for his mercies sake. AMEN.*

AR. 19. 19. 10.

THE

# The speciall and principall matters handled in this second tome of the French Academy, as it is diuided into feuerall dayes worke, and distinguished by Chapters.

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- 21 Of the creation of woman. Chap. 2.
- 28 Of the simple or similarie partes of the body, namely, the bones, ligaments, gristles, sinowes, pannicles, cords or filaments, vaines arteries and flesh. Chap. 3.
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# THE FORESPEACH OF THE INTERSPEA-

kers in this Academy, wherein is handled  
the cause of their future discourses touching  
the naturall historie of man.

The names of the discoursers.

*ASER*, which signifieth Felicitie, *AMANA*, Truth,  
*ARAM*, Excellencie, *ACHITO B*, Brother of goodnesse.



*SER*, My companions, I greatly bewaile the miserie of our age, wherein so many Epicures and Atheists liue, as are daily discovered amongst vs in all estates & callings. True it is, that the disagreement in matters of Religion amongst them that beare the name of Christians is very great, & causeth much trouble in the Church: neuerthelesse, I doubt not but that agreement might soone be made, if the word of god only might be the iudge of true & false religion. For all that feare God, and are carefull to doe nothing contrary to their duety, that account the holy scriptures to be the true doctrine of the spirit of God, and are assuredly perswaded, that there is another life after this, and a iudge before whome they must appeare, they, I say, are not so hardly induced to peace and concord, but that a man may hope well of them. But they that feare nothing, that call all things into question, that esteeme al religion to be opinions onely tormenting mens braines: they likewise that stiffly resist euen the truth it selfe, whereof their owne consciences conuince them, labouring as much as lyeth in them to extinguish not onely the light of God within them, but that also which they learne in his word, such monsters, I say, will trouble all Christendome more then the contentions about religion, vnles the goodnes of God provide some conuenient remedy for the same. For they must be taught to belecue one God, one Iesus Christ, the immortality of the soule, the resurrection of the body, a second euermlasting life full of ioy and happinesse for good & iust men, but full of grieve and paine for the wicked and vnjust: generally, they must be taught to belecue whatsoeuer we learne in the holy scriptures concerning the creation and end of euery nature. These things being

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spirituall

Matth. 15. 14.  
Iohn 9. 39.

spirituall and heavenly cannot be seene nor comprehended without a celestially and supernaturall light, nor without spirituall eyes, ioyned with the vertue and power of the spirit of God, who onely is able to clarifie our eyes and to giue them sight. For albeit God gaue spirituall eyes to man, when he endued him with a reasonable and vnderstanding soule, yet they are euen blind through sinne, if they alwayes haue not God that great and euerlasting Sunne to illuminate them with his diuine light: as the eyes of the body remaine in darknesse, when bodily light is taken from thē. Hereupon they are called blind in the holy scripture, that haue not the true knowledge of God by the light of his word. For although they that are most ignorant haue some little knowledge and sence of the diuinitie by that small remnant of naturall light, which man receiued at his first creation, neuerthelesse because this sparkle is so small in regard of that darknesse, which filleth the minde of man, it is not sufficient to leade them to God, and to the right way of saluation. Therefore they soone goe astray and wander hither and thither, and for the most part followe superstition in place of religion, and lies in stead of trueth: because it is an easie matter for the deuill to disguise his inuentions vnder a false shew of piety, that they may not discerne betweene trueth and falsehood, betweene that which God liketh and which he disliketh. For seeing the sparke of naturall light in mans vnderstanding is so small, there needeth no great troubling of the spirit, neither any great impediments to be cast in his way to confound and amaze him, and to take away, or vterly to ouerturne his iudgement, whereby to make him as vnable to iudge of the truth, as a blind man is to iudge of colours. But they are in far worse case that voluntarily seporate themselves from all truth, both naturall and supernaturall. For they easily beleue that, which the Epicures long since taught against the immortalitie of soules, and against the prouidence of God towards men: insomuch that they hold this for most certaine, that the soule perisheth as the body doth, and that there is no God that intermedleth in the gouernment of humane affaires, but that they are guided eyther by fortune or by prudence, or by the folly of men, according as matters fall out.

I quake to thinke that such monsters are to be found amongst them that beare the name of Christians, and haue in former times receiued the markes and seales of Christianitie in the Church of Iesus Christ. But my quaking is doubled, when I consider, that many of them that professe learning and humane philosophie, and that are thought to haue most skilfull sharpe and subtile wits, are not onely infected with this execrable Atheisme, but professe it, open a schoole therof, and know



## The forespeach.

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know how to poyson many with it. For as there was neuer yet opinion, error or heresie so strange or monstrous in the world that hath not alwayes found men ynowe to receiue it, so long as there were Authors & masters to set it abroach, so these professours of Atheisme are neuer without great store of disciples: because after this maner God punisheth the curiosity, ingratitude, and peruerseness of men, the contempt of his word and hatred of the trueth, which is commonly in them, as also the pleasure they take in vanitie and lies. Therefore God by his iust iudgement giueth them ouer into a reprobate sence, so that they cannot but alwayes reiect the trueth, and imbrace error and lying, as he often threatneth them by the mouth of his Prophets and Apostles. Examples hereof we see dayly in such as thinke themselves the wisest men, who haue this in their cogitation (if they dare not speake it openly) that it belongeth not to men of wit to beleue in God and his word, but to such as are simple and foolish: not to these great and noble spirits that flie above the clouds, who in trueth know more then they should, to bring them to that place of weeping and gnashing of teeth.

Esay 29. 14.  
2. tim. 3. 13.  
2. thes. 2. 10.  
11. 12.

We are to liue (my companions) amongst such kind of men, and I suppose that ye, as well as my selfe, haue heard some of them speake: especially since of late times the seruice of Princes hath longer retayned vs neere vnto them, then we were wont in our yong yeeres when the study of good letters did wholly possesse vs. Therefore we ought to be very desirous to fortifie our selues dayly with strong and powerfull reasons against whatsoeuer wee may heare vttered by these scornors of all pietie: not for feare that wee shall at any time bee deceived by them (for I am most assured of the graces and gifts, which we haue receiued from God) but that we may haue abundantly wherewith to resist the vaine and weake arguments of these deceiuers, when wee light among them, especially in the company of ignorant folks, whom they may easily draw to their side if we should bee silent. Besides, although we should not be able to confound them by reason of their obstinacy, yet we shall at the last giue them occasion to thinke more seriously of their error. I know well what small accompt they make of the testimonies of holy scriptures, and how they esteeme of them but as of fables and dreames made by some doters and idle persons: for so they call the Patriarks, Prophets, and Apostles. As for the writings of Philosophers, they will beleue *Epicurus*, *Pliny*, *Lucretius*, *Lucian*, and others of their sect, who deny all diuinitie, and the immortality of soules. But they will giue no credite to any thing that we fetch from the sayings of *Pthagoras*, and *Socrates*, and from the writings of *Plato*.

A 2

*Aristotle*,

*Aristotle, Cicero, Plutarch,* and an infinite number of other excellent Philosophers of all nations, who haue all taught that there is a diuine providence and iustice, and that the soule is immortall. What shall we say then? where shall we seeke for arguments which they will vouchsafe to heare? I haue heard them say sometimes, that they would giue credite to naturall Philosophy in those things wherein the causes are proued by their effects. Now if wee take this course to prooue vnto them a godhead, his providence, his future iudgement, and the immortallitie of the soule, which way soeuer we turne our selues, eyther vppward or downward, on the right hand or on the left, we shall finde testimonies euery where, which they may not in any wise reiect. For we haue nature, the necessitie of causes, proportion and similitude, the life, decency and dignity of man, the goodnesse of God, the vilitie that commeth by mankind proceeding from the bounty of God, all which with one common consent, and as it were with one voyce doe teach & cry, that there is one God creator & gouernor of the whole world, and that the soule of man cannot be mortall. Hereof it is, that the holy Ghost doth often propound vnto vs in holy scriptures this whole visible world as a great booke of nature, and of true naturall diuinitie, all the creatures as preachers and generall witnesses of God their creator, of his workes and of his glory. Neuerthelesse there are but few that haue such eyes as are requisite for the reading of this booke, or fit eares to heare the voyce, and to vnderstand the sermons of these naturall preachers, no not amongst them that are most skilful and best studied in the searching out of nature, & haue greatest knowledge of naturall things, of liberall arts, and of all humane philosophy. For there are as many, yea moe, to whom in this respect the selfe same thing is befallen, which long since befell to the first and greatest philosophers, vnto whom Saint *Paul* obiekteth this by way of reproch, that when they knew God by the workes of the creation of the world (wherein he maketh his power, his eternall and inuisible Godhead, as it were visible vnto vs) they did not glorifie him as God, but withheld the trueth in vnrighteousnesse. And yet it will not be a hard matter for vs (God being our helper) to make it manifest, by the consideration, not onely of the whole frame, but of the least creature therein, especially of the body and soule of man (who is a little world) and of the creation, nature, dignitie and excellency of both his parts, how not onely the simplest and most ignorant may and ought to learne to know God & his providence ouer euery nature, and so to honor and to glorifie him, as hee hath bound them thereunto; but also how the wisest ought to direct all their skill and knowledge which they haue in naturall philosophy,

Rom. i. 18,  
19. &c.

to this selfe same end. As for those that make open profession of Atheisme, and refuse the testimonies, which God in his word setteth downe vnto vs, of himselfe, of his providence, and of all things belonging to the saluation and soueraigne good of men, they shal haue yet, will they nill they, ynough probable reasons to proue all these things, so that we may easily conuince and prooue vnto them by these testimonies, which euery one of them carieth about in himselfe, both the immortalitie of the soule, as also the religion of God and of his providence. For these three things are so linked together, that in no wise they cannot, neither ought to be seperated: so that he which admitteth the one, must of necessity approue the others, and if he doubt of the one, he reiecteth all.

As therefore (my companions) some yeeres past after our returne from warre, wee tooke occasion vpon the corruption that then was in all the estates of Fraunce, and the forlorne manners which raigned in euery one, to meete together and to discourse in our Academy of the institution in good manners, and of the meanes to liue well and happily, to the end that in renewing the memory of our former studies we might begin to direct our life to that principall end, which the Philosophers appoint thereof, namely vertuous actions: So I think that euen now we haue an other good occasion to read in this great booke of nature, and to bring one to another whatsoever wee haue learned concerning the nature of man. For first we haue leaue in regard of our Princes seruice, to recreate our selues for a while in our owne houses. Againe, the selfesame place where wee met so sily, and wherein wee began our former discourses of Philosophy, doth invite vs to proceed in them. Moreover, we doubt not of the combat, which is prepared for vs when we shall visit our neighbours and friends, amongst whom many professe themselves better Philosophers then good Christians. We know also into what straights we haue bene brought in our masters courts: and let vs not hope that the perill will be lesse when their seruice shall recall vs neere vnto them. Wherefore we shall doe well to arme our selues now with all the reasons and testimonies which we haue in nature against that Epicurean doctrine, whose only drift is, by denying the immortalitie of the soule to turne men from all religion and feare of God. For thus doing, we shall not onely greatly profit our selues, but them also, who being in danger to be seduced by such deceiuers shall heare vs now and then reason with them: who feeling themselves conuincied by naturall reasons wherein they supposed to haue greatest strength, will not be so bold to vomit their poison before others, but shall be constrained to digest it by themselves to their

Matth. 24.

owne confuſion and overthrow. I deſire therefore (my companions) to know how you ſtand affected towards this my intent and purpoſe.

*A M A N A.* If euer there were age, wherein thoſe ſignes of the end of the world, which the ſpirit of God hath foretold vs, haue beene ſcene, it is this, wherein they are ſo apparant, that there is no one body, if he be not deprived of all diſcourſe of reaſon, who doth not acknowledge them very euidently. For we are fallen into thoſe times wherein ſtore of falſe prophets are ariſen, & haue ſeduced many, wherein all iniquity is increaſed, and charitie altogether frozen. Which thing hath diſcouered not only many falſe religions, but alſo Atheiſme, which is farre worſe. For without doubt they that are altogether voyd of religion, are farther off frō true religion thē they that follow one that is falſe. And yet there are as many, yea moe at this day that doe openly ſhew themſelues to be Atheiſts & Epicures, then ther are of thoſe that are taken for good Chriſtians. If in outward ſhew they profeſſe religion, it is but to couer themſelues vnder the vale therof, to the end that men ſhould not take thē for ſuch as they are indeed, as alſo that they might keep company with the beſt. But in their harts, & amongſt their companions they mocke & laugh at al religion, at al feare of God & whatſoeuer els is taught vs by his word touching any other life thē this, wherein ioy is prepared for the good, and torments for the wicked. Now if there were nothing els to doe, but to conuince ſuch men of errour & lying, the matter were eaſie: for they cary all their witneſſes and their condemnation with them: but they are not ſo eaſily confounded. For a man is conuinced, when he is conſtrained to acknowledge in his conſcience that he hath no reaſon wherby he is able to withſtand & gainſay that truth, which is ſhewed vnto him, & which condemneth him. But if he be obſtinate, headſtrong, wickedly giuen, & froward, he wil neuer leaue kicking againſt the prick, but perſeuere in his headineſſe and obſtinacie, & in his maliciouſnes and peruerſenes. For whē reaſon faileth him, he armeth himſelfe with impudencie, like to a bold murderer, or to a ſhameleſſe harlot that will bluſh at nothing. Therefore *Chryſoſtome* ſaid not without reaſon, that heretiks may wel be conuinced, but not confounded. For they do but wipe their mouth, as *Solomon* ſpeaketh of an harlot, which preſently after boaſteth that ſhe is an honeſt woman. But howſoeuer wicked men ſtrive to blindfold their vnderſtanding, & to harden their hart againſt the iudgement of God, yet it is neuer propounded vnto them, but will they nill they, they feele themſelues pricked and preſſed with ſome ſence thereof. True it is, that it is not ſo with them as the childrē of God are touched, as they of whom it is written, that after they had heard the preaching of Saint

*Peter*

## The forespeach.

*Peter, they were pricked in their hearts, whereby they were led to true repentance, because they had bin touched to the quicke by the word.* But it is said of the reprobate and of them that are hardened, of which sort are all Atheists, that God hath giuen them a pricking spirite, by reason of their bitter heart, which causeth them alwaies to increase in bitterness, to fret and chafe against God, when they feeble themselves pressed by his word and by his iudgement.

Therefore I am of opinion (my companions) that for this cause, and for those reasons which *A S E R* recited vnto vs, we are now to call to memory all the testimonies that we can bring of God & of his providence, of his iudgement, and of the immortalitie of mens soules, by the consideration of the nature of man, and of his parts, the body and soule: expecting when sometime hereafter God shall giue vs grace to contemplate the selfe same things in every nature; and in all this great visible world. For no doubt but such kind of contemplation will furnish vs sufficiently with arguments to conuince all Epicures and Atheists, & to constraine them to acknowledge in their conscience a diuine iustice, and an eternall life. *The heauens* (saith the Prophet) *declare the glory of god, & the firmament sheweth the worke of his hands.* This his ornament, this firmament so cleare, and face of heauen so sumptuous to behold, is a thing full of greatnesse. Therin we may behold the Master builder thereof, clothed with the whole frame as with a garment, which is a sure testimonie of his power and vertue. He who cannot fal within the compas of mans grosse senses, maketh himselfe as it were visible in his terrible workes. This world is vnto vs a schoole, wherein the praise of God doth preach it selfe. It is a goodly large & rich shop, wherein this soueraigne and most excellent workman layeth open all his works, to this end, that he might be known by them. It is a temple, wherein there is no creature so little, but it is as it were a similitude and resemblance of the creator thereof, to shew and manifest him vnto vs. In a word, it is a Theatre, where the diuine essence, his iustice, his providence, his loue, his wisdom haue their working by a wonderfull vertue in every creature, euen from the highest heauen vnto the center of the earth. *Aske the beasts* (saith Iob) *and they shall teach thee, and the fowles of the heauen & they shall tel thee: or speake to the earth, & it shall shew thee, or the fishes of the sea, and they shall declare vnto thee. Who is ignorant of all these, but that the hand of the Lord hath made these?* But truly there shinieth in man more then in all other creatures, a beame of the diuinity, & a proportionable image & similitude of his nature, in that God hath framed him of an immortal soule, capable of vnderstanding, & of reason, to make him partaker of his eternal



## The forepeech.

**Mal. 3. 7. 4. 5.** glory and felicity. O Lord (saith the Psalmist) how maruailous is thy name in all the world! What is man that thou art mindfull of him? and the foules of man that thou visitest him? Thou hast made him a little lower then God, and crowned him with glorie and worship. Thou hast made him to haue dominion in the works of thine hands; thou hast put all things vnder his feete. But withall, as God hath more expressely created man after his owne image, then any other visible nature, and therefore more excellent then the heauens or the earth, or any thing contayned in them, so he hath singularly bound him to know and to honour him; in which thing he hath placed his soueraigne Good. But man being exalted by God to that honour, that he might attaine to so great felicitie, could not conceiue or acknowledge it: which is the cause that wee see so many, who following the corruption of mans nature, are not onely become like to brute beasts, but much more vnthankfull, yea farre more forgetfull & miserable then they are. The Ox knoweth his owner, and the Asse his masters crib, but man wil not know God his creator, of whom hee holdeth body, soule, and goods. What a horrible shame is it, that the Ox & the Asse, which are such dull beasts, should giue greater honor & obedience to man, of whom they receiue their food, then man doth to God, of whom he hath and dayly doth receiue so many benefits? Let vs make hast therefore (my companions) to go to the schoole of nature. For if we profit well therein, I doubt not but we shall easily come to the knowledge of the creator thereof, and of the chiefe end of our being.

**Psal. 32. 9.**  
**Isai. 1. 3.**

every creature  
hath his proper  
motion & dis-  
position.

**AR. AM.** All things created haue their proper motion, which they follow according to that loue that every one of them beareth to his natural disposition. For the heauens continue alwayes constant in their naturall motions. And as the fire and ayre naturally loue to be aboue, and therefore drawe thitherward without ceasing: so the water and earth loue to keepe below, so that they alwayes bend that wayes. So that none of the elements can find any stay or resting place vntill they be come to those places which God hath appointed for them. Plants cast their rootes downward, and their branches vpward, every one following therein his nature. For a plant being to receiue his nourishment from the earth by meanes of his rootes, which are vnto it in stead of mouthes and veines to suck and draw necessary sustenance for the preservation of it selfe, sendeth them alwayes into the ground, & disperseth them all about according as they can finde nourishment: but the stalke, stocke branches and boughs, which are to be nourished in the ayre, alwayes disperse themselves, draw and ascend vpward. Beasts hauing sense, doe much more shewe that liking which they haue to follow

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## The forespeach.

follow their natural inclination. For we see that by their proper apprehension and appetite, they are driven hither and thither to seeke and follow after that which they desire and loue, being agreeable to their nature: and to flie from that which they hate, as being contrary thereunto. Likewise men, who onely of all other mortall creatures were by creation made partakers of reason, haue their proper motion convenient to their nature. For being created to attaine to that soueraigne and eternall *Good*, which is set before them in the diuine essence, they haue receiued from that infinite goodnes power and vertue to wish for that *Good*, with a desire to apply and ioyne themselues thereunto. Wherefore all men are naturally pricked and driven forward with a loue and desire tending to that *Good*: as well because of that naturall agreement which they haue with the same *Idea of Good*, which is God (their soules being of a celestiall and immortall essence) as also because this *Good* is of that nature that it ought to be loued of euery nature, yea so much the more loued as there is greater measure of reason in the creature to know it. But this desire naturally ingrafted in euery mans hart, which prouoketh and keepeth men in a loue and liking of euery thing which they thinke meet to content and satisfie them, and which they seeke after in diuers things as their affections lead them, differeth much from that desire, which by heavenly grace is planted a new in those, whom God according to his good pleasure and alwaies iust will, hath chosen and elected to euermlasting happinesse, and pricked forward, guideth and leadeth them to that principall end for which they were created. For although the other sort of men, being heires of that corruption that hath ouerspread the whole nature of man by the meanes of the sin of the first father of all, bee driven forward in soule and spirit, yea many times not thinking thereof to their naturall desire of obtaining that *Good*: yet they seeke it as blind men that goe by groping, but cannot find it, because the darknes of error & ignorance, wherewith their understanding is overwhelmed, hindreth them from looking directly towards that *Good*, and causeth them to wander out of that onely way that could lead them vnto it. So that in stead of looking vnto God, and to celestiall and heavenly things, they stay themselues about earthly & corruptible things, vnto which the nearer they labor to approach, the farther off they are fro the end of their wilhes & desires. For this cause the blessed Apostle saith, *that the natural man perceiueth not the things of the spirit of God: for they are foolishnesse vnto him: neither can he know them, because they are spiritually discerned.* But they that are illuminated, and guided by heavenly and supernaturall light, and whose vnderstanding is framed by the spirit of God, to receiue

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1. Cor. 2. 14.

Isay. 64.4.

Psal. 16. 11.

it, know then how they are carried by their proper motion to the contemplation of the true Good; in the enioying whereof they shall once for euer be made partakers of a felicitie, which eye neuer saw, nor eare heard; neither came into mans heart: I meane, when by dissoluing the mortall tabernacle of this body, they shall bee clothed with glorious immortalitie, and shall see him face to face who is all in all: in whom they shall bee satisfied, according to the doctrine of the Prophet, *In thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for evermore.* This is that (my companions) which ought to whet vs on to direct our sight streight to that place whereat wee ought to leuill, namely to heauen, and not looke to any other thing then to God, who is the scope, which wee desire and shall one day attaine vnto. Now if wee can not see this white so farre off, and much lesse come vnto it without direction, G O D is come neare vnto vs in the person of his Sonne Iesus Christ, who being the brightnesse of his glory, hath left vs his word for a sure guide, besides so many testimonies of his providence and goodnesse ouer all creatures, that wee daily beholde him as it were

**How wee may see God,** visible in them. For the ruled motions of the heauens, the wonderfull workmanship of so many starry tents, the connexion, agreement, force, vertue and beauty of the Elements: the situation, firmnesse, and spreading of the earth amidst the waters, and so many sundry natures and creatures in this whole frame of the world: all these things I say, are so many interpreters to teach vs that God is the efficient cause of them, and that he is manifested in them and by them, as their finall cause. But the glasse wherein we may yet better behold him is man in whom shineth and is imprinted an image of the diuine essence, which is not found againe in any visible creature; & that is reason and vnderstanding, whereof by creation he was made partaker as well as the Angels. This is the chiefe and principall work of the creation, wherby God meant to giue such a being to his creatures & spiritual natures, to the end he might communicate his wisdom & goodnes with them, & thereby lead them to eternal felicitie. Wherefore if it be good for men to consider the works of God in his creatures, & in their nature created by him, and that for the reasons and ends declared by vs, it is better and more necessary that they should do the same thing in their owne person & nature, wherein ther are almost as many maruailous works of the almighty power of God as there are in y whole frame beside, and in all other creatures. Therefore that sentence which saith, *Know thy selfe,* was not without good reason so much praised and renowned amongst all the ancient Greeke and Latin Philosophers, as that which

is worthy to be taken for a heavenly oracle, & a sentence pronounced by the mouth of God. For whosoever shall know himselfe well, cannot faile to know God his creator, and to honour him as he ought, if he follow the chiefe end for which man was created, as well as the residue of the creatures. *Plato* in his *Phædrus*, and in the tenth booke of *Lawes*, searching and inquiring by the meanes of motion, what was the substance, nature and immortalitie of the soule, attained to the vnderstanding of the diuine essence. *Aristotle* also taking the same way in his 8 booke of naturall Philosophy, sheweth that he knew God vnder the name of the *first moouer*, who was perpetual and vnmoueable. But we may attaine to the knowledge of God & of our selues, a great deale better then al the Philosophers could, who were ignorant of the true beginning and end of things, if we be guided by the word, which is the light of the truth, and whereof al the humane philosophy of the wisest that were, is but a litle shadow. Now then, if vnder this heavenly guide wee feede our spirites with a doctrine that teacheth man to know himselfe well, wee beginne at that science which of all other is most necessary, profitable, and pleasant: I say necessary, as that which guideth and leadeth vs as it were by the hand to find out Gods profitable, because it bringeth a maruailous commoditie to this present life, both in regarde of bodily health, as also of ruling all our actions according to vertue; and pleasant, because a man may see therein as it were in a sacred temple all the images of the wonderfull workes of the world.

How Plato came to the knowledge of God.

**ACHITOBI** cannot but greatly commend those Philosophers that reprehended & condemned them, who spent all their time onely in the contemplation of heauen and earth, and of the nature of other creatures, and in the meane while descended not into themselves, to know themselves and their nature, but especially their soule. For what will it profite a man to take so great paines as to measure the whole world, and to compasse on euery side all the elementarie region, to knowe the things that are contained in them, and their nature, and yet in the meane time hee can not measure or knowe himselfe being but a little handfull of earth? For although the knowledge of the rest of the creatures that are in this great visible worlde, will greatly helpe to leade him to the knowledge of God the Creator, neuerthelesse he shall neuer be able to know him well, if withall he know not himselfe. Yea these two knowledges are so ioyned together, that it is a very hard matter to seuer them. For as a man can not know himselfe if he know not God, so he cannot know God wel, if in like sort he know not himselfe. So that I take this for most certain, that  
neither

The knowledge of God and of our selues ioyned together

neither Astronomy, Geometry, Geography, or Coſmographic, nor any other Mathematical ſciences ſo neceſſary for man, as that whereby he may learne to know himſelfe wel, & to meaſure himſelfe wel by the meaſure of his owne nature, that he may thereby know how to contain himſelfe within the limits thereof. As for Mathematicians, natural Philoſophers and Phiſicians, who beſtow their trauaile in the knowledge of nature and naturall things, & in the meane time forget God & themſelues, whereas they ought to learne both the one & the other, by that knowledge that God hath giuen them of his works, I ſay they are not worthy to be taken for naturall Philoſophers, Phiſitions or Mathematicians, but rather for blockheaded beaſts. In my opinion they beaue themſelues, as if a man ſhould bee alwaies occupied in looking vpon his houſe, and handling of his moueables and houſhold ſtaffe, and in the meane time did not put them to thoſe principall and ſpeciall vſes, for which they ough to ſerue, but were altogether forgetfull of himſelfe, of his wife, and of his children. Moreouer concerning Phiſitions, if their care to know their own ſoule, with the nature and parts thereof, be not more to miniſter that food and phiſicke which is neceſſary for it to liue wel and happily, and that for euer, then to know the nature of mens bodies that they may cure others, it may worthily be ſaid vnto them, *Phiſicio heale thy ſelfe*. For if he be worthily deſided that taketh in hand the cure of other men and cannot heale himſelfe, or at the leaſt hath no care to doe it, ſuerly that man is well worthy to be had in greater deriſion that is more carefull not only of his owne, but alſo of other mens bodies, then he is of his owne ſoule, whereby hee differeth from brute beaſts, and is made partaker of an immortall nature. Wherefore it is very requiſite, that all ſtudents in naturall philoſophy ſhould profit ſo wel in the ſtudy thereof, as to be able to turne it into true naturall diuinity, whereby they may learne to know God their creator, in that nature which he hath created to this end to make himſelfe ſeene and known therein to all men.

We haue therefore good cauſe (my companions) to beſtow all poſſible paines & trauaile, that we may proceede on in ſo neceſſary & profitable a knowledge. Wherefore we muſt lay before our eyes two booke which God hath giuen vnto vs to inſtruct vs by, and to lead vs to the knowledge of himſelfe, namely the booke of nature, and the booke of his word, which we muſt ioine both together, as alſo that doctrine, which is ſet forth vnto vs in them concerning the knowledge of our ſelues, eſpecially of the ſoule, which is the true man. For the firſt booke would ſtand vs in ſmall ſtead without the ſecond, as we ſee it daily by experience, yea every one of vs hath trial thereof in himſelfe. Therefore

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that teach vs  
to know God.



God of his great mercy hath added the ſecond booke vnto the firſt, to ſupply the want that is in our nature through ſin. For if man had not ſinned, this booke of nature would haue ſufficed to haue kept him alwayes in the knowledge, contemplation, and obedience of God his creator. For then he ſhould himſelfe haue carried the booke whole and perfect imprinted in his heart and mind: neyther ſhould his ſoule haue needed any teacher to know it ſelfe, but in it ſelfe it ſhould haue cleerely beheld and contemplated it ſelfe, ſo long as ſhe preſerued her firſt light and abroad in that harmony wherein God had created her. But now that ſhe is in the body, as it were ſome excellent picture of *Apelles* fallen into a ſinke of mire, couered and compaſſed about with thick miſts, and obſcure darkneſſe, it is very needfull that wee ſhould haue another new light, brought vnto vs from heauen, which is not natural as the firſt but ſupernatural. For this cauſe God hath farther giuen vs this ſecond booke, of which I ſpake euen now, by meanes whereof and by the vertue of his holy ſpirit, hee communicateth vnto vs as much celeftiall and heauenly light as is needfull for the knowledge of our ſelues and of his high Maieſtie. Being therefore guided by the ſpirit of God, whereby our ſpirit doth ſee and contemplate, let vs read in theſe two bookes, & diligently note in them the parts, and powers, force and vertue aſwell of the body as of the ſoule of man, eſpecially the immortality thereof: whereby we ſhall make the way eaſie, for vs to walke and ſport our minds hereafter in the large and goodly fields of the whole world, by diſcourſing of all natures containyed therein, if it ſhall pleaſe God to giue vs grace, as he hath giuen vs wills to performe it. True it is, that we haue now taken in hand a very long piece of worke, and not greatly neceſſary in reſpect of the principall cauſe of our meeting together, if we meant here to make an entire and perfect Anatomy of mans body. This dutie belongeth to Phyſicians, which we will not take vpon vs: but it ſhall ſuffice vs to open a gap to the conſideration, firſt of the matter whereof the body is made, and of the diuerſitie thereof: then of the forme which God hath giuen vnto it: and laſtly of the profite and uſe of them both. For through a little vnderſtanding and knowledge, which wee may haue of theſe things, if we conſider them as we ought, we ſhall haue great occaſion to maruaile at the worke of God in the frame of the body: yea wee ſhall ſee therein ſtore of teſtimonies of his almighty power, knowledge, wiſdome, goodneſſe and prouidence. But as for the ſoule, wee will labour to make her to behold herſelfe in the glaſſe of her wonderfull actions, ſo farre forth as ſhe is able to contemplate herſelfe, and to meaſure her greatneſſe by her owne compaſſe. Wherefore we will

The neceſſity  
of the word.

hette

heere make as it were an Anatomy of the soule, and of all her partes powers, vertues, & faculties, instructing our selues at large in the consideration of her nature, creation and immortalitie: and eschewing in all our discourses as much as we may, obscure words and phrased, subtil, curious and vnprofitable disputations, which the ancient Philosophers haue vsed in the searching out of such matters, we wil apply our selues to the greatest number of such as haue not haunted the schooles of Philosophie, that we may profit many, & instruct our selues i the truth by familiar speeches, so far forth as our weake iudgement is able to comprehend, being directed by the gift and grace of God, & made cōformable to his word, which is the true touchstone wherby al doctrine is to be examined. Moreouer we wil obserue in our discourses the same order which we kept in our Academical treatises: but only that I think it meetest for our present purpose, that euery one of vs after he hath discoursed of some point, should offer matter subiect to his companion to prosecute & speake of, as if he gaue him instructions concerning that thing which he propoundeth vnto him. And thus we will deale all foure of vs, euery one in his course, making one discourse round in the morning, and another in the afternoone: continuing vntill wee haue finished as it were a naturall historie of man, and of his parts, the bodie and soule. First therefore thou shalt instruct vs *A S E R*, in the creation of the first man, and in the matter where-  
of mans bodie is  
made.

*Par la priere Dieu m'ayde.*

**THE**

## THE FIRST DAYES

worke of the second part of  
the French Academy.

*Of the creation of the first man, and of the matter whereof the body  
of man is made. Chap. 1.*



*SER.* God only hath his being of himselfe, therefore he is eternall, without beginning and without end. But because hee would not bee alone, hee created the creatures, and by their creation gaue being to that which was nothing before. Therefore all natures tooke their being and essence, and do hold it of that first euermlasting essence. Thus also he answered to *Moser*, who asked of him what his

name was: *I will be that I will be: or, I am that I am.* Moreover he said, *The name of*  
*Thus shalt thou say to the children of Israel: I am hath sent me vnto you.* God.

Wee see heere what name hee giueth himselfe, whereby hee sheweth that he onely is, and hath an immutable essence and existence, which onely, to speake properly, a man may call a *Being*. Wherefore seeing God is the first essence, and that onely that hath being of it selfe, and from which all others proceede, as riuers from their spring and fountaine, we shall easily come vnto the Eternitie of God, if we know how to ascend thither by the degrees of the essences of all those creatures, which descended from his eternall and vnchangeable essence, by reason whereof he is called *Iehonah* by the Hebrewes.

If then we consider our selues, every one of vs shal know that he had a beginning, that he made not himselfe, neither came into the world but by the help of another. This consideration will leade every one to his father & mother that begat him: and being come so far, he wil passe on and ascend step by step to his ancestors, making the like iudgement of all his predecessors as of himselfe. For he wil by and by think, that they came into the world after the same maner that he did, and not otherwise, and that they were not the first men. Thus if a man ascend v p still from father to father, he must needs in the end come to some one father, that was the first father of all, of whom all others tooke their beginning, as hee that was the stocke of all mankind. This first father must either haue his being of one, or bee eternall, or come of

*Exod. 3. 14.*

*Steps to asce  
vp by to the  
knowledge of  
God.*

*come*

some eternall matter like to God, or bee God himselfe. Which because hee could not be, hee must needs haue some beginning, and be borne after another fashion then they were that descended of him. Now what father can wee say hee had but the Creator of the whole world? Being come to his first beginning we can moue no higher, but must stay there, and conclude, that this first builder of nature was without beginning, that hee is infinite and eternall, otherwise we shall neuer find place to stay at. Thus we see how the creature leadeth vs from essence to essence, proceeding from one to another, vntill it come to the first essence which is infinite and eternall, the spring and fountaine of all others, which we call *God*. But let vs speake of this creation of the first man.

After the almighty power of the Eternal had within nothing & of nothing made the onely matter of the world, & had seuered out of this *Chaos*, the ayre, the fire, the earth and the water, & enriched the whole with celestially lights, herbes, plantes, earthy, ayery, and watry liuing creatures, *Let vs* (said he) *make man in our owne image according to our likeness, and let them rule over the fish of the sea, & over the fowle of the heauen, and over the beasts, and over all the earth, & over every thing that creepeth and moueth on the earth.* Now we will note heere in the first place three things well worthy of consideration. First, that God did not barely command that man should be made & created, as he commanded for the other creatures: but he speaketh, as though some great king or prince should deliberate with his Counsell about the making of some great worke, declaring afterward himselfe why he tooke this way in the creation of man onely, and not in the creation of the other creatures likewise, when he saith, *According to our owne image and likeness*, which is the second thing we haue to note. For by these words he plainly declareth, that he mindeth to make a worke, the like whereof was not before, and to draw out an image more agreable to his nature & more worthy his Maiesty, then he had don before amongst all the workes of his hands. For although he had already adorned & replenished the whole heauens with goodly lights, yea al the elements and residue of the world with all sorts of creatures, yet there was not one creature vnder heauen which he had made capable of vnderstanding and reason, to know and glorifie God the creator of the whole world. And albeit the Angels being heavenly spirits had this vnderstanding and knowledge, yet he would haue man besides vpon earth, for whose sake chiefly he had created the world, to the end he might know & glorifie him together with his Angels. Therefore *Moses* addeth the third thing which we haue to consider in this deliberation of

man.

Gen. 1. 26.

Three things  
to be considered  
in the crea-  
tion of man.

## Of the creation of man.

17

mans creation, thereby the better to let vs know the excellency of this creature aboue the rest, when hee declareth, that God would create him, that he might rule ouer the rest of the liuing creatures, and ouer the whole earth, as if man should be his Lieutenant, and as it were a litle terrene god, vnder the great & soueraigne God that created him. But some man may aske with whom God maketh this deliberation? For he speaketh as though he would haue some helpers and companions in the making of this so excellent a work. The Prophet *Isaiah* answereth to this, saying, *Who was his counsellor? or who hath giuen to him first, and he shalbe recompensed?* For he had no other counsaile or help but of himselfe, and of his heauenly and eternall wisdome, as it is testified by *Salomon*. Therefore we must not thinke that he had the Angels for counsellors and helpers, either in the creation of man, or of any other creature whatsoeuer, as some haue presumed to imagine and to affirme. For that were to derogate too much from the nature and maiestie of God, and to take from him the title of Almighty, which agreeth to him only. For the creature cannot be a creator. And as there is but one onely God, so there is but one creator of all things. For the worke of the creation can agree to none but to God only. But *Moses* by this manner of speaking in the plurall number, meant to giue out some obscure knowledge of the trinitie of persons that is in the vnitie of God, and that vnion which they haue together in the worke of the creation, which is common to the Father, with the Sonne and the holy Ghost, as are all the other workes of God. For although there be distinction of persons in one and the same diuine essence, yet there is no diuision betweene them nor seperation. And as they are vnited together in one and the same essence, so likewise are they in all their works. For the Father doth nothing but by the Sonne, & that in the vertue of the holy spirit. Therefore the Prophet addeth immediatly, *God created the man in his image: in the image of God created he him: he created them male and female.* We see here that *Moses* doth not propound vnto vs three Gods or three creators, but one onely. And in that he doth twice repeat this, that *God created man in his image*, it is to let vs vnderstand, that this point ought to be well considered of, and weighed, as that wherein consisteth all the excellencie of man, and the true difference that is betweene him and the other liuing creatures, which are but brute beasts. We shall know where we ought to seeke this image of God in man, after we haue heard the rest of the historie of his creation. For after that *Moses* hath briefly and summarily spoken as we haue saide, he taketh the same matter againe into his hand, and intreateth thereof more specially. He saith then, *That the Lord made man of the*

*Isa. 40. 13. 14.*

*Rom. 11. 34.*

*Prou. 8. 12. &c.*

The Trinitie  
of person in  
the vnitie of  
the godhead.

*Gen. 1. 27.*

*Gen. 1. 2.*

B

dust



dust of the ground, & breathed in his face breath of life, & that the man was a living soule. Wherby he sheweth euidently, that God did not create the body & soule of man both at one time, as he had created the beasts, but the body first & then the soule, which he ioyned therewith, not onely to giue life vnto it, as it is giuen to brute beasts by the soule which they haue, but also to make it capable of vnderstanding, as we shal vnderstand more at large hereafter. For we speak not now by what means, or at what time the soule is ioyned with the body in the common and ordinary generation of men, but onely of the mean & order which god obserued in the creation of the first man, according to y<sup>e</sup> rehearsal which Moses maketh. Now touching the matter wherof he made him, because the chiefest & most apparāt was taken frō the earth, it is said expressly, *that he was made therof, & that he should return thither*, as we see it true, in the death of euery one. But this is most certain & granted of all the great philosophers, yea euident to be seen, that mans body is compounded of the 4. elements, & of al their qualities, as also all the other bodies of creatures vnder heauen. And because the greatest part which remaineth of thāt which we see of man, is of the earth, therefore it is said, that he returneth to earth, although whatsoever is taken of the other elements in y<sup>e</sup> cōposition of his body, doth likewise turn againe into them. For the flesh of man agreeth aptly with the earth, his vital spirits with the aire & the fire, his humors with the water. The sence of seeing agreeth with the fire: that of hearing with the aire: that of tasting with the element of water: the sence of touching with the earth: and that of smelling with the aire and fire, as we shall vnderstand more at large hereafter when we handle them. Yea there is no peece so small in the whole frame of man, wherein euery one of the elements doth not intermeddle his power & qualities, although one of them doth alwaies command aboue the rest. This is to be seen in the blood, which is the first & chiefest of those 4. humors in the body, & is properly of the nature of the aire. For the muddy dregs, which commonly thicken & settle in the bottom of it, are of the nature of the earth, & are called *Melancholy*: the pure blood that swimmeth in the midst doth represent vnto vs the aire: that humour that swimmeth in a round circle is watric fleame: and the skum that appeareth aboue, is the choler, which is of the nature of the fire. If we consider the ordinary generation of men, the matter is humour: naturall heate is as it were the master builder: drynesse hardneth the body: and colde refreshings doe not onely moderate the heate that the moyst matter should not bee consumed, but haue also their proper action to congele and gather it together.

Now we must vnderstand that of this first matter which contained

Gen 3.19.

Mans body  
compounded  
of the foure  
elements,

Of what ele-  
ment euery  
sence holdeth  
most.

The first mat-

ter the mother  
of all things.

all the elements, and which God made the mother of all things, and capable of all formes, every bodie is compounded, and every one returneth to the same againe, & of that taketh a new forme: so that the true matter of all corporall things doth not turne into nothing, neither increaseth or decreaseth in any sort. So that ever since the Eternal that can doe all things, made this whole great frame of nothing, no one thing is made of nothing, neither doth any thing vanish into nothing: but the change of every thing that is bred or that dieth, is onely in forme. Now by this knowledge of the matter of the first mans body, we may easily vnderstand of what matter all mens bodies are made. For certaine it is, that of one onely man all others have had their beginning, being all his seed and offspring and multiplying daily according to his first vertue. The reason heereof is this, because this power is naturally ingrafted in every thing to bring forth his like, and to continue it selfe in the same kind, being inabled thereunto through a quickening vertue infused into it by that diuine reason, which is the efficient and preserving cause of all creatures. Now I doubt not but that Epicures and Atheists, and such like deriders of God and his word, with whom this age is pestred more then any age past, will account all this to be a very fable, that hath been hitherto spoken of the creation of the first man. For they giue no more credite to the writings of *Moses*, and of all the Prophets and Apostles, then to an old wifes tale, or to the fables of doting dreamers. Neither will they beleue any more of God of his providence and of his workes, then they are able to vnderstand, know, and comprehend by their naturall reason. They will say then, that they have not scene the like workes in nature, (which they put in stead of God:) and so by the same reason they will account for lies whatsoever the word of God teacheth vs concerning the creation of this great visible world, & of all things contained therein, as also that which we shall heare anon touching the creation of woman. And thus because they saw not when God created the world, and because he did set another order in nature after the creation thereof, then there was before he had created nature, therefore according to their goodly philosophie, there shalbe neither God nor creator, nor difference betwixt the workes of the creation, in which nature it selfe was created, and those that followed after God had disposed the order of nature created by him. What then shal we say of man & of all the world? Shall he be without a creator, and eternall, or made of some matter that was eternall with God, or shall he be God himselfe? For either he was created; or he was not created. If he were not created, then is he eternall, as even *Aristotle* saith, following the discourse the

An argument  
of all Atheists  
against mans  
creation.

*Aristotles* error  
was that

world had no  
beginning.

of humane reason, which notwithstanding blinded him in this matter of creation: Wherein hee is not onely contrarie to the word, but also to his master *Plato*, and to the best and most excellent amongst the Philosophers. But if the worlde was created, it must needs bee that it had some beginning, & that the first man, (as likewise euery other creature) was begotten after another maner then the vse is at this present. But what would these sharpe wittes, or rather dull beasts say, if they had not scene by experience the worke of God (which they call the worke of nature onely) in the generation of men? For of what are they daily begotten and conceived, but of a superfluitie, and as it were of an excrement of mans body, as hereafter we shall vnderstand more at large? Is this farre more easie to digest in humane reason then the first creation of man? If these skorners had neuer seen such a thing and if they were not conuicted heereof by dayly experience, they would giue as little credite to those that should tell them of it, as they doe to the spirit of God speaking of his workes by the mouth of his Prophets. As for those that set nature in the place of God, what greater brutishnes can proceede from them? For doth not the very name of nature declare sufficiently, that nature is a thing made and created, and so consequently, hath her creation and her birth of God, as all other creatures haue? But God punisheth these poore ignorant fellows with the like iudgement that he doeth many other skilfull and great Philosophers, whome hee oftentimes giueth ouer into a reprobate sence, beecause through their pride and ingratitude they abuse the knowledge of naturall things which God giueth them: and so that science which should lead them to a greater knowledge of God, maketh them more beast-like then any other, through their owne fault. For it cannot be otherwise but that euery one, considering the nature & composition euery of one onely member of mans body, must of necessitie acknowledge and confesse, that some Woorke-master made it, and that this Woorke-master is of no bodily or humane nature, but of a spirituall and diuine being: that hee hath not onely vnderstanding and knowledge of all things, but also that hee is vnderstanding it selfe: that hee knoweth, loueth, and is the authour of all order, and that his wisdom and vertue is so infinite, that it surmounteth all mens vnderstandings. Heereupon it followeth, that hee is worthie to be esteemed for God, and to bee woorshipped of all men. There are others that aske, why man was not created an infinite space of time before hee beganne to be by the testimonie of the holy Scripture, which teacheth vs, that it is not yet fully 6000. yeeres since his creation, as though hee had bene created very late. But if the short-

Nature com-  
meth of the  
Latine word  
Nascor which  
signifieth to  
bee borne,

ness of time offendeth them, because they thinke that there are so fewe yeeres, since wee reade in holy Scripture, that man was created, let them consider that nothing lasteth long if it haue any ende, and that the whole space of ages past, if it be compared with eternitie that is endlesse, is not onely not to be thought little, but none at all. Therefore that question which now they aske after 5000. yeeres they might with the same curiositie demaund after sixe hundred thousand yeeres, if the world had endured so long. They also that were before vs when man was but newly created, might haue mooued this question: yea the first man might haue enquired also assoone as hee was made, why he was not made before. And so this controuersie about the beginning of mans being, had neuer at any time heeretofore any other reasons then it hath now, neither shall haue heereafter. Let vs know then that God being eternall and without beginning began time, and in time made man whome hee had neuer made before, being ledde thereunto not by any newe and sodaine motion, but by an immutable and eternall counsaile. For no newe thing can befall him, neither is there any thing in him that is mutable: but according to the height and depth of his riches hee hath multiplied the children of men. And let them thinke, imagine and dispute what they list, yet all things haue had their beginning according to the good prouidence of God, which no man in the worlde can sufficiently comprehend. O great myserie, that God hath alwayes beene, and that it pleased him some time past to make man first, who was neuer made before, and yet not to change his purpose and will. Thus you see howe wee must steppe by steppe ascend by the workes of God vnto himselfe, as we haue alreadie touched in the beginning of our speech, and as wee can doe it well ynough in mens workes. For when I behold a worke, it by and by putteth me in minde of the instruments wherewith it was made, and the instruments, of him that made them, and of him that set them a worke. Then the Workemaster putteth me in minde of him that made him such a one, namely, both of his master that taught him, and also of his parents that begate him. Thus climbing vp stil from one to one, and from degree to degree, I must needs in the end conclude, that there is one chiefe Workemaster, of whome all others are descended by their order & degree. And there I must stay: as in like manner proceeding from one essence to another, I may come to the contemplatiō of that infinit & eternall essence, which is the spring and first cause of every nature, namely vnto God, who hath giuen to that matter whereof he made all things, a forme meete and conuenient for that worke which he would

How we must ascend vp to the knowledge of God by his creatures,

make of it. This is that which I thinke we ought to conceiue touching the creation of the matter of mans body. Now before we consider the disposition therof I thinke we ought to intreat of the creation of woman, who is one selfe same flesh, differing onely in sexe, and appointed of God to be a necessarie helpe for the originall and preservation of mankind: which I desire to heare you discourse of, *A M A N A*.

*Of the creation of Woman.*

*Chap. 2.*

**A** *M A N A*. No maruaile, if the eye of mans soule be often dimmed, yea looseth al light in the diligent consideratiō of the wonderful works of Gods providence. For as the eie of the body although cleare of it selfe, cannot behold colours, figures, & other visible things, except it be illuminated with light from heaven, or from some other lightsome body: so albeit our vnderstanding of it owne nature be very cleare sighted, as being a beame of the diuine brightnes, yet by reason of the bond that conioyneth it to the body, wherein it is ouerwhelmed with the darknes of the matter, it can in no wise attain to the glittering conceptions of eternall wisedome, vnlesse it alwaies haue God that great & euerlasting Sun, and his heauenly light to illuminat it, and to guide it to the faithful contemplation of the workes of his almighty hand. This hath bin the cause why so many great wits discoursing philosophically of the originall & beginning of things, and looking on euery side, yea doubting and fearing many things, which they found contrary to humane reason, haue bin caried hither and thither with diuers opinions, like to a vessel tossed in a deep sea, but could neuer come neere to the knowledge of the truth. But if we follow the bright starr of truth fixed in the heauenly booke of life, as we haue learned therein the creation of man, so we may as easily be instructed in the creation of the woman, to the confusion of the wise men of the world, and of all Epicures and Atheists. The holy Scriptures teach as that after God had created man & placed him in the garden of Eden, to dresse it, and keepe it, & had forbidden him to eate of the tree of the knowledge of good & euil, which was a signe & tokē of the homage, obedience, and subiection he did owe to God his creator & Lord, and of that blessed life appointed for him as a recompence and crowne of this obedience. *It is not good (then said hee) that man should be himselfe alone, I wil make him an helpe meete for him.* And to shew the better how this helpe was, not onely meete, but also necessarie for man, *Moses* saith, that God had already brought al the beasts before *Adam*, that he might name them according to their natures and kindes, which hee perfourmed. Whereby wee may iudge, what great knowledge of naturall things was in *Adam* before he sinned. For other-

*Gen. 2. 18. 23.*

What great knowledge of naturall things was in *Adam*.



wife hee could not haue giuen to all liuing creatures names agreeable to their nature; and if hee had not named them as he should, hee had brought in great confusion in nature. Afterwarde *Moses* addeth that amongst all those liuing creatures hee found no helpe meete for *Adam*: yea the Lord had spoken of him before, as if he had bene alone in the world. For although all the beasts, and all the residue of the creatures were giuen to man to assise him, so that being in that estate of innocencie wherein hee was then, hee might receiue all seruice and readie obedience from all the creatures, neuerthelesse hee had not as yet any helpe of his kinde. For hee could not haue that familiaritie and conuersation with the beasts, nor receiue such helpe from them, as hee could from creatures of his owne kinde. Therefore when the Lorde saide, that it was not good for man to be alone, he declared plainely, that he did not create him to liue alone and solitary in the world, but with company, and that his will was, that there should be men vpon earth, who should liue in societie and fellowship together. Nowe seeing that man was created for this end hee could not liue in company with others of his kinde without generation and multiplication thereof, which coulde not be except hee were ioyned to a wife, seeing it pleased **G O D** to appoint it so. Wherefore as hee created the other liuing and sensible creatures of two sexes in one kinde, namely, some males and others females, that they might increase and multiplie by generation, so likewise dealt hee with mankinde. But as hee tooke an other course in the creation of man, then he did in that of beastes, so also dealt he in the creation of the woman, whom hee purposed to giue vnto man for a companion. For hee created not man and woman both together, but man first, and then woman: afterwarde, as wee will declare by and by. Nowe, because there is no coniunction or communion in any humane societie, wherein that holy bonde, which ought to knitte all men together, and ioyne them one to another, is better declared, then in that whereby man & wife are ioyned and vnited as it were in one selfe same bodie, and in one soule, therefore it pleased **G o d** not without cause to beginne this holie societie by that coniunction, which is the bond and foundation of all the rest, and as it were the spring-head and fountaine of all mankinde. Therefore it is written, that **G O D** minding to create woman and to giue her to man for an helper, caused an heauie sleepe to fall vpon *Adam*, (which name is as much to saye as, *Of earth*) and when hee slept hee tooke one of his ribbes, and closed vp the flesh in steade thereof. And the Lorde God made a woman of the

Man was created for societie

The creation  
of Woman, &  
vie thereof.  
In Hebrew Ish  
signifieth man  
and Ishah wo-  
man.

ribbe, which he had taken from man: then the man said, *This now is bone of my bones, and flesh of my flesh, she shall be called Mannes, or Man-  
niss, because she was taken out of man.* First wee see in this history, that God would not that the male and female should haue two beginnings, but onely one, and that they should be as it were one stocke of mankinde, to the end that the coniunction thereof should bee more straight, firme and inuiolable. For if it had been otherwise, the diuersitie of beginnings might haue giuen occasion either of contemning one another, or of enuie, dissention, and brawlings. Theretore God created in the person of *Adam* the fountaine of mankinde, and after framed *Enah*, (which is as much to say, as a liue, or liuing) to the ende wee might know, that the Woman was not created as a new creature of an other race or kinde, but was onely a portion and part of the nature of man. By this meanes *Adam* had in the woman as it were a glasse to beholde and contemplate himselfe, as *Enah* also had the like in him, and as yet to this day every husband hath the like in his wife, and every wife in her husband. For the Woman was flesh of the flesh of man, blood of his blood, and bone of his bones, euen as it were his owne bodie, and a second-selfe. How then can the husband despise and hate his wife, and not hate himselfe? For as Saint *Paul* witnesseth, *No man euer yet hated his owne flesh.* And what cause hath a Woman to bee loath to bee obedient to her husband, if shee consider that shee is taken out of him, and that in setting her selfe against him, shee striueth against her selfe, and doth her selfe great wrong and iniurie? Therefore as the Lord hath declared what place hee would haue the husband and wife to keepe, every one in their degree, by that order which hee hath obserued in creating the man first, and then the woman: so hee hath done the like in that hee created the woman neither of the mans head nor of his feete, but of his ribbe. Whereby as on the one side, hee admonisheth the wife not to lift vp her selfe aboue her husband by taking authoritie ouer him, and so making her selfe his head: so on the other side hee admonisheth the husband not to abuse his authoritie, by putting his wife vnder his feete, as if shee were a slaue, but to account of her as of his sister and companion. Wee are therefore to consider the great wisdom and prouidence of God in this creation of the Woman. But Atheists, and other contemners of the word of God, besides that goodly ground and foundation of their impietie, whereof wee heard before, take farther occasion to deride this historie of the creation of woman, because it is saide, that shee was builded of a ribbe which God tooke from *Adam*.

Ephel. y. 29.

*adam.* Truly the workes of God in the creation of things are not v-  
suall, because they are the first: but they which will not beleue them,  
may as well giue no credit neither to the myracles that haue beene in  
times past, nor to those that are daily seene. For they were not to bee  
called by this name of miracles, if they were wrought by an ordinarie  
course of nature. They conclude then out of *Moses* speech, either that  
*Adam* had then one rib more then he should haue had, or else that he  
had one lesse then he should after the womans creation: so that what  
side soeuer you take they will find a great absurdity. They that seeke  
for occasions in this sort to scoffe at the workes of God, that study and  
take delight to caull at them, will alwayes finde absurdities enough  
in them according to their corrupt will and iudgement. For they will  
daily come as many as they list to hinder themselves from the know-  
ledge of God and of his workes, least they should bee constrained by  
them to glorifie him. But indeede what can they doe else but barke a-  
gainst God and his prouidence, & laugh at all that is taught vs by the  
holy spirite concerning the creation of all thinges contained in the  
world, seeing they are not capable of the knowledge and vnderstan-  
ding of heavenly mysteries? But I demand of them, what strange mat-  
ter they finde in this, if it were so that *Adam* was created with one rib  
more then men commonly haue, which God prepared in his creation  
for the womans creation: or otherwise, if hee had one lesse after her  
creation, which is more likely? For it is saide expressely, that *God filled*  
*up with flesh that place out of, which hee tooke the ribbe whereof hee fra-*  
*med Euah.* So that *Adam* lost nothing, neither was he lesse perfect in  
respect of that. For God did very well recompence it two wayes.  
First, because that which he put in steade thereof, did serue *Adams* turne  
as well as if his rib had remained still. Secondly, it turned to his great  
good, in that he had a whole woman for one of his ribbes, yea such  
an helpe was giuen vnto him, that shee was as it were another halfe  
of his body to make him a perfect man. Besides al this, we haue further  
to note the significations of those thinges which God meant to repre-  
sent vnto vs, and to teach vs by that manner of proceeding, which hee  
observed in creating the woman, of which I haue already spoken. But  
we haue also to marke herein a notable prophecy of Iesus Christ and  
of his Church, and a lively image of her vnion, coniunction, and com-  
munication with him being her husband. For as the rib was taken  
from the mans side, whilest he was a sleepe, that the woman might be  
made: so in the death of Iesus Christ, signified by this sleepe, and whilest  
he hung vpon the crosse, his side was pierced, out of which issued  
blood and water which resemble the Sacraments that tend to the edi-  
fication

How Atheists  
scoffe at the  
womans crea-  
tion,

Genes. 2. 2.

Of the mysh-  
of Christ and  
his Church in  
the creation  
the woman,

Ephes. 5. 30.

fication of the Church. And as *Euah* was taken from *Adam* according to the flesh, who was the first stocke of mankind, and then ioyned vnto him in marriage, that of twaine they might be one in one flesh: so the Church was taken from Iesus Christ according to the spirit, who is the true stocke of mankind regenerated and reformed after the image of God, that she might be one mystical body with Iesus Christ, who was giuen vnto her by God for her husband and head. For this cause we may say the same things of him & of his Church, which we spake before of the authoritie and soueraigntie of the husband ouer his wife, and of the subiection of the wife towards her husband. For the Church was not first, but Iesus Christ who is eternall, very God and very man: neither was Iesus Christ taken from her, but she from him. Therefore that which *Adam* said of *Euah*, when God brought her vnto him, and when he had seene her after he a-woke from sleepe, namely, *This now is bone of my bones, and flesh of my flesh*, Saint Paul applieth to Iesus Christ and to his Church, because she is made bone of his bone, and flesh of his flesh, and partaker of the very nature of Iesus Christ by faith in him, and by that vnion, coniunction, and fellowship which he hath with him, whereby shee is conioyned vnto him as his spouse. Wherefore the faithfull haue good cause to reioyce, knowing that there is the like spirituall vnion, coniunction and communication betweene Iesus Christ and them, as there is betweene the husband and the wife according to the flesh.

The opinion  
of natural Phi-  
losophers tou-  
ching the na-  
ture of women.

Now as wee haue answered to the friuolous speeches which Atheists commonly make about the creation of the Woman, so wee will not passe ouer with silence the opinion of naturall Philosophers, who say, that the male is as it were a perfect man in comparison of the woman, and that shee is an imperfect man. For they doe teach, that nature tendeth alwayes to the greatest perfection that shee can attaine vnto: and because the male is more perfect then the female, therefore that shee alwayes endeaouureth to bring forth males. But when shee wanteth power and strength to doe that shee would, shee ingendreth females in steade of males. Whereupon it should follow, that the generation of the Woman, as also that of the other females of all liuing creatures, is an infirmities, a defect, and an imperfection of nature. But I would gladly demand of them, whether GOD made an imperfect worke or no, when hee created the first Woman: and whether hee did not create her as perfect in her kinde, and in that degree for which hee created her, as hee did the man in his. Moreover, seeing God is the creator of nature, it is certaine that hee created it perfect in all things

things belonging vnto it, and that hee hath made it subiect to certaine Lawes, vnder which it is alwaies guyded by his prouidence as well in the generation of females as of males, of the woman as of the man. And if some creatures excell others, yet that hindereth not why euery one shoulde not bee perfect in his order and nature, hauing regarde to their Creatour, and to the ende for the which hee created them. Wee must not therefore alleadge anie imperfection in the creation of the woman, more then in that of the man: seeing that if shee had beene created otherwise then shee was, shee shoulde not haue beene so perfect in her nature as she is, beecause shee would not so fitly serue that turne for the which shee was created, namely, to help man, both in the generation and continuance of his kinde, and also in beeing a succour vnto him in such things as beelong to his nourishment, and in the guiding and gouernment of them.

Beesides, is it not saide as well of the woman as of the man, that shee was created in the image of GOD, as wee haue already heard? For *Moses*, after hee had saide that God created man in his image, addeth immediately, *In the image (I say) of God created hee him, hee created them male and female.* And, as man is the image and glorie of God, so the woman is the glorie of the man: neither can the one bee without the other. For as the woman is of the man, so the man is by the woman, but all things are of God. Therefore the word of *Building*, which the Prophet vseth in setting downe the creation of the woman, is duely to bee considered in this matter. For when hee saith that God built the woman of *Adams* rib, this word importeth more then if hee had simply sayde, that hee made and formed the woman. For thereby hee would haue vs know the perfection of man, and of mankind in the creation of the woman, because without her his building could not bee finished.

So that man is as it were the first foundation, vpon whom the woman was builded: as likewise by generation of children proceeding from them both, this building is not onely preserued and continued still, but also furthered and augmented. Vpon the like reason the word that signifieth a childe in the Hebrew tongue, is taken from a word that signifieth to *build* in the same language: as in deede children also are the true building of a house. But before we enter into any larger discourse of this matter to know the generation and multiplication of mankind, I am of opinion that we shal do wel to intreat first of the dispositiō of that matter, wherof we heard before his body was made, as also of the partes thereof. For generation respecteth chiefly

Genel. 1.27.  
1. Cor. 11.7.

what the word  
Built, importeth in the creation of the woman.  
Genel. 2.22.



chiefly the third kind of the natural powers & faculties of man, whose vertue and properties we are not to consider of, before we haue beene instructed in all things that concerne the particular composition of mans bodie and of euery part therof: to this end, that we might haue the true knowledge of that lodging which God hath giuen to man to dwell in vpon earth, and that step by step wee might come to consider of the host or tenant of this tabernacle, namely of the spirit and soule, which is truly man. Let vs then beegin to take a view of the diuision of the chiefe parts of the bodie, and so handle first the simple or similiary parts, of which all the rest are compounded. This matter subiect I offer to thee *ARAM*, for thy discourse.

*Of the simple or similiary parts of the body, namely the bones, ligaments, gristles, sinowes, pannicles, cordes or filaments, veines, arteries, and flesh. Chap. 3.*

**A***RAM*. If wee take pleasure in beholding materiall frames builded with mens hãds, especially if they be made by rare workmen, and such as excell in their Arte, and in viewing attentiuely the goodly works that are in them, we ought to be a great deale more delighted without all comparision, in looking vpon the stately edifices builded with the very hand of God, and vpon the exquisite and wonderful works wherewith he hath adorned and set them forth. Curiosity causeth many men to wander all their life time in lands and seas vnknownen, to feed their mindes with a vaine knowledge of the manners & customes of strangers: but very few will be found, who haue a care to know themselues. In so much that being able to discourse of the situation of diuers regions, and of the beautie of those places and fortresses that are therein, yet they know not their owne house wherein they alwaies dwell, and much lesse themselues, namely their soules, which are the inhabitants. But if wee think it a shame for a man to be ignorant of those things that belong, or bring commoditie or pleasure to the life of man, the ignorance of our selues, which hurteth this life and the other we looke for, is a great deale more shameful and dishonest. Now a man may easily perceiue how commendable, excellent and profitable the knowledge of the nature of our bodies, and of euery part thereof was iudged to be by men in ancient time, in that they had publike schooles amongst them, in which euery one might daily beehold Anatomies: yea Anatomies were shewed to euery one that would see them in the priuate houses of Philosophers & Phisitions. And for this cause *Galen* saith, that the Ancients would not write of this

this science. But after when this diligence of the first louers thereof beganne to be despised and reiected of the most part of men, it was necessary that some should write thereof for their good, as also for the benefit of posteritie. Otherwise they would haue fallen within short space into a dangerous ignorance of their nature, and of the causes and remedies of such diseases as dayly trouble them. But wee must referre that knowledge, which in our discourses wee seeke for out of this science, to another end. Neyther do we vndertake to speake of that Art and Science that belongeth to Phisicians, as though we made profession thereof, but onely to shew the true vse of it, and how it may be referred to the honour of God, and to the knowledge of his wisdom and providence: as also to the end, that in beholding the wonderfull composition and disposition of the members of our body, wee should remember the creator thereof, who seeth whatsoeuer lieth most secret and hidden therein, and who is able to make as it pleaseth him an Anatomy both of body and soule, and to send them both to euermore lasting hell fire, when they will not acknowledge him to be the efficient and finall causes of their being. Hauing regard therefore to this end, we will consider of the parts of mans body according to the subiect propounded vnto vs.

The true end and vse of knowing this booke.

The partes then of the body are diuided into two sorts or kindes: the first is, the simple or *similary* parts, the other the compound parts. The simple partes are of that nature, that euery portion of them, how great or little soeuer it be, retaineth alwayes the name that is giuen to the whole, whereof it is a part: and of these simple partes the other kinde is named, whereof wee will intreat heereafter, because they are compounded partes, and obtaine the place of members, whose partes are not called by the name of the whole member, but euery part hath his speciall name. For all the partes of the head are not called by the name of the head, and so it is in the other members of the body. But if a bone bee broken into many peeces, euery peece is still called a bone: and the like may be said of the other simple parts, which are nine in number, namely, *the bone, the ligament, the gristle, the sinew, the pannicle, the cord or filament, the veine, the artery and the flesh*. Our speech therefore must be of these. No man is ignorant, that the foundation of euery building is as much a part thereof or rather more (although it appeare not) then any other part how sumptuous soeuer it be. For the rest are laid and planted vpon the foundation, neyther can they long continue in their beauty, vnles that be good and firme. We may say the like of the bones of a mans body: (which are made of the seede in generation, when the thickest part of it is hardened by heat, as stones

What the simple or similary parts of mans body are.

Of the bones of mans body.

Gods prou-  
idence great in  
the creation  
of the bones.

A fit simili-  
tude.

Of the Liga-  
ments.

Of the Gristles

stones are baked in the earth by great heat.) For they are not only like to foundations & pillars, which sustaine the body & all the members thereof, but they are as it were pales and fences vnto it to containe all things that are within the building of the body, and to inuiron all the parts of it, as it were with walles and rampires. For this cause they are more earthy, drier, and colder then any other part of the body. And therefore the prouidence of God appeareth most wonderfull in this composition of the bones, seeing that of one selfe same peece of earth or clay he maketh the bones so strong & hard in comparison of the ligaments, gristles, & other simple parts: so that in respect of these the other are for strength & hardnes like to stones & mettals in comparison of the other part of the earth. Neither is the wisdom of God worthy of great admiration in this respect onely, but also because hee made not the bones all of one peece, nor yet of one fashion & forme. For minding to giue motiō, not only to man but also to all other living & sensible creatures, the bones were to be deuided & distinguished into diuers pieces, to the end they should not hinder this motion, which is so necessary for those creatures: the maner wherof wee may see in men armed at all points. For the harnessse must be made of diuers pieces according to the ioynts of the members, that their moouing may haue no impediment. But because the bones being diuided & separated one from another, cannot be so conioyned or vnited together, that every one should sustaine that charge which it hath to beare, therefore that they might serue more fitly for motion to the creatures, god hath framed the in such wise, that they haue their ioynts in so good proportion & so aptly interserted one within another, as that the whole combination & vniting of the al together is maruailous exquisit & goodly to behold, like to a work made of many pieces, which all meet together in one body. For some of them are hollow like to a round box, that they may be conioyned with the other that are round in the ends, to y end they might be knit together more cōueniently. To be short, they haue all their fashions proportionable one with an other according to that maner of vniting, which is most meet & cōuenient for the. Now because this cōiunction of ioynts cannot keep it self at that stay if it haue no other band, therefore hath God placed ther certain *ligaments*, or strings of the bones which are white parts, without blood, void of sence, not holow, proceeding from the bones, & differing from them in nature, although not so much as the *gristles* do. For the gristles (which serue also for a stay that is softer then the bones, to the end they should not rubbe together ouer hardly one within another) are more earthy, drier, and harder then the *ligaments*, & yet not so much as the

bones:

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bones: so that they are as it were of a middle substance and nature betweene the bones and the ligaments, which are also very earthy, drie, and hard, but lesse then the gristles and the bones, and more then the sinewes, which also in some sort draw neare to the nature of the ligaments. But they differ both in that they haue diuers originalles, as also because the ligaments are altogether insensible, as the bones & gristles are, neither can they giue any motion or sence as the sinewes can, but serue only for bāds to tie the bones one to another, & to knit the other members vnto them. But the sinewes, which proceede either from the braine, or from the marrow of the back bone whose original is from y<sup>e</sup> braine, are of a tēder, soft, & white substance, & of that nature that they haue al sence, which they impare to all the sinewy parts of the body. And of thē also some giue both sence & motion together. Therefore their substance is not so dry, nor so hard as that of the ligaments: neither yet is it so soft & tender as is the substance of the flesh, or of the *kernels*, or of the skinnies, & of such other like parts, whereof we wil speake hereafter. As for the *pannicles*, & cords or *filaments*, which are litle long threads, slender & white, solide & strong, we may comprehend them vnder the name of sinewes & ligaments, because they take part of both natures. For some of them haue sence with the *sinewes*, others haue none with the *ligaments*. The office of the *pannicles* (which are litle skins made of sinewes & ligaments) is to defend & to knit together the members, & to impart to many of them sence, as to the liuer, the hart, the lungs, the spleene, & the kidneis. And as for the *filaments*, they serue the body, some to draw nourishment, others to retaine & keep that which is meete to nourish the body, and some to driue forward and to cast forth those excrements & superfluities, which help not to nourish it, but are onely a burthen & grieve vnto it. The *veines* are thinne and slender pipes carying the thicker blood wherewith the body is nourished, and they haue their beginning from the liuer. For in that the hollow veine is greater and larger then the rest, and out of that all the other veines extend themselues into all the body, as it were branches proceeding from the body of a tree. Herein (as we will do in all our discourse) we follow the common opinion approued of the late learned Philosophers, Phisicians & Anotomists. For *Aristotle* wrote that the heart was the original of the veines. But *Hippocrates* taught otherwise, whom *Galen* followed, confuting *Aristotles* opinion. As for the *Arteries* or pulses they are pipes that proceed frō the hart. For in that is y<sup>e</sup> great artery planted, which is y<sup>e</sup> stock of al the rest, which serue to cary the vital spirits throughtout the body: they are couered with litle skins, that are strong & thicke to keep the spirits frō breathing out, and

Of the sinewes.

Of pannicles  
and filaments.

Of the veines

Of the arteries

for

Of the flesh.

The bones  
most earthy of  
all the parts.

for the same cause they haue their passages more streight. So that they haue two skinnies or couerings, whereof that which is vnderneath is fve times thicker then the skinne of a veine. To conclude, the Arteries and veines are ioyned together, to the end that the vitall spirit might draw and receiue from the veines conuenient matter for their nourishment, as also that by their heat they might warme the blood that is within them. For there are certaine mouthes in them both for this mutuall communication, both that the spirit might draw his nourishment from the veines, as flame fetcheth the preservation of his light from the lampe, and also that the veines might receiue spirit and heat from Arteries. As for the *flesh* it is a substance of blood, which is then made when the thickest part of it is as it were congeled: and with that all the members of the body are clothed outwardly. We must speake more largely of the vses and properties of all these simple parts, which wee haue heere laide open in few words. In the meane time in this little that hath bin discoursed, we see a metuailous providence of God, who hath disposed and tempered the matter of the bodie in such wise, that he made it so apt to effect that worke which hee purposed, & that by proportions and mixtures so well contriued from one degree to another, as he hath done in the elements, to the end that all the parts of the body might the better be preferued one by another. And although mens bodies are compounded of earth and of the other elements, as we haue already touched, yet God sheweth himselfe very wonderfull in this whole worke and matter of man. For as he turneth the earth into diuers natures, so that of one peece hee maketh gold, of another siluer, of this brasse, iron and other metallles, of that mineralles, of another pretious stones of sundry sorts, which are as it were the bones of the earth, besides a great many other things of diuers kinds which were infinit to rehearse: so of one selfe same matter appointed for the composition of the bodie, he maketh varietie of workes that it may be framed and furnished in all respects. For we see what difference there is betweene the bones, which parts are most earthy, and so consequently driest, hardest, and coldest, because of all other parts they draw neereft to the nature of the earth. Then the gristles obtaine the second degree next after the bones for agreement of nature, as that which is in the middelt betweene the bones and the ligaments, as the ligaments are of a middle nature betweene the gristles and the filaments, and the filaments betweene the ligaments and the sinewes, and so of the rest. Therefore as God the great workmaster of nature hath framed all the parts of mans body of matter taken from all the elements, so also hee hath tempered his matter according



According to the worke hee meant to make, and to that office which it pleased him to appoint vnto euery part and member of the body. So that the matter of some parts holdeth more of the earth, of other partes it hath more water, or aire, or fire, or else is more or lesse mingled of all together. Whereby it appeareth how aptly this worke master can apply himselfe vnto this worke. We haue also another notable testimonie of his providence, in that hee hath made the ligaments so strong and firme according to the necessitie of their office, hauing ordayned them to knitt the bones in their ioynts, and to bee as it were bands & cords to tie and conioyne them together, euen as the thongs of harnesse keepe the parts thereof bound and tied one to another. We may say as much of the filaments, but chiefly of the sinewes, which in their places serue for bands to the body. And heere we haue also to note, that because God hath created them to giue both motion and sense to the body, therefore hee hath planted their roote partely in the braine, partly in the marrow of the backbone, which is also detiued from the braine: as the originall of the ligaments is either in the bones, or in the gristles, or in the skinne, and the beginning of the filaments both in the ligaments and in the sinewes, according to that vse for which they were made. And that the motion of liuing creatures might not be hindered, hee hath not made the ligaments, nor the filaments nor the sinewes of any such boistrous or stiffe matter, but that the creatures may easily bend euery way whethersoeuer they list to moue and turne their members. Neither hath hee made them of so tender and soft matter, but that they are strong and powerfull enough to holde fast all the members within their ioynts, to the end they might not easily become bare and thrust out of their places, as also to furnish the creatures with strength and power, which consisteth principally in the force and might of these parts. It is requisite also that they should bee such, because they are as it were in continuall labour, and sustaine great stresses. Wherefore they must needes bee of such matter as will not easily yeeld or weare away, or breake in pieces. And because all the members and all the ioynts are not to sustaine labours and brunts alike, therefore the Lord hath very well provided for that, as hee hath done the like also in the composition and distribution of the bones. For those members that must sustaine the heaviest burthens and greatest brunts, that are to dispatch most labours, some businesse, and therefore require the greater strength, haue largest, strongest, and mightiest bones, ligaments and sinewes, so that their bulke, bignesse, breadth, and thicknesse are answerable to their necessary vses. The lesser members and such as are to vndergoe

lesse paine, which are ordained to effect more fine and witty work wherein arte is more required then force, haue also their bones, ligaments and sinewes lesser and smaller, so that in certaine places there are some bones passing small, and sinewes, which are onely as it were little threedes. Thus much I thought meete for vs to vnderstand concerning the simple parts of the body, now wee must consider the compound parts: and first intreate of the outermost partes, and so followe that which wee spake of the foundation of mans building, to the ende that by little and little wee may set him vpright, and consider him thoroughly in all his partes. Therefore thy speech *ACHITOB*, shall be of the feete and legges, and of the armes and handes.

*Of the compound partes of the body, and first of the feete and legges, and of the armes and handes. Chap. 4.*

**A***CHITOB.* Among the manifolde and greate commodities which wee may reape by the diligent consideration of the Anatomy of the body, there are two of greatest weight. The first is, to put vs in minde of our mortaltie in regarde of our bodies, to the ende that wee should not please our selues too much in the beautie of them, and so waxe prowde and abuse our selues, as also that wee should remember all those testimonies, which wee haue in the holie Scriptures of the frailtie of man, and of his whole nature. For when wee see that those parts of the body that are hardest, strongest, most firme, and such as after the death of a man continue longest before they returne into powder, and into that first matter out of which they were taken, as namely those partes that were propounded vnto vs in the former discourse, especially the bones: I say, when we see that these notwithstanding their hardnesse, must in the end returne to dust as well as the rest, what shall wee thinke of the other partes that are softer and more tender, and lesse able to resist corruption? Therefore the spirite of God doeth so often by his worde call and send vs backe to that instruction, which hee giueth vs by the matter whereof hee made and framed our bodies, and by the consideration of our owne originall and birth: to the ende wee shoulde learne to containe our selues euermore within the compasse of all humilitie and modestie, as well towards him, as one towards an other. Heereof it was that *Isaiah* had commaundement giuen him from the Lorde to crie, that all flesh is grasse, and all the grace thereof as the flower of the field. Man that is borne of a woman (saith *Iob*) is of short continuance, and full of trouble. Her booteth forth as a flower, and is cut downe: her vanity

A double vse  
of Anatomy.

May 40.6.  
Iob 14. 1, 2.

*As also as a shadow, and continueth not.* Again for the second point, wee are taught to consider and to knowe by that providence of God, which sheweth it selfe in the composition of the vilest and most earthly parts, and in that frame which hee maketh for the building of the whole body, howe great and wonderfull it ought to be in the residue, namely in the noblest partes thereof, especially in the soule, if wee could see it with our eyes, as wee beholde the body. Wherefore, that wee may the better knowe the excellent worke of God in this building, we must raise it vpright before our eyes, to the end wee may beholde it on the out-side (as it were a frame ready made) from the foote to the top, and from the foundation to the couering and highest part thereof.

The whole body of man is commonly diuided into foure principal outward parts, which are called compound, in respect of the simple parts spoken of before, which serue for matter to make them of: whereupon afterward they take the name of member, according to that forme that is given to eche of them. These foure principall parts are, *the head, the brest, the belly, the outward parts*, namely, the armes and handes, the legges, and feete. The head endeth where the necke beginneth. The brest comprehendeth that part which we commonly call the brest, also the back, the ribs, and whatsoever else is contained in them from the necke vnto the midriffe, which is a skinned that seperateah the heart and the lungs on the one side, and the inferior intralles on the other. The belly reacheth from thence where the brest endeth vnto the bone above the priue members and neare to the groine. The extreme or outward parts are already named by vs, and of them our present discourse shall be, beginning, as it were at the foundation, vpon which all the body is laide. First therefore wee see how God hath so aptly fashioned the feete, that they doe not onelie beare vp al the rest of the body, but also carry and recarry it wherefoeuer a man wil. Next, the legs are set vpon them, as it were the pillars of this whole building, being closed in such sort vnto them as neede requireth, to help the feete to sustaine and beare vp all the rest of the frame laid vpon them. For this cause *Salomon* calleth them *the strong men that stoope in old age*, when their vertue and strength faileth them. For they bow through weaknes, and tremble as the hands do, which the same Prophet calleth *the keepers of the house*. Now because the chief strength of the body lieth in the bones, when the scriptures meane to set forth any violent griefe, as when a man is extremely pressed, & as it were altogether oppressed, they say that *his bones are vexed, or broken, or out of ioynt*, that is to say, al his strength & power, so that he is as a bodie

Foure principall parts of the body.

Of the midriffe

Eccle 4. 1. 3.

Psal. 6. 1. and 22. 14. Iay 38. 13.

Iob. 21. 24.  
Iſay. 66. 14.

Three parts  
of the legge.

whole bones are wholly broken and ſhivered. And when the Scripture would ſignifie the contrarie, it ſaith that, *their bones ſprung from marrow*, and that *they flouriſh like an hearb*. Now if wee take the whole legge, namely from the huckle bone vnto the endes of the toes, it hath three great parts anſwerable to the three partes of the whole arme, which part of the bodie reacheth from the ſhoulders vnto the endes of the fingers. In the firſt place is the foote, which is the nethermoſt part of the whole legge, and it conſiſteth of three parts, which alſo are anſwerable to the three parts of the hand. The firſt is the heele, which by a ioynt and conuenient knitting together, uniteth the foote to that parte of the legge which reacheth from thence vp to the knee or gartering place. The ſecond is the ſole, and as it were the backe of the foote, being long, large and hollow in the middeſt, to the ende it might be more fit to ſtand faſt and to walke vpon. The toes are the third part of the foote, being ſet and placed in ſuch wiſe as is moſt conuenient for that duetie of the foote. For they differ much from the fingers, not onely in length, but alſo in ſituation, becauſe the office of the hand and the foote is not all one. Therefore as the fingers are longer then the toes, ſo the thumbs are otherwiſe placed then the great toes. For if the great toe were placed as the thumb is, it would hinder the foote in ſteade of helping it: and the like may bee ſaide of the other toes. The two other parts of the legge are firſt, that which is from the knee to the foote, which is commonly called the legge for want of an other proper name in our tongue, next the thigh, which is from the huckle bone vnto the knee. And as this hath his ioynt and band to faſten him to the knee, ſo the other by the like meanes is ioynted to the foote. Therefore both the foote and the whole legge haue their neceſſary motions through the help of the Sinewes and Muſcles, as well to ſtretch it ſelfe out, as to bowe and bend forward and backward, vpward & downeward, as alſo to turne it ſelfe on the right hand, and on the left, and round about: both to ſet forward and to retire, to aſcend & to deſcend, &c for all the motions that are meete and conuenient both for this member and for all the parts of it. Thus much for the loweſt foundation of the frame of mans bodie, and for the pillars that hold it vp. Now wee muſt conſider of the other outward parts, the armes and the hands.

Of the armes  
and hands.

As God hath giuen to man two legges and two feete to hold him vp, and to carry him whitherſoeuer hee would goe, ſo hee hath giuen him two armes and two hands, to diſpatch all buſineſſe which he thinketh good. Therefore the hand is rightly called by a *Triſteſta*, the

the instrument of instrumentes. For there is no member in all the body nor instrument whatsoever, that maketh more or more sundry workes. This instrument maketh all other instruments, and setteth them a worke, as wee see by experience. And because man onely of all other living creatures is capable of Artes, and knoweth how to use them, therefore hath God given to him onely this instrument to exercise them. Wee see also that there is no worke which he cannot doe with his hands. And what worke of God is there which he doth not counterfaite, as if he were some litle god vpon earth, that had undertaken to make an other visible world within this world created by God? For if wee consider the Sciences and Artes of men, and those excellent workes which they make by the meanes of their hands, who will not be ravished with admiration? That sentence of *Anaxagoras* may well bee approued wherein hee saith, *that the hand is the cause of knowledge and wisdom*: (although *Plato* doeth learnedly vnderstand experience, by the hand.) For if it did not frame letters and figures, nor made instruments requisite and necessary for all Sciences and Artes; they could not in any wise be either taught or learned. Therefore considering well that which wee say, man may be called a second Creatour, who taking patterne by the worke of God in the creation of the world hath endeauoured to make woorkes answerable vnto those which God hath giuen him in the world for a patterne to imitate. But there is great difference betwixt the workes of man and the workes of God, especially in three pointes: namely, in the matter, in the forme, and in the life of them, together with all those things which it bringeth with it. For first man can not worke without matter, which he cannot finde in himselfe, as God who made all things of nothing, and made that to be which was not. But man dealeth contrarily. For he can make nothing of nothing, but must of necessity haue matter meeete for the worke he taketh in hand, vnto which he is able to adde the forme onely. And yet he cannot giue it any fashion except he first had the patterne thereof in the workes of God. For although he can make very strange figures, and such as the very like hath not beene seene in all nature, nor amongst all the creatures, yet hee cannot portraye any so new, or so strange, whereof hee had not before some resemblance in the workes of God in sundry creatures. For hee taketh diuers pieces of many sundry figures, with which afterward heaped together, hee counterfaite one altogether newe and strange. As for example: neuer man sawe a mountaine all of gold, yet a man may imagine one in his minde, and frame an image thereof in his imagination. For albeit he neuer sawe such a

The agreement  
and difference  
betwixt the  
workes of God  
and the workes  
of man. *1. Cor. 11.*  
*Psal. 139.*  
*Rom. 1. 17.*



## Of the armes and hands.

mountaine, yet because hee hath scene both mountaines and golde, by ioyning these two together which hee knoweth, hee can frame the image of such a mountaine in his minde, and then haue in this sorte formed and conceiued it, hee can counterfaite it with his hand. But as God taketh not the matter of his workes without himselfe, and without the treasures of his infinite power, so hee needeth not to seeke else where for formes and patterns then in the treasure of his eternall wisdom and infinite knowledge. Again, there is the besides, which is chiefest of all, that hee is able to giue, not onely being, but also life, sence, and motion to his workes, yea such nature and properties as pleaseth him: which man can not doe. For hee can not change the nature of that matter vpon which hee worketh, but must still continue the same in nature and disposition. And although hee can draw sundry effects from those matters about which hee occupied according as hee may mingle and compound them together, neuertheless hee altereth not their nature, but they retaine still according to their portion, euery one in his place. Neither can hee giue to the best of his workes so much life as is in a reddish, or in any other lesser herb or plant: nor so much motion, sence, and industry as a Flie or an Ant hath, or the least worme in the earth. Nowe I proceede in beholding the vse of the hand, wee must vnderstand that God gaue vnto men armes and handes chiefly to helpe one another more then with any other member of their body, in so much that they ought to referre all their workes, artes and exercises to common benefit and profite. But it is faire otherwise. For there is no member whatsoeuer with which they hurt one another more: so that their hands are more dangerous without all comparison then the pawes of all sauage beastes. For those beastes that are most cruel spare the blood of their kinde, but men delight to imbrow their hands in mans blood, yea in the blood of their nearest kindred. There are some also who shamefully abuse their handes in causing them to serue in diuinations: from whence *the Arte of Palmestrie* proceeded, which is full of superstition, and of fooleries well worthy to be laughed at, and such are all the other kindes of diuinations invented by the vanity of mans braine. They that would seeme to alleadge some shew and likelihoode of foundation for it say, that nature hath imprinted in the lines of the handes wonderfull significacions of the temperature and disposition of the whole bodie.

Therefore they call *the long line* in the midst of the hand, *the line of life*, and say, that they who haue it whole throughout are long liued. But suppose this were so, yet what probabilitie is there

Alfhandy  
workes ought  
to tend to  
comon profite

Of the Art of  
palmestrie.

any to seeke in the lines of the hand for the knowledge and signification of all thinges that shall befall men, and to foretell them, as they say, their good and ill fortune? For although it were so that by looking vpon the handes, a man might in some sorte, iudge of the temperature and disposition of the body, yet what reason is there to extend this consideration to the foretelling of all thinges, as if God or nature, as they speake, had set markes in the handes, so that a man might knowe, I say not by the Science, but by the vanitie of *Chiromancie*, whatsoeuer good or euill shall come vnto men? For they that deale with this kinde of diuination doe not onely foretell whereunto the body may be disposed according to the temperature thereof, as a Phisicion may iudge of the sicknes or soundnes of the body by those tokens which he seeth therein following his Arte, but they go a great deale further: For they take vpon them to foretell al good & ill adventures, namely, whether a man shall be rich or poore, married or no, & whether he shall haue many wiues, & what they shall be, whether maidens or widows, whether rich or poore, with such other toyes and olde wiues tales, whereof their Bookes of Palmetrie are full. They therefore are very fooles that giue credite to such predictions. But Christians haue a true and sure kinde of Chiromancie which they may vse. For if men consider onely their handes, with what workmanship they are made, for howe many vses they may serue, and howe profitable and necessary they are for them, they shall finde in them an infinite number of markes to make them good diuiners; yea it will teach them to diuine that of necessitie there was a God and a Creatour, who was the workemaister that made that worke and those so excellent instrumentes, whose vse and commoditie can not sufficiently bee conceived. For although wee had neuer heard of God or of his providence, this onely consideration ought to bee sufficient to teach vs to seeke him, and to hold vp towards him those handes which hee hath giuen vs. If therefore by the contemplation of our handes, and by those markes of the power, wisdom, goodnesse and providence of God, which are imprinted in them, wee can learne such a Science and Arte of Diuination, as will the better induce vs to glorifie God in the workmanship of our bodies, then doe wee profite greatly therein. And this wee ought to doe, not onely by the contemplation of our handes, but also of all the residue of the members and parts of our body, euen vnto our very haire and nailes. For we haue not so many Preachers onely of his glorie and magnificence in our bodies, as wee haue members, but also as there are haire in the

Of the Palmistry of Christians.

## Of the armes and hands.

head. For there is nothing, no not so much as a little haire (as we shall see hereafter) whereby God dooth not testifie his diuine providence. Wherefore if wee should by peece-meale lay open one of those principall things which are to bee considered in all the parts of the arme and hand, and those testimonies of the great providence of God that may be found and noted in them, a whole day would not suffice: although wee did onely behold the great workmanship thereof, I say not in the whole hand, but in one finger thereof. For it is an instrument which God hath giuen onely to man, to touch and to take with, to gripe and to vse in his owne behalfe in steade of all kinde of defensue weapons. In this respect hee made it of such a fashon that hee can lay hold of, and apprehend all things either great or small, what forme or figuresoeuer they be, whether round, square, or otherwise. And therefore it was requisite that the fingers of the hand should be vnequall, that they should be placed and disposed as they are, thereby the better to gripe and to lay holde of all things. For albeit some of them be longer then others, yet when we close our hand and gripe any thing, they are all equall. And as God hath giuen to man a mind capable of vnderstanding & knowledge, so also he hath adorned him with this excellent instrument, which is so necessary for all Arts, that without this, those other would remaine idle. In a word, it is an instrument, which man could not want neither in peace nor warre. Neither is there any thing to be found therein, which doth not serue very fitly for all duties of the hand, as also nothing is wanting that is necessary.

The very nailes, haue two excellent properties: the one is, that they serue for a couering and an ornament to the ends of the fingers: the other, that they help to take hold of, and to gather litle & hard things. For this cause also they are so conuenient both for matter and forme, and so fitly fastned and set in their places, as better could not be deuised. But let vs consider of the whole arme or hand, to see the composition and diuision thereof. As we said before of the legges, so there is in the whole arme three great and principall parts, taking all the member which is from the shoulders vnto the endes of the fingers. The first is the hand, which likewise hath three chiefe parts, namely, that which is ioyned with the lower part of the arme from the elbow vnto it selfe, and it is called the Wrist: the second is the hollow palme which is apt to gripe with, together with the backe of it on the other side: then the fingers make the third part, being so made and placed as they are fittest to take easily, to gripe, to close, and to crush. In so much that whatsoeuer hath bene spoken by mee worthy consideration in the legges and feet touching their office,

The vse of  
the hand.

The properties  
of the nayles.

Of the three  
parts of the  
whole arme.

Three parts of  
the hand.

and all those motions that are apt, and necessary for them, the same also may bee plainly seene in the whole hand and arme. The second principall part of the whole arme is that which is taken from the elbow vnto the hand: the third is from the shoulder vnto the elbow, and both the one and the other are so coupled together with their ioynts and bands, as is most requisite for all their motions. Thus ye see what in my opinion ought chiefly to be knowne in this our present matter. Now seeing we haue begun to take a view of the foundation of the frame of man by the consideration of the fourth compounded part of the bodie, I thinke that before we handle the other three we shall doe well to behold the wonderfull composition of many bones which serue also to sustaine the whole stocke of the body, and vpon which the backbone is chiefly grounded. Therefore thou *A. S. E. R.* in treating thereof, and of the ribbes and other bones of mans body, shalt prepare the way for vs to proceede in the description of our building, euen vnto the top and highest place of the whole frame.

*Of the Backbone and of the marrow thereof: of the ribbes and of other bones of mans body. Chap. 3.*

**A** THOSE Philosophers that were endued with greatest knowledge of these excellent things that are hid in mans nature, stood much vpon the contemplation of this, that his face was lift vp towards heauen: wherevpon they concluded that hee ought to abandon all carkling care of base and earthly things to contemplate those things that are aboue and heavenly, and in the knowledge of them to satisfie the desires of his soule. And truly this is worthy to be considered, that amongst terrestriall creatures which walke vpon the earth, God hath created none with two legges onely, or that is made straight and bolt vpight, but man. Therefore he onely, and no other hath the ridgebone made according to the straightnesse of the legges: which is neither in foure-footed beastes, nor in birds, albeit they goe vpon two feede, and haue their head lifted upward. For as well their legges as those of foure-footed beastes are so placed in regard of the backbone when they walke as mens legges are when they sit downe, namely comerswise, not downeright. But when men goe, their legges are stretched straight with the backbone, (which is like the keele of a shippe) vnto which all the bones belonging to the stock of the body are conioyned, every one being answerable each to other according to their proportion: as the other peeces of wood whereof a ship is made, are ioyned with the keele by that knitting together which

22 Of the Backbone and marrow thereof.

which they haue therewith. For this cause the whole bodie of man is straight, and can stand vpright, and sit downe. But no beaſt can doe either of them, becauſe there is no ſuch vprightneſſe voyde of corners betwene their backbonee and their legges, as there is in man. Therefore they can neither holde nor doe any thing eather ſtanding or ſitting. For although they can ſtay themſelues vpon their haunches, yet they cannot ſite altogether like to man. And contrariwiſe, man can doe nothing well lying along or with his bellie downward as beaſtes uſe: but ſtanding or ſitting thee can doe all his affaires very eaſily. To this ende hath GOD giuen him legges and feeſe, armes and hands, of which wee ſpake before. Now as hitherto wee haue ſcene the loweſt foundation of mans building, namely the feeſe and legges, ſo heere wee muſt know that there is yet another wonderfull frame of bones as it were a new foundation for the whole ſtocke of the bodie, and reſidue thereof. Amongſt others ſome are very ſtrong, being placed croſſewiſe to vpholde the reſt: they ſerue alſo for the defence of manie inward parts that are againſt them. Vpon this ſecond foundation the backbonee is layde, which reacheth vp to the head, and is very artiſcially made. For firſt, becauſe a man can alwayes ſtand vpright, but muſt ſometimes beſide himſelfe or lyedowne, or turne from one ſide to another, it is not made all one bone, but it conſiſteth of many bones, namely of foure and twentie, which are called the knuckles or turning ioynes of the backbonee. For this cauſe *Salomon* very ſiſly calleth it *the pillar of our backe*, which lengtheneth or ſhrinketh being conſtrained with the heat or cold age. For it is framed after the faſhion of a chaine, and holdeth the lower parts of the bodie, as it were tyed thereto, and vnto the higheſt part, which is the head. A gaine it is not without good cauſe called a *chaine of ſiluer*. For it is a verie precious part of the bodie, and ought to bee greatly accounted of, both becauſe the bodie ſtandeth in neede of it, and alſo for many great benefites which it recouereth thereby. True it is that ſome vnderſtand by this *chaine of ſiluer*, the vniing and agreement of matters whereof the bodie of man is made, beeing taken from all the Elements, and ioyned together by a goodly harmonie and proportion. But the former expoſition ſeemeth to mee moſt fit becauſe of that ſimilitude which the backbonee and ioynes of it with their uſe haue with a chaine and the uſe thereof. For if the chine-bone were all of one piece, a man ſhould bee alwayes ſtiſſe like to a pale, or like to a logge or bodie of a tree, and ſo the ſtocke of

Of the Backbone.

Ecclief. 12. 6.



the body could not enjoy those motions that are necessarie for it, as we see all the members haue agreeable to their nature. For they are not planted into the stocke of the body, as boughes and branches are into the stocke of a tree, which are without motion alwell as their stocke. Likewise man (whome the Philosophers called a Tree turned vpwarde, because hee hath his rootes in his head) is a farre other kinde of plant then those are, which beeing in the earth, stirre not out of one place. For it is a tree to be caried about, whose branches haue their naturall motion. And as touching those bones whereof the chine-bone is made, they are so ordered, that the first which sustayned all the rest, as the principall foundation (being called *Os sacrum*, that is, *The holy bone*) is the largest, biggest and strongest: and being ioyned to the hippes is verie artificially framed of three bones, and sometimes of five or sixe. Wherefore some thinke that it is so called by reason of the artificiall composition thereof: others, because of the greatnesse: and some, because it helpeth women in their travails, as that whole knitting together openeth with the hippe-bones in them that bring forth children. Others say, that there is no opening, but onely that it stretcheth forth and enlargeth it selfe. There are some also that thinke it is so called, because it is so necessarie unto life, that after it is once hurt, death followeth. After this bone, the rest that follow are lesse and lesse, untill you come to the highest: inasmuch that the lowest are biggest, and the highest least, to the ende that as they are the foundation, one of another, so they might be able to beare that charge which they are to sustayne, and bee the lesse burdened. And as for the conjunction and uniting of them together, it is so well continued, that it hath so much strength as is necessarie for it, and is neither too soft, nor too hard, too drie, nor too wet, and slippery, but that which is meet for their motions.

This order of bones & turning ioynts thus ranged is properly called the *Backbone* or *Gibber*, & in Latine *Spina dors*, because of the sharp ends or points which each of them hath on every side for his defence, as at warb thornes. This whole chine hath a marow proceeding from the hinder part of the braine, and reaching downe to the nether end of the backbone: which beeing round, in shape, is as a riuer whose springe is in the brayne, from whence it proceedeth as the great Arterie doth out of the hearte, and the hollow veyne out of the liver, as wee have already declared, and may intreate thereof more at large in speaking of the inner parts of the bodie.

Therefore

Of the holy bone.

Of the marow of the chine.

## Of the back bone and the marrow thereof.

Therefore as the great arterie is as it were the stock of all the rest, being planted in the heart from whence it springeth, and the hollow veine whose fountaine is in the liver, is as it were the stocke of the other veines: so the marrowe of the chine is as it were the stocke and spring from whence all the sinewes issue, which afterward like to little rivers impart their sence and motion. And because the fountaine of this river is in the braine, therefore also the originall of sinewes is attributed thereunto, notwithstanding that all those sinewes which giue motion and sence to the partes that are vnder the head, except it be to the entrails and guttes, proceede from the marrow of the chine. Hereby wee may note once againe, that that place alleadged by mee out of *Salomon* where hee calleth the backbone a *silver chaine*, agreeth also very fitly with that which is heere spoken. For seeing these sinewes distribute sence and motion to all the members of the body, as it hath heere already told vs, and haue their beginning from the braine and marrow of the chine, we may well say that it is a chaine and roard of a great length, which extendeth it selfe very farre by reason of other chaines and strings proceeding from it. For as the backbone may be resembled to a chaine, so the marrowe within it is like to a coard, whereof all the sinewes, which are as it were the little strings of all the members of the body, haue their beginning and increase. And therefore some in steade of a silver chaine will saye it is a coard or threde of silver, as wee reade in the common Latine translation: but the sence is all one. And that which *Salomon* addeth after of the golden ewer which is broken in olde age, with the exposition of the best leayned giuen thereof, agreeth also very well to this effect. For by this golden ewer they vnderstand the skinne that couereth the braine, which is of a yellowish colour, resembling the colour of goulde. It is very fitly called a *silver ewer*, because it is a vessell containing the matter and nourishment of the sinewes, and as it were the fountaine of all the motions and sences of the body: it is as it were the lodging of all the animall partes, and the originall of all the sences both in totall and externall. Wherefore the matter of the braine contained within it is of a more celestiall nature then any other part of the bodie, and commonest nearest to the spiritual and diuine natures. So that this vessell is not without good and iust cause called by *Salomon* the *Ewer of gold*. For there is in it a fountaine out of which man receiveth great treasures. Now because the sinewes, arteries and veines were to haue their passage and issue from their fountaine without let or hindrance, it was requisite that the backbone should haue such holes as it hath, and that the bones thereof should be of that fashion as they are, to the end that neither themselves,

Heb. x. 10

Of the skinne  
of the braine  
called the golden  
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felues, nor the marrow within might bee easily broken, and that the  
 next parts and members might not bee hurt. For it is very dangerous  
 to haue any rupture or hurt in the chine aswell by reason of the mar-  
 row as of the linewes. And because it pleased God to lodge there  
 those internal members of the bodie, that are most necessarie for life  
 and for the preseruatiō thereof, he fastened the ribbes to both sides  
 of the backe bone, namely twelue on euery side: and hath left a suffi-  
 cient space betwixt them, that the place might bee able to receiue  
 those members, for whose cause they were so built & disposed. So that  
 there are before and behinde, especially about the noblest members,  
 very long and large bones, to defend them on al sides (as it were good  
 harnesse and strong bulwarkes) but chiefly behind, because the armes  
 and handes cannot so well defend them, as they may the other be-  
 fore. Therefore God hath better armed them with bones, making  
 those of the shoulders so large behind as they are, and knitting them  
 also vnto the backbone by their bande, but yet so that they touch it  
 not. Likewise they are fastened to the highest bone in the brest which  
 reacheth vp to the throate, aboue the first ribbe, by two little bones  
 which passe ouer the ribbes that are betwixt them. For this cause these  
 bones are called the keyes of the throat. For they close and shutte  
 vp these partes as it were keyes, so that without them the shoulder  
 blades would fall backward, being no more able to keepe close to-  
 gether, then the poldron of an harnesse not being fastened to the  
 gorget. The armes likewise are fastened to the shoulders, as also the  
 thighes and legges to the hippes: then the handes are ioyned to the  
 armes with their ioyntes and bandes, as hath beene touched before.  
 Now we are to note further, according to that I spake euen now, that  
 the backbone is in a mans body, as the keele in a ship: so that as the  
 rest of the matter and forme of the shippe must bee well propor-  
 tioned and framed according to the keele, so is it in the composition of  
 mans body, and in that correspondencie, which all the members  
 ought to haue with the ridgebone of which they all depende, other-  
 wise there would be no good agreement but great deformitie. And as  
 for the ribbes and brest bones, they haue such workmanship as is re-  
 quisite for the members contained within, needfull it is that they  
 should not onely bee defended and armed with bones for their garde  
 and preseruatiō, but also that these bones should bee so placed, that  
 they might enlarge and restrain themselves, open and close againe, in  
 such wise that the breathing and members thereof be not hindered in  
 their motions. Therefore they are all by nature lesse harde then the o-  
 ther:

Of the ribbes.

The keyes of  
the throat.Of the work-  
manship of  
the ribbes and  
of other bones

ther: besides there are many, to the end there might be spaces between them, not onely for the enlarging & restraining of the brest, but also that the Muscles might bee placed betwene the ribbes. And this is one cause, why it was needfull that the backbone should be framed as it is, namely, that it might bee more commodious for respiration. And because the stomacke also standeth in neede of enlargement and restraint according to the quantitie of the meate which it receaueth and according as it is lift vp and pressed downe thereby, therefore was requisite that it should haue the like helpe. But forasmuch as might soone bee hurt by reason of the hardnesse of the ribbes, if they were driuen and forced against it, God hath so disposed those ribbes wherewith hee hath defended the stomacke, that they are neyther so long nor so hard as the rest. For they are of a softer kind of bone, drawing neerer to the nature of gristles then the other, and the more they descend downward, the shorter they are. Therefore the lower part of the ribs are commonly called *the false ribbes*, or *bastard ribbes*, which on each side are five in number: the other seuen ending at the breast bone, to the end they may defend and gard the heart & lungs, which are vitall parts. Hereupon when any hath bene wounded to death, it is often said in the holy scriptures, that he *was stricken vnder the fifth ribbe*, because no blow pierceth those parts, but it hurteth some one of the vitall members, which cannot bee wounded, but that death followeth therevpon. We see then how the prouidence of God did well foresee whatsoeuer was requisite in this worke of mans body, and hath provided thereafter as need required: as we may easily iudge by that which wee haue heard of the bones onely, which parts are most earthy and massy, and are voyde of all sence. Wherefore we may well conceaue how excellently this wisdom hath wrought in the other partes and members that are more noble. But we may iudge a great deale better of all this, if we consider that our treatise of the bones onely, is but very litle in comparison of that which might be spoken, if a man would utter it as Physicians doe, and distinguish properly of all the kindes of bones, and of their vses. Now to end the outward composition of the body touching the bones, we must consider of the share bone, and of the bones of the head, and of the marrow that is within the bones, and of the vse of the necke. Last of all, we will clothe with flesh this dry Anatomy, that afterward we may come to those parts of our building that are most noble and excellent. Therefore it belongeth to the

**MANA** to intreat of this subject.

How many  
false ribs there  
are.

a Sam. 2. 23, &  
9. 27.

# Of the share bone and marrow of the bones: &c. 47

Of the share bone and marrow of the bones: of the bones in the head, and of the fleshe: of the muscles and of their office Chap. 6.

**A**MAN. A. Nothing maketh the worke of God in the composition of mans bodie more wonderfull, then the beautie of his shape, and the exquisite arte vsed in the worke, wherein a man cannot change so much as a naile or an eyelidde, which is but haire, but that some imperfection must be acknowledged therein, and some discommoditie following thereupon will cause it to be perceined. For this cause the Kingly Prophet considering his creation speaketh as one rauished with admiration. *I will (saith hee) praysse thee, for I am fearefull* Psal. 139. 14. *thy and wonderfully made: marueilous are thy workes, and my soule knoweth it well.* Hee could not in all that Psalm maruaile sufficiently at so excellent a worke of God. Therefore he vseth a word which signifieth as much in the Hebrew tongue, as if in stead of our speech *thou hast framed or fashioned mee*, hee should haue saide, *I haue bene wrought or wrought in tissue and interlaced, and fashioned artificially as it were in broadery worke.* And truly no image or picture, how well soeuer it bee painted and purtrayed, is to bee compared with the forme and figure of mans bodie: neyther is there any worke of tapistrie, so well wrought and imbrodered, or that hath such varietie of exquisite arte, and such diuersitie of figures, as that hath. And from what patterns doe Painters and Ingrauers take the fashion and forme of those Images and pictures which they would drawe soorth, but from this? What is a peece of tapistrie or imbrodered worke in comparison of a mans bodie, which is as it were an image of the whole world, and wherein a man may finde almost the varietie and draughts of all things contained in the whole frame of the world: This will euidently appeare vnto vs in the sequelle of our speeces, touching the compounded parts of the body.

Therefore to finish the externall composition of this humane building concerning the bones, we will first note, that God in creating the bellie hath not compassed it about with bones, as he hath done the other parts of the body, and that chiefly for two causes. First, it is most meet it should bee so, by reason of the meat it receiueth. Secondly, for the benefite of women that beare children. But to the end it might bee vpholden together with that burthen it beareth, God hath giuen vnto it the *share bone* for a foundation, which also standeth in stead of a bulwarke for the bowels. And because a man cannot alwayes stand vp-right, but must oftentimes sitte downe, not onely to rest himselfe, but also

Why the belly is not enuironed with bones.

Of the Share bone, or tyll bone,



# 48 Of the marrow, and of the bones of the head.

the buttock bones,

Of the marrow.

Iob. 31. 14.

Nucha,

Of the bones of the head.

also to dispatch many works which he hath to doe, therefore he hath the buttocke bones and the flesh wherewith they are covered, which are vnto him in stead of a stoole and a cushion to sit at his ease. And forasmuch as the bones are to be nourished, they haue for their familiar foode, the marrow, which by nature is moist, soft, fat and sweet. Therefore it hath neither sinew nor sence, but is within the bones, the sap of trees is in the midst of their stockes and branches. For this cause *Iob* speaking of the prosperitie of the wicked, saith, *His breasts are full of milke, and his bones runne full of marrow.* But this is strange, that seeing it is made of the thickest of the blood, as it were superfluitie of the meate, how it can be ingendred within the bones, and draw nourishment from the veines, as other parts of the body doe. But God knew well how to provide for that, and to make way for nourishment through the hardnesse of the bones, which are not all alike full of marrow. For as some of them are more dry or moister, more hard or softer then others, so they haue more or lesse marrow, and some haue none at all, because they need it not. Now this marrow whereof wee speake now, differeth from that in the chine-bone, which the Arabians call *Nucha*, and is of the nature of the substance of the braine, from whence it proceedeth as a riuer from his fountain, for the generation of sinewes, to which end the other marrow is not appointed of God, but onely for the nourishment and preseruacion of the bones. Seeing then we are come to the braine, we must consider with what bones God hath inclosed it on every side for the defence thereof, how many in all there are in the head both before and behind on the right side and on the left, above and beneath: of what forme, breadth, length, and hardnesse, and how they are ioyned one with another by frames and bands, and that not without great reason and consideration of the Workmaster, which made such an excellent peece of worke. For first, there are commonly fixe bones, which compass the braine on each side, besides that which is called the *Wedge-like bone*, which is vnder the pallat of the mouth, and vnto which all the rest are fastened. And because there are many vessels and members in the braine and head, God hath made the head of a round figure, reaching somewhat in length, and bulking out somewhat more both before and behinde. Now forasmuch as vapours, fumes, and smokie extremities mount vpward, therefore he hath created the head, and those bones of the head that are highest, not so solide and thicke as the rest, to the end the vapours and fumes should not continue inclosed within the braine, but might evaporate, and so disburthen the braine: otherwise it would be very ill at ease, and subiect to many diseases. These

are all of them together are for made one bone, that yet they are not  
all of one and the same piece, but ioyned together, not by ligaments,  
many fundrie and severall bones are, but by such a proper and apt  
conjunction, that there appeareth betweene them as it were a seame  
made after the manner of a *Sinew* or *Combe*, as if they were very finely  
sowed together. And because the bones behinde could not have  
that helpe of the handes, for their defence which the bones before  
may have, God hath created them more hard and stronger. Besides,  
they all are to the braine and to every part thereof, in stead of an hel-  
met and murion to defende it on every side. Thus you see the com-  
position of the head touching the bones thereof, which is so ioyned  
to the body by the backbone, that nothing but the neck, which is the  
upper ende of the chine, is betweene them. For it was necessarily  
to have motion both above and beneath, before and behind, and on  
both sides: which could not have bene if it had bene fastened to  
the shoulders without any space betweene, which is necessarie also  
both for breathing, for voice, and for manie other purposes that  
may bee noted hereafter. And albeit the necke served for nothing  
else but for voice, yet is it so necessarie, that without it a man could  
make no voyce, nor any other creature to which it is given, as appea-  
reth in those that have no necke. For all beastes that want the necke,  
want also the voice, as wee may see both in fishes, and in those  
beastes which the Latins call *Insecta animalia*: the reason is because  
they have no necke whereby to iojne their head with the rest of their  
bodie, but onely as it were a litle threede, which holdeth both the  
one and the other close together. Nowe that wee are come to the  
toppe of the building of mans bodie, and have set him vpright, as it  
were a dried Anatomie, wee must come next to the covering of the  
bones, sinewes and other partes mentioned by vs, to the ende that  
after wee have finished the discription of the outwarde parts, wee  
may speake also of those that are within. The flesh then is the first  
garment wherewith the bones are covered: and it is properly cal-  
led by that name which is given to that part whereof the Muscles  
are compounded. For some vnder the name of Flesh comprehend  
the Kernels and the fatte, because of the agreement which these  
partes have one with another, and by reason of their vse. For as  
for the flesh, it hath this in common with the Kernels and fatte, that  
it is soft and tender: but herein it differeth from that matter where-  
of Kernels are made, in that the matter of Kernels is more *spongy*  
and *moore*. Wee learned before that Flesh is a substance of blood, and  
howe it is made thereof. Concerning the *Muscles*, wee vse to

Of the neck &  
vse thereof,

Of the flesh

of the Muscles

What volun-  
tary motion is

A comparison  
betwixt the  
bodie and a  
chariot.

call by that name the proper instrument that mooueth voluntarie  
all the members of the bodie. Therefore it is compounded  
made of threedes proceeding from the Sinewes, and of Ligaments  
compassed about with a great deale of flesh, insomuch that when  
the Muscles are taken away from the bodie, there remaineth almost  
nothing but bare bones. Their proper place is in all places of the  
bodie where there are ioyntes and where motion is required.  
For without them the bodie cannot haue that voluntarie motion  
whereof I speake euen now, and which is so called, because that  
by a man may moue and remove his members from one place to  
another as hee thinketh good, and as hee shall iudge it needfull for  
himselfe. Wherefore wee must know that the brayne which is the  
seat of the animall parts, and the originall of all the Sinewes, and  
of all motions and senses given to the bodie by them, is in respect  
the whole bodie like to a Waggoner that guydeth his Waggon, and  
the Muscles are like to the bittes and bridles of horses, to cause them  
to retire or set forward as the Waggoner pleaseth, either to draw  
them backward, or to drue them forward, to pull in or to let loose  
the bridle. The Sinewes are as it were the reins and leathers fast-  
ened to the bridles, to hold them in, or to let them loose, and to  
turne them both on the right hand and on the left: then those mem-  
bers of the bodie which moue it from one place to another, are  
it were the Horses that are ledde and guided by this meane, and the  
rest of the bodie is like to the Charet and the burden which it car-  
ryeth. And for this cause the Muscles are compounded of Lig-  
aments, Sinewes and flesh. For as the Ligaments serve to knit them  
together, and the Sinewes minister sense and motion, so the flesh  
serueth to the benefite of those little strings that proceede from the  
Ligaments and Sinewes: first to nourish them, then to hold them  
vp softly, as if they leaned vpon little cushions and pillowes, and  
lastly, to keepe them aswell against the vehemencie of internall heat  
as against the heate, colde, and hardnesse that comes from without.  
Likewise the flesh performeth all these things vnto the rest of the  
threedes that are throughout the whole bodie, both in the heart and  
in the stomacke, and in other partes that haue flesh. But wee  
haue further to note the great differences of flesh that are in all the  
parts of the bodie, that wee may still increase in the knowledge of  
the maruelous works of GOD, and of his diuine providence. For  
there is great difference betweene that flesh wherewith the bones, li-  
gaments and sinewes are covered and clothed, and that of the inter-  
nall partes of the bodie, which also differeth in qualitie, albeit all

compounded

compounded of one and the same matter. For what difference is there between that flesh which is betwene the skinned and the bones, and that of the braine: as also that of the lungs, heart, liver, spleene and kidneys. Not one of all these members hath his flesh like to any of the rest, but they all differ very much according to the nature and office of the compounded members. For the flesh of the braine is by nature apt for the generation of the animall spirits, as that of the heart for the vitall spirits, and that of the lungs for ayre and breathing, that of the liver to turne the matter which it receiveth from the stomach into blood and into nourishment for all the members: that of the spleene to draw the grosse blood which is as it were the Lees of the blood, and to nourish it selfe thereby: that of the kidneys, also to draw so much blood as is requisite for their nourishment, and likewise to draw the urine, which after they send into the bladder. Thus you see how every of these internall parts of the body is compounded of flesh meete for his nature and office. Whereby you see many and sundry shoppes within mans body, whereof every one hath his proper worke about which it is busied, and such a naturall disposition is agreeable to that worke which G O D hath assigned unto it, who is the Creator and the workmaster, and effecteth all these worke by his heavenly providence.

Moreover, wee have to note that the flesh generally setteth the whole bodie for matter of filling, to keepe close all the members thereof, and namely all the bowels, and to fill all the spaces betwene them, as also to strengthen all those parts that are innervated therewith, to the end they might not easily bee shaken in places. It defendeth also all the members both against heate and cold. Likewise if any man fall, or lie downe, it lenteth him for a bolster or soft pillow, and for a shelter against bruises, and a defence against wounds, for a shadow against heate, and a gowne against cold. And thus much I thinke sufficient to bee knowne concerning this present Subject. Now before wee take any other matter in hand, wee are to consider of the Kernels that are in the bodie, because of their excellent vse and propertie: especially wee are to consider of the Dugges, wherein appeareth a singular worke of G O D, namely in Women, as wee may presently heare of

The difference of flesh.

Diuers vse of the flesh.

Of

Of the humors in the bodie, and of their sundry uses, especially of the  
 brasts of women, of their beautie and profit in nourishing of chil-  
 dren, and of the generation of milke. Chap. 7.

**A** R. M. He that should onely stay in considering the lump  
 confused matter wherof man is dayly made, hee should see the  
 in but a litle slime, yea such vile corruption and rottenness, that  
 a man would bee even ashamed to name it. But as a painter with  
 colours & draughts of his penfil giueth a forme to that matter wher-  
 of he maketh his piece of work, and painteth limme after limme, a  
 piece after piece: so the Lord giueth by litle and litle and by piec-  
 meale to that confused masse and lump, such forme and fashion as  
 pleaseth him to bestow vpon it in that time which he hath appoint-  
 ed for that purpose: and as he useth to doe, beginning alwaies at the  
 least and weakest part, and at that which is as it were nothing, hee  
 continueth and increaseth his work vntill it bee perfect and absolute.  
 Likewise, after wee haue considered of the least & most earthie parts  
 that are in the corruptible matter of the bodie, wee will looke in  
 them that are more excellent, and then come to the contemplation  
 that immortall essence, which dwelleth in him. Therefore I will now  
 goe on with our matter. *S. M.*

Two kinds of  
 Kernells in the  
 bodie.

Those parts of the body that are called Kernells (by reason of  
 similitude they haue with nuttes) are of two sorts, and haue their  
 and commoditie very great, especially in two respects. For some  
 by nature more thicke and dry, and serue to fasten the vpper part  
 of the members & vessels of the bodie to the ende they should ne-  
 ther breake nor cleane. Therefore wee haue such Kernells in the  
 neck, in the arme-pits, in the groynes, and in those partes where  
 elbow and the hamme bende, and in certaine other parts. There  
 others not so thicke by nature, and more spongie and moist, and fit  
 either of milke, or of seede, or else of a flegmaticke and glewish hume.  
 Now albeit all kinds of Kernells are giuen to the bodie to drinke vp  
 humors, and to moisten the other parts, neuertheless those that are  
 this latter kind, serue chiefly for the first vse. We haue such also to  
 stee all the partes of the mouth, and of the throte by the meane  
 spittle, that so they may bee kept from drought, and that thirst may  
 bee repelled and moderated. Likewise they are very seruiceable in  
 the life of man, in that they soake and drinke vp, as it were sponges  
 the steame that descendeth from the braine, that it should not fall vpon  
 the lungs, or into the stomake, or vpon other partes of the bodie,  
 to the great damage and danger thereof, as it happeneth to some



are short breasted and in consumption, and to them that are troubled with rhumes. And as these serve in the mouth and throat for spittle, so there are many, and those very great ones in womens pappes, especially when they have milke to the making whereof they serve, as also those that are in more secreete partes which serve for seedes, namely to keepe it, to dresse it, and to prepare it for generation. Therefore it is that those kernels which are in the breasts of men and of young maydens are lesse and harder. Wee ought not here to passe over without great admiration, the good temperance and disposition, which G O D hath made of the whole matter and forme, and of all the partes and members of mans bodie, in such sort that there is nothing howe little or vile soever, which is superfluous, which is not very commodious and profitable, and which is not wonderfully well applyed and appropriated to such places as are most fitte for it, and to those uses wherunto it ought to serve. For who would have thought that these kernels thus dispersed throughout the bodie, were so many wayes serviceable unto it as we see they are? Yea wee might here rehearse many more uses if wee would speake more particularly of this matter, whereof wee meane to speake but generally as also of all the rest that concerne the anatomye of the bodie, according to that end which wee propounded to our selves in the entrie of our speeches, namely, to open a pappe onely to the consideration, first of the matter wherof mans bodie is compounded, and of the distinction thereof, then of that forme which God hath given unto it and lastly of the profit and use of both. To the ende wee might dayly learne the better to knowe the great power, skill, wisdome, goodness and providence of him that hath created and disposed all things in so good order. But as touching that which wee spake of the pappes, and of their substance, wee have yet to consider of two poynts well worthie this noting, concerning the place where God hath seated them. First, they are there placed where they serve to shroude and to defend the noblest and most necessary partes for life that are in the breast, namely the heart and the lungs. For they are set before them to counter guard and keep them, both from over great heate, and from excessive colde, and from many other inconveniences. And as they serve for the heate of the heart, so their owne heate is increased by reason they are so neere the heart, whereby the milke that is ingendred in them is the better baked. So that wee see, that although G O D hath not given men pappes for the generation of milke and nourishing of children, as women have, nevertheless they are not without profite, and use in them, as wee

The least part  
in man full of  
admiration, &  
very profitable

Of the pappes  
and of their  
nature and use

have hearts. Whereunto also wee may adde the beautifying  
 that part of the bodie where they are placed, especially in women.  
 Again, could they possibly be set in any place, that were more fit  
 and more easie, both for Mothers and Nurses, and for the children  
 to whom they giue sucke and nourishment? For if the mother be  
 disposed to giue her childe sucke, shee hath this commoditie to sit  
 downe if shee will, to holde it in her bosome, and vpon her knees  
 and likewise to imbrace it in her armes, whether she sit, lye downe  
 or stande: also shee may carie it vp and downe whither shee please  
 euen whilest shee giueth it sucke, and feedeth it. This commoditie  
 is not granted to the females of beastes when they giue sucke and  
 nourish their little ones with their teates. Wherein wee haue  
 marke one notable difference which G O D hath put between  
 men and beastes. For beastes haue no other care of their yong ones  
 but onely to nourish their bodies with foode vntill they bee able  
 to feede and gouerne themselves: afterward, both fyre and damme  
 little ones forget one another, taking no more knowledge eche  
 of other, nor louing one another more then other beastes of  
 their kinde. But amongst men, both the father and the mother are  
 caried with an affection towards their litte children, which is  
 the cause why they forget them not as beastes doe. And as the  
 loue their children, so are they loued of them, insomuch that there  
 is a mutuall loue proceeding from that naturall affection which the  
 heart one towards another. On the other side, this loue causeth  
 parents to let their children haue instruction, that they may bee wise  
 and vertuous. And therefore it is not without good cause that  
 womens pappes are placed in the breast, namely, to the end the  
 shoulde bee vnto them as signes and testimonies of the affection of  
 the heart, and of that loue which they ought to beare towards their  
 children, whereof they ought to make them partakers aswell as of  
 the milke of their breasts, and as if they gaue vnto them their  
 heart, as they giue them their blood turned into milke. Likewise  
 children are by the selfe-same meanes to bee admonished of that  
 mutuall affection and loue, which they ought to carie towards their  
 mothers, as if they had sucked it out of their breasts, and from their  
 heart together with their milke, that they may returne the like vnto  
 to them againe. Wherefore, mothers and children haue a wise mistre  
 in nature, and in the prouidence of God that appeareth therein, if they  
 know how to followe it well. Again, for this cause mothers ought  
 to take greater delight in nourishing their owne children, then in  
 committing

The difference  
 betweene the  
 care of men &  
 beastes ouer  
 their little ones

A good lesson  
 for children,

committing them to the hands of strangers and hired Nurses. For out of doubt, the mutuall affection and loue of each to other would greatly increase thereby. Now hauing spoken of the place which God hath assigned to the pappes, let vs consider his providence in their forme, which is such, that fayer and more fitte for that office of theirs could not bee deuised: For wee see how they hang there in the breast of the mother and Nurse, as it were two bottles, hauing nipples and holes made fit for the infants mouth, that hee might take holde of them, and drawe and sucke the milke that is within the dugges, which are filled presently after the childe is borne, so that hee is no sooner come into the worlde, but hee hath such foode and nourishment ready drest as is meete for him. For albeit the infant bringeth his teeth with him from his mothers wombe, yet because they are hidde within the gummies, and are not yet come forth, hee must haue such meate as needeth no chewing, but may bee sucked, which G O D hath provided for him. Wherein wee haue a woonderfull testimonie of the care hee hath ouer vs, and what kinde of Father and cherisher hee is. For this cause *Dauid* had good reason to saye, *Out of the mouth of babes and sucklings hast thou ordeined strength, because of thine enemies.* For if one consider the providence of G O D, which dayly sheweth it selfe ouer children onely, there is no Atheist, Epicure, or other enemy of G O D so great, which shall not bee confounded, convinced, and constrayned, will hee will hee, to giue glorie to God. For beefore children can speake, even from their mothers breasts, they shewe forth and preach the providence of G O D in providing milke for them. But wee shall finde it a matter of greater admiration, if wee consider not onely what manner they are nourished in their mothers wombe. For there they are not sustayned by the mouth, nor with milke, as they are after their byrth, but with their mothers owne blood receiued by the Navel, which is in the midst of the bodie. But G O D hath made such an agreement betwene the wombe in which the little Childe is nourished in his mothers belly, and betwixt her breasts, that that blood wherewith the Infant was fedde beefore it was borne, presently after the birth ascendeth into her pappes, in which, by reason of the aboade it maketh there, it becommeth white, and is so well heated and prepared, that it hath as conuenient and pleasant a tast, as can be put into the infants mouth. And as for the substance of the milke, there

Of the forme  
of the pappes

Plalm. 8. 2.

Howe  
are fed  
in the  
mother

How & whe-  
of milke is  
made,

cannot be any that is more fit to nourish it or more naturall, seeing it is the accustomed and vsuall sustenance; neither is there any difference, but only in that it is otherwise coloured, being somewhat changed in taste & flavour, as also in this, that the infant receiveth it by another passage then it did before. Wherefore it is needfull that it should haue a convenient and pleasant tast for the mouth that receiveth it, as also it is very requisite that it should bee of that colour which receiveth in the pappes. For it would bee strange to see the infant draw blood from his mothers breast, to haue his throat full of it, and his mouth bloodie. All these things shew well that the Prophet had good cause to saye, that the mothers of little infants preach prayles of Gods providence, and confounde his enemies. For what that food which God giveth to nourish them in their mothers wombe can feede them no more there, it hath pipes whereby to retire to the place in which it may performe the same dutie, and that so slyly, that if that blood which is turned into milke did descend, as it ascended by veines which passe from the wombe to the breasts, the providence of GOD would not so manifestly appeare as it doth.

And therefore we see by experience, that so long as the childe is nourished in his mothers wombe, there is no milke in the breasts, but after it is borne, the blood that ranne even vnto the wombe, ascendeth upward by veines, making a good long journey beefore it cometh to the breasts. For these veines reach vp hard to the throat on euery side, in so much that the blood which they carrie to the paps ascendeth aboue the breasts, and then descendeth into them to this ende, that through the length of time wherein it abideth in the veines, it might haue more leasure to bee the better wrought, and to bee turned into milke, and into that white colour which it receiveth. And the milke is made the whiter, not onely through the aboad which it maketh in the breasts, but also by the meanes of that kernelly flesh whereof they are compounded. For it is of a whitish colour, that it might geue the same colour to the milke, whereof the pappes are the vessels. In that hore wee may the better knowe (as wee touched before) what GOD by his providence made the breasts of that matter and colour whereof they consist. Nowe wee haue further to note another point wherein God hath very well provided for the comfort of women, as it were a recompence for the paines and travail which they haue both in the bearing and bringing vp of their children, namely, that whilst a woman is with child, and giveth sucke to her infant, shee hath not her monethly and vsuall purgations, because her superfluous blood, and that which at other times is

How the milke  
is wrought &  
whitened,

excrement and must be voyded, is not then any longer a superfluous excrement, (if she be not otherwise euil affected in body by sickness) but is turned into the foode of the child, whether she beareth it in her belly, or giueth it suck with her breasts. Wherein wee see a maruillous worke of God. For it is all one, as if he turned poison or venom into good meate and nourishment, yea into most daintie foode, for the vse of such a delicate mouth and tender nature as an infant hath that is newly borne. Further also wee will note heere, that so long as the infant is in his mothers belly, it is nourished more like to a plant, then to those liuing creatures which receiue their food by their throat. And yet after he is borne, he knoweth well wherefore his mouth serueth before euer he vsed it, without any other Master or Mistresse to teach him this skill then the prouidence of God, which sheweth it selfe also in other creatures in the like case, but not in such eident and excellent manner. We may say the like of the breath which the infant receiueth not in his mothers wombe by his mouth, no more then the meate wherewith he is fedde, nor yet by the nosethrilles, which are more specially giuen to the body for that purpose, but by the nauill which is appointed to be the pipe to conuey both vnto him before he be borne. But the discourse of this matter wil fall out more fitly heerafter to be handled at large, when wee shall speake of the naturall and intertall powers of the soule. Wherefore it is time to finish the couering of our building, and so make an end of the speeches of this daies worke. Therefore it belongeth to thee *ACHITOZ*, to couer it with skinne and haire, vlesse you thinke good first to tel vs somethinge of the fat that is found within the skinne.

Whereof woman milke made,

How & where an infant receiueth breath and foode in the wombe.

*Of the fatts and skinner of mans body and of their vse, of the haires thereof. Chap. 8.*

**A C A I T O Z** Hitherto our intent hath beene, after speech had of mans creation, first to erect vp his tabernacle, as it were a drie Anatomy, which is a body consisting onely of bones. After wee clothed it with sinewes, muscles, ligaments, flesh, and kernelles, which serue it for a garment, or standeth in steade of mortar or plaister for the waller of a building. For in this edifice of mans body, the bones occupy the place of stonewhich must afterward be committed to the Mason to cause them to keepe close together, every one in his place. But yet we haue to white it ouer, which is the last couering to make it fairer, better polished, and more perfect. For if wee consider it onely as hitherto it hath bene set out vnto vs, we shall see it but as it were a frame

A. Smith



frame not polished nor made perfect without: or as it were a box without a skinne which is not very pleasant to sight. Therefore we will now put on the last garment which covereth all the rest, namely the skinne: but first a word of the fatte which being within, is of great force to preserve and keepe it.

The uses of fat  
in the body.

I will not stay here to declare how and by what meanes the fatte as also the kernels and paps are made of the blood because our principall scope is to shew the providence of God in the use of all the parts of the body, leaving to the Physicians that which appertaineth to their office touching the intire and perfect knowledge of the Anatomy of the body. Seeing then wee are to speake of the fatte that is found in the bodie, it serueth for the defence and preservation of those parts that are covered therewith, not onely against heate and cold and other thinges that come from without, which might indammage those parts, but also to keepe in naturall heate the longer, by whose vertue concoction of meate (commonly called digestion) is made in the body. Likewise it is very profitable for those parts that are in greatest and most vsuall motion, to supple and annoint them, as well to make them more nimble and readie to move, as to preserve them from drying, and so consequently from bruizing and wasting. There is also in many places a certaine humour which serueth to annoint the ioynts and their ligaments, and the small ends of the griffles. For moisture helpeth motion very much, and preserveth those parts that are moved, as wee see by experience in chariot wheelles. For when the axeltrees are greazed, about which they mooue, they doe not onely turne about more easily, but also last and continue longer: whereas although they were all of yron, yet they would weare away and be set on fire of themselves, if they were not annointed and moistned with some humour. Now let vs come to consider of the couering of mans body. As therefore a man useth not one onely garment, but diuers, so is it with the bodie. For first hee is clothed with three skinnies, that are great, long and large, with which hee is covered cleane over from the sole of the foote to the toppe of the head. The first is a little skinne very thinne which of it selfe hath no feeling being made of the second skinne which it covereth: and this second skinne is made of sinewes, flesh and little veines, and in some places of little arteries, being as it were of a middle nature betweene the sinewes and the flesh. Therefore this skinne hath feeling throughout, and is not without blood as the first is. There is also a third skinne vnder the second, which is more fleshy, and therefore it is thicker and more strong, vnto which the Muscles cleave, and through

the skinnies  
of the body.

The first skin  
hath no feel-  
ing, nor  
blood.

through which very thinne arteries and productions of sinewes passe, which tie it with the other skinned. The fatte of the body is betwene these two skinned, which serue the whole body not onely for a covering, but also for an ornament, especially those that are most without, which in mens bodies stand in steade of that skinned where with the bodies of beastes are covered. Besides these three skinned that cover all the body, there are within, many other particular skins of diuers sortes, to cover the members that are there, which the Physitions call *Membranes* and *Tunicles*, with such other names of membranes and tunicles, agreeable to their Arte, to distinguish them one from another according to each of their offices. For there are many in the head to cover, folde vp, and to containe the inward partes thereof and of the braine: as also in the breast, and consequently in other parts and members within. Among the rest some are like to nettes and coffes: others resemble little sackes or bandes, according as those members are which they are to cover, serving also for defence vnto them, and to distinguish and seperate the partes one from another. Wee will leaue to the Physicion to number and to distinguish them, and to name euery one by their proper name: and nowe come to consider the last covering which is vpon the body in certaine places, especially vpon the head, and that is the haire, which principally of the haire, aboundeth in the head, both in men and women, because it proceedeth out of a moyst and soft place. And to the ende it might take the better roote there, the skinned that is vnderneath it, is very thicke and fleshy. The profite of the haire is great, and serueth for many thinges. First, it is the ornament and beauty of the head. For as the face woulde bee euill favoured and vnshightly, if it were hairy, so contrariwise, the head woulde bee very deformed if it were skinnedesse, where it is covered with haire: as wee may iudge by them that haue balde heades. Therefore because it is the toppe of the building of mans body, God woulde haue it adorned with such a covering: which also standeth him in some steade to defend his braine, and to consume the grossest and most fummy excrements, of which the haire of the head are ingendred, so that they are a kinde of purgation for it. Besides, it serueth for a covering to the head, which it may vse at pleasure, as neede requireth, against both heate and colde. For it doeth not alwayes neede to be a like covered at one time and in one age, as at another. Therefore a man may let them growe, or cut them, or shane them cleane off, as is most commodious for euery one. And when they waxe gray

Dead lessons  
for the gray  
headed.

Eccles. 12. 1.

Prov. 16. 31.

Leuit. 19. 31.

Of the bread.

Mat. 23. 5.

1 Sam. 16. 4.

Of womens  
haire.

and white through age, they put men in minde of two things. First that they draw towards the grave and death, to the ende they may in good time frame themselves thitherward, and if they have gone astray in youth, and forgotten God, that then at length they should thinke themselves, and consider that they are no more yong, and that they must shortly die: for although it be late, yet better late than neuer. But it is best to follow *Salomons* counsell, who admonisheth yong men to remember God before the *Almond tree flourisheth*: comparing an olde man that is gray and white with age, to a blossomed tree by reason of the whiteness of the flowers. For when a man flourisheth in this sort, his flowers put him in minde that the tree of his body decayeth up, and that it looseth his naturall strength: whereas the flowers of trees are testimonies of the vigor that is yet in them to beare fruit. Therefore we are very miserable, if we do not glorify god in our youth, neither thinke vpon any other life then this. For we come farre short of the life of trees, and are not of so long continuance, neither are we yearly renewed as they are, which seeming to be dead in winter flourish and waxe greene in spring time, as if they became yong againe. What thing we are not to looke for in this world, wherein we flourish contrary to trees, namely in winter, which is our olde age. Secondly, gray and white haire warneth men to haue such manners as becomme that age and coloure, that they may make old age reuerent, according to that saying of the wise man, *The glory of the aged is the gray head*. For such are those ancient men, whom God in his law commaundeth to be honoured, when hee saith, *Thou shalt rise up before the hoarhead, and honour the person of the olde man, and dread thy God I am the Lord*. The same consideration also ought to be in the beard, which is a great ornament to the face, and serueth to distinguish the sexes, and likewise the ages of men: vnto whom they bring authority and iustitie. For this cause the ancients did shawe or powder their beards and haire in the time of mourning and affliction: so that when the Prophets denounced some great aduersitie and desolation, they fore-telde that *every head should be bald, and cut and shaven*, and the beards in like manner, as it appeareth in the Prophecies of *Esaie* against *Assur*, and such like. Wee read also that *Haban* king of the *Ammonites*, shroued off the halfe of the beards of *Dauids* messengers to bring them in derision, whereupon they would not shewe themselves openly to the people vntill their beards were grown. Concerning womens haire, *Saint Paul* testifieth expressly, that God hath giuen it vnto them to admonish them of the subiection they owe to their husbands, and of that power which they haue ouer them, in token whereof

whereof they ought to haue the head couered, especially in the assemblies of the Church. Therefore he saith, *Every woman that prayeth or prophesieth bareheaded, dishonoureth her head: for it is euen one very thing, as though she were shaven.* Therefore if the woman be not couered, let her also be shorne: & if it be shame for a woman to be powdered or shaven; let her be couered. And a little after, *Judge in your selues, is it comely that a woman pray vnto God vncovered? doth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him? But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a couering.* Wherin the Apostle laboureth chiefly to admonish women, that nature hath giuen to them longer haire then to men, and that it be comely them best to haue it so, to the end they should keepe their heads couered with some vaile and honest couering, for the reasons declared by him: sending them to the schoole of nature to learne of her what modestie & honestie they ought to follow and to shew in their haire. For in deede this schoole of nature is the schoole of God the creator of nature, in which he teacheth vs by our owne bodie, and by the nature thereof, what is comely and honest for vs. Therefore God hath not couered some parts of the bodie with haire for an ornament onely, as the beard in men, and haire of the head both in men & women, and for other causes whereof I haue spoken, but also to admonish them to couer that, which they can not discover without shame and villany, whether it be by deede or worde. Hereupon it is, that not onely those parts of the body that are more honorable & noble, as the head and face, are adorned with haire to giue them greater maiestie, but also places more secret are couered therewith, to teach vs, that the honour wee owe to them is to keepe them couered and hid, and that they dishonour them greatly, and themselues also, who discover them, not onely by vile and shamelesse handling, but also by infamous and dishonest words, as many doe, that alwaies haue filthy speeches of whoredome in their mouthes. For that which is dishonest to be scene and to be discovered to the eyes, is also dishonest to bee heard, and to be disclosed to the eares, which wee must keepe chaste, as likewise the eyes, the tongue, the mouth, and the heart. Therefore they that behaue themselues otherwise, do as if they meant to despise God and Nature, whom they will not follow as Mistresse. Wherefore, when Saint *Paul* sendeth women to the schoole of Nature to learne that lesson which is there taught them, hee openeth vnto vs a great gappe, whereby wee may know what Mistresse God hath giuen vs in nature, and what instructions wee may receiue from her, if wee can vnderstand her, and haue the wit to know, and to comprehend

1. Cor. II. 1. 2.

Verf 13. 14. 15.

The schoole of Nature is the schoole of God.

head all that shee sheweth vs, euen in our owne bodies and goe further into her schoole, considering that there is not so little as our haire therein, from which wee cannot take instruction. How great then would the profit bee, if wee could consider as wee ought, other things that are more excellent, and of greater importance. Now that we haue raised vp the frame of mans bodie from the foundation vnto the very top, we must to morrow by the help of God, continuing our speech of the compound parts of the body, enter into the consideration of those goodly outward members wherewith the head is adorned, and of the fences of the body, vnto which those seru as instruments. Therefore it belongeth to thee **S E R** to beginne the handling of such an excellent matter.

*The end of the first dayes worke.*

## THE SECOND dayes worke.

*Of the bodily and external parts, especially of touching: of their members, instruments and offices. Chap. 9.*



**S E R**, They that haue the greatest knowledge in humane Arts, although it be in naturall Philosophie, are not therefore more happy then others vnles they haue learned to ioyne therewith the knowledge of diuinitie. For albeit they haue greater vnderstanding of the nature of things created by God, then other men that haue not bene conuerfant in such studies, yet all their skill being blinde in respect of true and eternall wisdom, will profit them nothing, but onely to make them more guiltie before God, and worthy of greater condemnation, then if he had giuen them no more vnderstanding then Beasts haue. And who knoweth not that the felicitie and soueraigne Good of man, consisteth not in the knowledge of the creatures and of their nature, but in the knowledge of the Creatour that made them? Therefore wee should labour in vaine to know our selues, if it did not leade vs to the knowledge of God: yea it would help vs nothing at all, but to manifest more euidently our ingratitude towards his Maiestie, and to aggravate so much the more his iust and fearefull iudgement vpon our heades. Likewise wee should reape little benefit by our careful inquiry into

wherem true felicitie consisteth.



## Of the bodily senses.

63

the matter and forme of the frame of man, whereof wee discoursed yesterday, if it serued not vnto vs for an entrance into a deeper contemplation of the goodly woorkes that appeare outwardly therein, & of those corporall senses that haue their seates & instruments in them. And all this knowledge would doe vs little or no good at all, if wee were not ledde thereby to the vnderstanding of the internall senses of the soule, vnto which the former serue as messengers and ministers, as these latter doe vnto the minde and vnderstanding. Therefore in following this order let vs ascend step by step to those things that are most excellent: and although the eye of our minde should dash when wee draw neare vnto them, yet wee shall gaine greatly because those things are very great which draw nearest to perfection.

Hauiug before compared the composition of mans body to a building, and hauiug raised vp all the outward parts of it vnto the very top, it remaineth now that wee set on the gates and windowes. When a man would signifie that a house is very lightsome and hath ayre enough, wee commonly say that it is well beared or pierced. Which may truly bee spoken of mans body in respect of those outward members, which God hath fashioned in the head, especially in the face, which hee hath appointed for seruice to the whole body senses, whose seruice also is afterward required for the spirituall and internall senses. It is in this part of our building and tabernacle, where in God causeth the greatest beautie thereof to shine, I meane in the face, which as it were an Image of goodly orient, and lively colours, enriched with many excellent woorkes, not onely in regard of the skin and painting, but also of the forme, and of so many goodly and pleasant members as are ornaments vnto it: yea, which are so necessary, that without them all the rest are as it were vnprofitable, neither could they preferue and keepe themselves.

I speake not yet of those parts that are hidden, and contained within the head, but onely of those members which appeare outwardly, which are in such wise disposed every one in his place, that albeit they bee not far distant one from another, yet the neere ioyning of them together doeth not cause them one to hinder the office of an other, notwithstanding their diuersitie, as wee see evidently, and shall know more at large by the sequel of our speeches. Heereby doth god admonish vs how we ought to behaue our selues one toward an other, and dwell every man within his bounds and limits, not setting one vpon an other, and not inroching vpon any thing that is our neighbours. For as there is space and roome enough in the head for all the senses and members that are there, and the like in the rest of the

Of the beautie  
that is in the  
face.

A good in-  
struction for  
every one.

the body for all the members whereof it is compounded, by reason of the good order, concord & consent that is amongst them: so the earth and the world is bigge enough, and hath goods enough for all, wee had skill and could beate one with another, and be content every one with his estate and office, and with those gifts which we have received from God, as members of one and the same body. If the good accord and consent were amongst vs, a litle place would please vs: but if wee doe otherwise, all the world will not be great enough to suffice vs. No rivers, seas, or mountaines will be sufficient to keepe within our bounds and borders. Therefore let vs learne of the senses and members of our body, what rule we ought to keepe one with another. The bodily senses, which God hath given to man to be ministers and messengers to the spirituall senses of the minde, are five in number: namely, the sight, hearing, smelling, tast, and touching. To all the members & instruments of these senses, which shal be hereafter declared vnto vs, the facultie of sense is generally given by the sinewes, which haue their originall from the braine, as we haue already touched. So that hereby we see what is the dignitie and excellencie of the head, seeing God hath placed therein the fountaine: as spring not onely of all the sense, but also of all the motions of the body, which are wrought by meanes of the sinewes. For we must know that foure things are required in the office and vse of the bodily senses. The first is the power and vertue of the soule, which giueth sense by the animall spirit guided by the sinewes. The second is the instrument being well applied and made fit for his vse and office, by which the soule effecteth her worke. The third is that thing that is to be perceived by sense, about which the soule exerciseth her office. The fourth is the meane or way, which receiueth the object of the sensible quality, and carrieth it to the instrument. As for example: If the question were of sight, first there must be this power and vertue of seeing in the soule. Next, the eyes is necessarily required thereunto: for it is the proper instrument appointed to receiue light. Then there must be light, without which all things are covered with darkenesse and made inuisible. For although the eyes by nature are partakers of light, yet that which they haue naturally, and which they carry within themselves, will affoorde them as small light as if they had none at all, except they receiue a greater light that cometh from the heavens, or from some lightsome body, as from fire, or from a candle lighted, as wee see by experience in the night time. Lastly, the meane or middle way is of necessity required, by which the light is to be brought and communicated with the eye, and that is the aire, through which it passeth.

Five corporall  
senses.

Four things  
required in  
bodily senses.

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## Of the bodily senses.

as through a glasse or cristall or such like bodies, which are not so thicke that they keepe backe the light from piercing through them. For if there bee nothing betwene them, I meane betwene the eye and the light, and those colours which it must beholde, it can not apprehend and perceiue them. The like is to be saide of the senses of hearing, smelling, and tasting, as we shall vnderstand better, when wee speake of them heereafter particularly. But as for the sense of touching, it is most earthy of all the rest. Therefore it agreeth with the earth, and is common to all the parts and members of the body that haue sence, although it bee more or lesse in some places then in others. This sense is giuen to the body to discern the first qualities by, namely, hote, colde, moist, and drie, from others that accompany them, as heauy, and light, hard, and soft, sower, and sweete, thicke, and thinne: which are compounded qualities, taken from the foure first, as all corporall things are made of the foure elements. Concerning greatnesse, figures, members, motion, and rest, they are common to many of the senses. Thus much for the sense of touching, from which the rest do differ, in that euery one hath his proper sense, which is not communicated with any other. For onely the eyes see, the eares heare, the nose breatheth, the tongue and palate taste. And heere wee haue to consider of the great prouidence of God in many points. First, forasmuch as the body cannot liue without the sense of touching, which hath for object the elementarie qualities, it is giuen to all liuing creatures in euery part of the body, to the end, that thereby they might knowe according to the proportion of the qualities, what is profitable or hurtfull to their bodies in the participation of these qualities, and so eschew more easily that which might hurt them. But men haue this sense chiefly in the endes of their fingers, that touching slightly with them, they might make the first triall of all qualities. For if they feele that the thing which they touch, is too hote, or too colde, or that there is some other excessse in the quality which might hurt them, they are admonished thereby, to the end that by a very little hurt, they might auoide a greater. For a man may better cheap feele a litle grieue and that very lightly in the ende of one finger, or of many, then in a whole member, or in all the rest of his body. Besides, God hath further prouided for this sense, in that it is not so sharp to feele suddainely and to the quicke, as the sight or hearing, to the end the body should receiue lesse dammage by that which toucheth if it be hurtfull for it. Now the eyes, because they doe not touch that which they see, nor the eares that which they heare, therefore they can not be so damnified, as the residue of the members may.

Of the sense of touching.

No body can liue without some sense of touching.

## The necessitie of some members.

which feele not except they touch.

Some mem-  
bers of the  
body absolut-  
ly necessarie  
to life.

A prouerbe.

Moreouer, we haue yet to note the prouidence of God herein, that amongst the members giue by him to the body, he hath created some of that nature, that a man can in no wise liue without them : and others so, that albeit they be not necessary for life, yet he cannot liue in his ease, and not receiue great hurt if he want them. The members of the first sort are, the braine, the heart, the lungs, the liuer, the spleene, the stomach, and such like, that are the seates of the animal, vital, and natural vertues, without which there could bee no stay of life. For after these members are hurt or perished, farewell life. The other sort are the eies, the eares, the nose, the tongue, the feete, the hands and such like. For although a man loose some one or many of these members, yet he doeth not therefore loose his life, but hee shall surely feele the detriment, which such a losse bringeth vpon him. And as wee commonly say, that *the Oxe knoweth not the valew of his horne until he haue lost it*, so wee may with greater reason say, that no man knoweth of what valew the partes of his body are vntill he want them, or vntill they be so hindred that they cannot fulfill their office. Wherefore we ought to pray to God to preserue them for vs whilest we haue them, and giue him thanks because he hath not created vs lame or maimed of any member. And when we see any that were borne without them, or that haue lost them since, we ought to be so much the more stirred vp to glorifie him, acknowledging it to come from his grace in that he hath dealt better with vs then with them, although we haue deserved no more then they. Now because we do not so, neither haue this consideration as we ought, to giue him thanks, and to vse them to his honour and glory, therefore he depriueth vs of them many times, to punish this ingratitude, and to cause vs to know better the valew of these gifts, after they are taken from vs, and that wee haue lost them, seeing we could not knowe it whilest wee had them, nor yet him that gaue them vnto vs. And by the same meanes also he would admonish and put vs in minde of the dammage we receiue by the defects of our soule, by those which wee feele by experience in our bodies. Whereupon wee haue an other goodly point of the prouidence of God to note, in that hee hath giuen vs almost all double members, without which we could not liue but with great paine and trouble: to the end that if we lost one, wee might yet vse the other, and in some sort supplie the losse of that which is wanting. For this cause hee did not create onely one eye, or one nosethrill, one eare, one arme, one hand, one legge, or one foote, but twaine. This ought to bee well considered, that wee might haue the better knowledge of the cause

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## Of the eyes.

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that God hath ouer vs, seeing hee hath so well provided for all things, that hee will not onely haue vs to liue, but also furnish vs with all necessary thinges, whereby wee might liue more commodiously, more easily, and with lesse paine and trouble. And when it falleth out, that some one of these members or both are wanting, God supplieth this defect by maruailous meanes. For sometimes we see that maymed folkes haue done many thinges with their feete, or with their neck and head; that others could hardly doe with their handes: at leastwise they haue done thinges without handes, that would seeme altogether incredible to such as haue not seene them. And many times wee see dumbe men, whose handes stand them in steade both of tongue and eares. For by the signes and gestures of their handes they signifie their meaning to others, as if they themselues did speake: and vnderstand the minde of others that make the like signes. Yea, there are some that conceiue what others say vnto them, onely by seeing them open and mooue their lippes, so that we must needs acknowledge it as a miracle of God. Now hauing spoken generally of the senses of the body, and specially of touching, as also of their members and instruments, wee must come to their particulars. Therefore *AMANA*, thou shalt discourse vnto vs first of the eyes, which are as it were the principall windowes of this building which wee haue vndertaken to pourtraite and set foorth.

The hands sometimes stand in stead of the tongue and eares.

*Of the eyes, and of their excellencie, profuse, and vse: of the matter and humors whereof they are made.* Chap. 10.

**A***MANA*. It hath alwayes bin the opinion of the Stoics and Academics, that the bodily senses did rather hinder then helpe to obtaine wisdome: that no man could know or vnderstand any thing: that the senses were feeble and slowe: that sensible thinges were so small, that they could not be perceiued: or els so subiect to motion, that no certaintie coulde be found in them: that our life is short, and full of opinions and customes: that all was compassed about with darknes, and hid: and therefore that nothing could be perceiued or vnderstoode, so that men were to professe that they would affirme or approue, of nothing. *Plato* writeth in many places, that wee must beleue nothing but the vnderstanding, which beholdeth that that is simple and vniforme, and as it is indeede: and that there is no science, but only in those reasons & discourses, which the soule maketh whe it is not troubled with bodily lets, as with sight, and hearing, or with griefe & plesure. *Eusebius* disputing against this, sheweth that the senses help much towards the obtaining of wisdome: & that when they

The opinion of Stoics and Academics.

In Phaed & in Tim.

14. de Praep. Euang. c. 7.



Of the eyes &  
of their vse.

The eyes draw  
nearest to the  
nature of the  
soule.

Light is our  
first mistresse.

are rightly affected, and in their naturall habite, they neuer deceive the minde that is attentive. But wee shall know more at large what the profit is by continuing our discourses of the instruments of the senses. Let vs know therefore, that the eyes were giuen of God to men to cause them to see, and to be as it were their watch-towers & sentinels, the guides & leaders of the whole bodie: as also they are as it were the chiefe windows of the body, or rather of the soule, which is lodged within it. For it is a most excellent worke of God, whether we consider the matter whereof they are made, & how diuerse or agreeable it is to the office that is assigned them: or the beauty that is in their forme, & in the diuersity of their colours: or the commodity & vse of their motions, and how they are set in their places, as it were goodly precious stones laide in some curious piece of worke: & how they are inuironed and armed both aboue and beneath, on the right hand and on the left with the eye-lids, and the eye-browes, not onely for their protection and defence, but also to adorne, and to make them shew more beautifully. And surely it is not without cause that God hath put such great excellencie in them, and hath created and framed them so artificially. For first, they are the chiefe members of all the bodily senses, whose nature approacheth neerer to the nature of the soule and spirit, than any other, by reason of the similitude and agreement that is between them. Therefore by good right they beare rule among all the senses, and all the other members of the body, as being their guides. For they are giuen to man chiefly to guide and leade him to the knowledge of God, by the contemplation of his goodly works, which appeare principally in the heauens and in all the order thereof, and whereof we can haue no true knowledge and instruction by any other sense but by the eyes. For without them who could euer haue noted the diuers colours and motions of the celestiall bodies? yea wee see by experience, that the Mathematicall sciences, among which Astronomie is one of the chiefe, cannot bee well and rightly shewed and taught, as many others may, without the helpe of the eyes: because a man must make their demonstrations by figures, which are their letters and images. I passe ouer many other Sciences, as that of the Anatomy of mans body and such like, which are very hard, yea impossible to bee learned and known certainly vnlesse they may be seene with the eye. Wherefore seeing the bodily senses are the chiefe masters of man, in whose house the spirit and vnderstanding is lodged and inclosed, the greatest and first honour is by good right to be giuen to the eyes and sight. Likewise it is the first Mistresse that prouoked men forward to the studie & searching out of science and wisdom. For of sight is inge-

dred admiration and wondering at thinges that are seene : and this  
 admiration causeth men afterward to cōsider more seriously of things,  
 and to marke them better : and from thence it is that men fall to en-  
 quire of matters more carefully, and to found them deeper. In the  
 ende they come to the studie of science and wisdomē, which is the  
 knowledge of supernaturall light, namely of the light of the minde,  
 vnto which, science and doctrine is as light is to the eye, so that it  
 contemplateth and museth by that, as the eye seeth by light. There-  
 fore we haue to note, that it hath pleased God the creator of all things  
 to scatter his light throughout the whole worlde, & ouer all creatures  
 as well spirituall and inuisible, as corporall and visibie. His spirituall  
 light he hath infused into spirituall creatures, and bodily light into  
 bodily creatures, to the ende that by this benefite the spirites might  
 haue vnderstanding, and the eyes sight. So that Angelles and the  
 spirits of men, which are spirituall and inuisible creatures, are illu-  
 minated by the meanes of vnderstanding, with that spirituall and  
 heauenly light whereof God hath made them partakers : as the bo-  
 dies of liuing creatures, and cheisly of man are illuminated with the  
 corporall light of the Sunne by meanes of the eyes. For as bodies  
 haue their bodily eyes, so spirites haue their spirituall eyes. For that  
 vnderstanding wherewith God hath indued them, is vnto them as  
 the eyes are to the bodie. Wherefore by that they see God, who is  
 their heauenly Sunne, and the fountaine of all diuine and spirituall  
 light, as bodily eyes beholde the materiall sunne, wherein as in a  
 fountaine God hath placed corporall light, which he would haue vs  
 see and know by meanes of the eyes : which wee ought to acknow-  
 ledge as a great benefit. For the light is a worke of God woorthy of  
 great admiration, which discouereth and sheweth to vs a great part of  
 nature, and is vnto vs in steade of an image of the best and most excel-  
 lent natures, which without doubt are lights & shining natures. Nei-  
 ther could any man possibly expresse in wordes or teach in any sorte  
 what the light is which sheweth al other things, & what is the beau-  
 tie & excellencie thereof, vnlesse the eyes did beholde and know it, &  
 distinguish it from darknes. For by meanes of the eyes we may iudge  
 what our life would bee, if it were buried in perpetuall darkenes, or if  
 man had no instrument to apprehend and to receiue the light when it  
 shineth. Therefore as God hath created the light to discouer and shew  
 all thinges by it, so he hath given eyes to man, whereby he may appre-  
 hend & receiue it. To this end he hath made them of a matter that is  
 partaker of light, and meete to receiue it, that by the agreement of na-  
 ture that is betweene them & the light, they might enioy it, and by the

Of spirituall  
 eyes & spiritu-  
 all light.

What the  
 light is.

1. Tim. 6. 16

selfe same meanes they might be messengers to the minde to induce  
 & lead it to the consideration of the diuine light, whereof corporall  
 light is a very small resemblance: and heereby also the minde might  
 know that God, *who dwelleth in a light that none can attaine vnto*, is  
 inmaruailous light, as holy men know by experience when he sheweth  
 himselfe vnto them. For as the eie is like to a glasse that receiue the  
 Images of things offered vnto it, so God imprinteth Images of himselfe  
 in our minde as in a glasse. Wherefore as a glasse cannot receiue  
 any Image, but of such things as are set before it: so the Image of God  
 cannot shine nor be imprinted in the mind of man, vnlesse he alwaies  
 set God before his eies, that he may receiue his Image. And as the eie  
 is illuminated by the beames that proceed from the Sunne, so the minde  
 is illuminated by the brightnes of the diuine light, in which we consider  
 the Father in the vnitie of the godhead, as the spring & fountain  
 of all light, & the Sonne, as the beames & brightnes ingedred therof  
 & the holy Ghost, as a flame proceeding from it, which causeth the eie  
 of the mind to receiue it, & to be made partaker therof. Wee see then  
 how our eyes together with the light admonish vs of great things, of  
 most excellent works of God, and of great secrets of spiritual & hea-  
 uenly things, whose images he hath imprinted in the light & in our  
 eies, to the ende, that by these corporall and visible images, wee may  
 haue some knowledge of those things wherof they are images, which  
 cannot be seene & perceiued with corporall senses, but onely with the  
 spirituall senses of the soule. Wherefore wee ought greatly to praise  
 God for his goodly gift, both of the light & of the eies, which cannot  
 sufficiently be valewed. For although it did vs no more seruice then it  
 doth to brute beasts, namely to guide & leade vs in this corporall life,  
 yet wee ought seriously to acknowledge the excellencie of so great a  
 gift of God, & how profitable and necessary it is for vs. But ther is a  
 great deale more in it, by reason of the mind & vnderstanding which  
 God hath giuen to the spirit and soule of man, as it were spiritual eies,  
 to the end there might be an agreement & proportion betwene them  
 & the eyes of the body. For as the eies declare to the mind what they  
 see, that it might take knowledge therof: so when the mind hath seen  
 with spirituall eies those images that are offered vnto it by the bodily  
 eies, it causeth them to see a great deale more clearly, then the eies of  
 brute beasts doe. For because they want minds & vnderstanding, their  
 eiesight pierceth no further then vnto those corporall things which  
 they behold. Wherefore when they see the light of the Sunne, they only  
 prepare themselves to be guided by it, & neuer consider or looke any  
 further. But man, if he be not altogether brutish as beasts are, stayeth

The difference  
 betwixt the  
 sight of men  
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not there, but passing further he considereth the beauty of the sunne, & those great benefits which it bringeth with it. And being ascended so high by the meanes of corporal light, he ascendeth even to the spiritual & diuine light, & to God, who is the eternal & infinite Sun. Man also hath so much the more knowledge of the nature of corporal light, & of the effects thereof, & hath also so much the more celestial & heavenly light whereof bodily light is an image, as his mind is illuminated by the word and spirit of God. For otherwise men see little clearer & not much farther by the light of the body, then brute beasts do. Moreouer we made mention in our former speach of 4. things requisite to see by: which also are to be vsed in the other senses. I will only adde a litle of the fourth thing, which is of the meane that receiueth the object of the sensible quality, & beareth it to the instrument. If those bodies that are set before our eyes, are so thicke by nature that the light can not pierce through thē, thē doth the light appeare vpon them, but not in so great measure, nor so cleare as in the aire & in other bodies, as in glasse, cristall or such like that are not so thicke, that they will hinder the light frō piercing through them. This part of light that is vpon thicke bodies, is called colour, which is of diuers sorts, according to y mixture of light & darknes that is in them. For first there are 2. kinds of simple colours, by mingling of which together al other colours are cōpounded. The one is white, which hath most light in it of al others, and therefore will take any other colour. Thē there is black colour, which hath least light in it, & therefore it will take no other color. Now according as these 2. kinds of colors are mingled together, al other colours, being infinit in nūber, are cōpounded, taking their diuersity & difference, as they haue more whit or black mingled in thē. For this cause some are red, others yellow, these greene, those ski-color, others gray, or blew, or tawny. In a word, it would be a difficult matter, yea impossible to rehears al their differences & varieties. But God sheweth himself yet more woderful in the diuersity that is seene euen in one kind of colour. For let vs consider in a meadow or garden al the herbs, trees, & plants that are therewith leaues & flowers, & we shal see no green in any one of thē, which differeth not in some thing from the green of another kind, although they be all green. The like may be said of their flowers. For whether they be white, or black, or red, or yellow, or azure, or of any other colour, we shal not find one that differeth not in something frō others of y same color, but of a diuers kind. So is it with diuers fethers & colors of birds, amongst which there are such sundry colors, that a mā cānot tel what certain name to giue thē: as for exāple, we see about the neck of a Ringdoue. And although Painters indeuor as much as lieth in thē

Of colours, &  
of their nature  
variety, and  
vsc.

All cōpound  
colours made  
of black and  
whit mingled

Nothing seene  
but by colour.

Of the matter  
and humours  
of the eyes.

Of the Chri-  
stalline hu-  
mour.

counterfaite all these diuersities in their printings mingled with  
colours, and howsoeuer, as followers of nature, they come very nee-  
her, yet they can neuer approach so neere as to be able to represent  
colour so liuely as she brings it forth. Now if the eyes were not capable  
of light, they could not see any colour, nor discern one from another  
& if they could not see colours, they should see nothing. For nothing  
can be seene but by meanes of colours, no more then it may be seene  
without light, of which those are made. And as the eyes cannot see  
if they haue not as much light as is needfull for them: so if they  
haue too much, and more then they want, they will see a great dea-  
lesse: or if it be very great, they will be dazeled, and as it were blind.  
Therefore it must be dispensed vnto them by iust measure & propor-  
tion according to their capacite: and then through the reflection of  
those things which it discouereth vnto them, it imprinteth their ima-  
ges in them, as the image of a ring is imprinted in sealed waxe.  
Now hauing spoken of the principall vse of our eyes, if I should enter  
into a more particular consideration of their nature, I know not al-  
most at which end to begin. For there is nothing, either in the matter  
of which they are made, or in their forme, composition and vse, how-  
small so euer it bee, which is not able to cast all men into great admi-  
ration. For first, if you aske after their matter, they are compounded  
of three sorts of humours, of which the one is like to water, the o-  
ther to glasse molton, or to the white of an egge, and the third  
ice or christall: and therefore they take their names of those things  
which they resemble. Concerning the Christalline humour, it is  
not so thinne, but more firme then the other twaine, much like to  
waxe melted. Neuerthelesse it is a great deale more cleare and more  
glistering then both the other: so that there is the same difference be-  
twene these three humours, and that which may bee seene through  
them, which is betwene christall, glasse, and water, and that which a  
man may see through them. The Christalline humour is giuen to  
the eye to impart light vnto it: therefore it is in the eye, as it were  
a little round christall glasse, very glistering. And although the other  
twaine are very bright, so that the light may passe through them, as  
it were through water and glasse, yet they haue no light of them-  
selues, as the christalline humour hath, which could not receiue  
that light which it doth from without, if of it selfe also it were not  
partaker of light, and if by that participation which it hath, there  
were not in it a naturall agreement with the other. The other  
twaine are ioyned vnto it not onely to nourish and moysten it,  
that it dry not too fast, but also to helpe to preserue it, and to  
moderate



moderate the vehemencie both of those spirites and coulours that might hurte it. Nowe because these humours are liquide and soft, they had neede of fitte vessels to keepe euery one in his place appointed, for the executing of their office. The christalline humor is in the middest of the other twaine, because it is the glasse of the eye, which receiue the light, and the images of those things that by the light are disclosed vnto it. Therefore it hath behind it that which resembleth molten glasse, or the white of an egge, which is not altogether so soft and liquide, as the other before that resembleth water. Thus hath God disposed them according to that naturall cōueniency which is betweene them, that they might be so kind one to another, as is meetest both for them and their vses. And being all ioyned together, they serue to fill vp that hollow place within which the eyes are inclosed: so also the other parts, and namely the fat, whereof they are well provided, serueth not onely to fill vp voyde roome, but also is appointed to this end, that the eyes might rest them more at ease, and be moystened the better. In all which things great wonders of Gods prouidence appeare most cleerely: namely, in this, that the humors are so distinguished, euery one keeping his place without mixture or confusion, as also in this, that the christalline humour, which is partaker of light, and which ought to receiue it, is so well compassed about and fortified on all sides. For this cause it is more firme then the other, that it might both keepe and distribute better the light which it receiue, and also preserve it selfe, and helpe the other humors that are ioyned vnto it, which being as it were Nurseries vnto it, doe in like manner helpe it againe. Moreouer, wee are greatly to maruaile at the prouidence of God, in considering the coates and skinnies of the eyes, their forme and motions, their diuers colours, and the sinewes whereby they receiue sight: the discourse of which matters, I lay vpon thee, *ARAM*.

How the humors are placed.

How Gods prouidence appeareth in the eyes.

*Of the tunicles and skinnies of the eyes: of their forme and motions: of their sundry colours: of the sinewes whereby they receiue sight, and of other partes about the eyes. Chap. 11.*

*ARAM*. If we would stand to consider of all those things that are worthy of admiration, but in one eye onely, as well in respect of the matter, as of the forme, and meanes whereby they receiue the verue of seeing, and performe their due, as the Physicians shewe these things in an Anatomie, a man might make a very great booke thereof, as likewise of all the other members. For there is no member so little, wherein there is not most exquisite art, and wherein a man may

not

not see marueilous workes of Gods prouidence, so that I should be wonderfully abashed to see any Phisition proue an Atheist, if he haue neuer so litle knowledge of the nature of mans bodie, and of the composition and Anatomie of the parts of it, were it not that God punished them with the like iudgement that he hath done other great Philosophers, whome he casteth into a reprobate sence, because through pride and ingratitude, they abuse that knowledge of naturall things which he hath giuen them. Let vs learne therefore to know the Creator by the knowledge of the creatures, and let vs look vpon the workemaster in the excellency of his works. And now to this end, according to our intent, let vs with the eyes of the mind, behold the eyes of the body, seeing they looking vpon all things, yet cannot see themselves.

Of the tuni-  
cles and skin-  
nes of the eyes

Nowe as we haue perceiued, that God hath disposed the matter and humors of the eyes according to that office whereunto he hath assigned them, so he hath appointed tunicles or coates which are little skins, in which they are contained as it were in their vessels, and compassed about with them as it were with litle bands, to keep them united and close together, and to preserue them, that they mooue not forth, and runne out, and withall to bee vnto them asure defence. These skinnes according to their offices and vses are disposed one after another, and interlaced between the humors of the eyes, according to that agreement of nature which they haue, both amongst themselves, as also with those humors which they serue, and which in like sort serue them, to the end that neither the one nor the other should easily receiue hurt. And amongst those fine seuerall tunicles, which

Five tunicles.

there are of them, according as the Phisicians & Anatomists distinguish them, one is very slender, like to a smal spiders web, or to a very litle fine white skinne, that is betweene the partes of an onion. Then there is another that is like to a litle threed: and the third resembleth in colour the stone of a redde grape, I meane the outward side of it. They are named by the Grecians and Latines according to the similitudes and likenesse of those things which they resemble. But the chiefest, strongest, and hardest of them is like to a slender & cleere horne, I meane that horne whereof Lanterns are made, but that it is not so hard and thick by a great deale: and by reason of the similitude which it hath with horne, it is called by the same name. This hath God created in this sort, both that it might bee a stronger defence to all the humors of the eyes, and also that it might serue for the light which they are to receiue, through which it shineth, as the light that is in a Lanterne besides the horne of which it is made. There is yet another white skinne, which serue to keepe in the whole eye vnto the

head

head, in the place assigned for it: and this is the first, as that like the spiders webbe is the last, and then the other are placed between these in the same order that I haue named. Heerein appeareth the worke of God, namely his prouidence is to be well marked in this, that he hath not placed the eyes so farre out in the face and head, as hee hath done the nose, eares, and lippes, but more inward as it were in holes and little crenelles, by reason of the humors whereof they are compounded, to keepe them so much the more fast and close together, because they are liquide. Therefore they are shut vp in their holes, as the water of a well is in that place where it is gathered together. For this cause the Hebrewes often vse the selfesame word to signifie both the eyes and mountaines. Next, God hath created the of a round forme, both because it is the fairest, most seemly & most perfect, as also because it is most moueable, and easiest to turn and returne on euery side, as the office of the eye requireth. For seeing they are giuen to man, & to all creatures for the direction of the whole bodie, and of all the members thereof, they ought not to be so fastned in the place where they are, that they can neuer looke but one way, nor stirre themselues on any side. Therefore God hath appointed to euery eye seuen muscles, both to keepe them firme and steady, as also to cause them to remooue and turne vpward and downward, on the right hand & on the left, crossewise & round. And as the round forme is most perfect, so it is most fit for the office of the eyes, to the end they may see all things better, and comprehend all sorts of shapes better then if they were flat, or hollow, or square, or of some other fashion besides round: as a man may iudge by the diuersitie of looking-glasses, and of their figures and makings, according to the variety of which, they represent diuersly those things whose images they receiue. Now because man, as also all other creatures goe forward, and not backward or sidewise, therefore God hath not placed the eyes either in the hinder part of the head, or on any side thereof, but before. And although the eyes be moueable and made to turne on euery side, yet they neuer turne cleane backward, but onely sidewise, so farre as they can see and behold well. For they haue nothing to looke vpon within the head, but only without. Therefore they haue this aduantage besides, that being set in that place which is assigned vnto them in the head, they may turne from one part to another, and see, not onely on the right hand & on the left, but also behinde, by that motion which the head hath from his sinewes by meanes of the necke: which motion the head should not haue, if it were seated vpon the shoulders without a necke: and this is another commoditie of the necke, whereof we spake not before.

A testimonie  
of Gods prouidence.

Of the forme  
of the eye.

Of the muscles  
of the eyes

Now

Nowe beefore wee goe any further in the discourse of the partes that are about the eyes for their defence & preservation, it shall be good for vs to consider here of the goodly painting, and varietie of colours that are in them. For first wee haue a white colour, which colourerh the greatest part of the eye: next that goodly smal circle, which is round about the eye: then the aple of the eye, which the Hebrewes call the daughter of the eye, being in the midst of it, as it were a little glasse, wherein a man may alwaies see some image, as it were in glasse when one looketh into it. This little circle is called by some *Crowne*, and by others a *Rainebow*, because of the diuersitie of colours that are seene in it: which are not all alike in all men. For some haue this circle more black, others more gray, others more yelow, or more redde. Moreouer, besides the sinewes of those muscles that are giuen to the eyes to moue them euery way, eche of them hath one proper vnto it selfe, whereby the life and vertue of seeing is communicated vnto it from the braine, by meanes of the soule that giueth life to all the body. Therefore these sinewes differ from all the rest, in that they are not solide, but hollow within, like to little water pipes, to carry vnto the eyes the spirits of sight, which are as it were a little flame of light whereby they receiue from the brayne, life and vertue of seeing. Next wee are to consider how God hath placed them neere the nose to the end they may purge also by that on each side, as well as the other humours of the braine. Therefore there are kernels hard by them in the head, which serue both to moysten and to water them according as they haue neede, by reason of their burning nature and perpetual motion, and also to retaine & soke in humours, least they should descend and fall downe vpon them too fast, and so hurt them. Besides this commoditie, the nose in his place is vnto both the eyes in stead of bulwarks, and so also are the bones which close them in on euery side, & the balles of the cheekes, which are higher then the holes of the eyne, that they also might serue to defend them. Moreouer, God hath further armed them with eye liddes, which serue the both for ornament, & are also in stead of gates vnto them, hauing muscles to open and to shut them, either wholly or in part as neede shall require, both for sight, for sleeping and waking, and for defence. And besides the eye browes wherewith God hath couered them about the liddes, there are little hairens growing at their brimmes, which God hath not giuen in vaine. For first, they serue to direct the beames of the sight, that they may see more directly: next they serue for defence against little flies, against dust, moates, and other small things that might enter in, and trouble them. Moreouer, they serue for ornament, as it were some pre-

● of the vsuall  
sinewes.

The vse of the  
kernels neere  
the eyes.

● of the eyelids  
& of their  
hairens.

border round about them. And because the haire of the eyeliddes  
 haue another office then those of the eyebrows, therefore they are  
 otherwise disposed: for they are not so thicke, nor mingled one with-  
 and aboue another, as the haire of the eyebrows are, but they are  
 mingled and set all in ranke, euen orderly one by another. And as for  
 the eyebrows, they doe not onely serue to set forth the eyes, that their  
 beautie may the better appeare, but also to defend them against the  
 sweate of the head and forehead, and other things  
 that might descend & fall vpon them if they had not this to stay them.  
 And to this purpose wee see the agreement which they haue with the  
 nose on each side, and how the prouidence of God hath made them  
 like to a halfe circle, or a halfe moone, or a little arche, or els after the  
 fashion of a little penthouse, to the end that the sweat and raine might  
 haue an easie course and descent on both sides, and not runne into the  
 eyes. And because they should not hinder in steade of helping, God  
 hath created them of that nature, that they grow not like the haire,  
 beard, or nailes, but continue alwaies at one stay. What then will those  
 women say for themselues, who take so great paines in twitching and  
 plucking off the haire of the eyebrows, to the end they should not  
 be so thick or great as nature hath made them. For they thinke it greater  
 beautie when they are shorter and thinner. But in this, as in all their  
 paintings and prankings they doe not onely lift vp themselues against  
 nature, as though they would worke her a spite, but also behaue them-  
 selues as if of set purpose they meant to reproch God for creating the  
 as he did. Now in speaking of the eyes, let vs beware that we be not  
 so blind, as that we cannot see that thing by them, which they teach  
 vs, or take no heede of that which they shew vnto vs. For the conside-  
 ration of one of them alone, or of one eyelid or browlidde onely, ought  
 to teach vs to open and to lift them on high, that they may search out  
 and contemplate him that created them, and hath given them vnto  
 vs: euen to him who saith, *I that formed the eye, shall not I see?* There-  
 fore we ought to bee afraid, least our eyes be given vnto vs as Iudges,  
 to conuince vs of our ingratitude towards God their and our Creator,  
 and to condemne vs. For there are but too many miracles to be scene  
 of his almightie power in their creation, & too many witnesses of his  
 prouidence towards vs, to make vs more then ashamed and confound-  
 ed. We haue yet another point to bee noted touching their situation,  
 which causeth a certaine proportion and agreement to be betweene  
 the heauens and the head, and betweene the eyes of the great & little  
 world, and those of the body and soule. For it is most certaine, that  
 they could not be placed more conveniently, then in the highest part

The vse of the  
 eyebrows,

Against the  
 pride of wo-  
 men.

Psal. 94. 9.

Of the propor-  
 tion betweene  
 the heauens &  
 the head.

of



Eccles. 12. 3.

as for the  
as for theThe eyes draw  
nearest to the  
nature of fire.

Psal. 123. 1.

Math. 6. 22. 23.

The agreemēt  
betweene the  
eyes of the  
soule & those  
of the body.

of all the bodie, as it were in the highest towre, seeing they are to  
all the other members in place of Warders and Watchmen, and  
guides and leaders. Therefore *Salomon* had reason to call them  
*Lookers out by the windowes*. For the holes of the head in which  
are placed as it were Looking-glasses, are their windowes thro  
which they see and behold. Wee may also say asmuch of the apple  
the eye, which looketh within this little circle, as it were by a window.  
For this cause, as God hath placed the sunne, moone, and all the rest  
the lights aboue in the heauens: so hee would that there should be  
some proportion betweene the heauens and the head of man, and  
twene those goodly lights aboue named, and the eyes that are cre  
ted to receiue light from them, and to bee that in man who is the  
world, which the sunne, moone, & other lights of heauen are in  
the great vniuersall world. Therefore forasmuch as the eyes are as it were  
the images of these goodly bodies and celestiaall glasses, they occupie  
the highest place in this bodie of the little worlde, as the lights  
in the great bodie of the world, whereof they are as it were the eyes  
to giue it light on euery side. For this cause also the eyes are more  
fierce, and haue more agreement with the nature of fire, then any  
other member that belongeth to the corporall senses. And as they  
are in a high place, so they are admonished thereby of the place  
to which they ought to looke, according to that which *Dauid* said  
*I lift mine eyes to thee that dwellest in the heauens*. In all these things  
wee see a goodly harmonie and agreement between the great and the  
little world, the like whereof we shall also finde betweene the world  
and the spirituall heauen, whose sunne and light is God, and between  
the eyes of the soule and of the mind. Therefore *Iesus Christ* said  
well, *The light of the body is the eye: if then thine eye be single, thy whole  
body shall be light: but if thine eye be wicked, then all thy body shall be dark. Where  
fore, if the light that is in thee be darknes, how great is that darknes?* So  
the eyes being as it were the lanterne, lampe and flame of the whole  
body, they could not haue a more apt place, or more conuenient  
for their nature, then that where God hath placed them. The like also may  
be said of the spirituall eyes of the soule & of the mind. For God hath  
lodged the vnderstanding and reason in the braine of man, as it were  
in a high towre, in which it ought to raigne as a Queene and Prin  
cesse, and guide vnder her lawes all the affections and actions of men  
as eyes guide all the members of the body. And when God, who is  
the Sun & light of the world, & of the spirituall heauen, reacheth  
his beames to these eyes of the soule by his eternall Sonne & giueth  
them life, vigour and vertue by his spirit, then is the minde well light

and then doth shee happily and to her proper end direct all the parts of the soule. Now for the conclusion of our speech, seeing wee haue spoken largely enough of the eyes of the bodie, and of their nature, beautie, and excellencie, and what goodly images of the spirituall as they represent vnto vs, let vs yet a little better acknowledge the creatnes of their Workmaster, by considering apart the matter whereof they are made, I meane by it selfe and without the workmanship: if we should now behold their substance without that disposition & form which he hath giuen them. What is an eye pluckt out of the head but a little clay and mire? as indeed it is the matter wherof it is made. Now what a wonderfull thing it is, that God hath so appropriated it, to make such a goodly peece of worke thereof, and such faire instruments for the seruice of men? And therefore our Saviour Iesus Christ meant to represent this diuine worke, when *hee made the blinde to see by putting clay upon his eyes.* *John 9.6.* Let vs therefore vse their sight, which is such an excellent gift of God, to behold his workes, and those goodly images of the diuine nature, which on euery side, and continually are before our eyes: and let vs beware that wee deede them not with the sight of prophane and dishonest things, least they serue to poyson the minde and soule, whereas they ought to become messengers, to declare vnto it honest & healthfull things. For he that doth otherwise is worthie to haue, not onely his bodily eyes put out, and pluckt out of his head, but also the eyes of his mind, that so he may be blinde both in body and soule, as it commonly falleth out to many. But let vs follow our matter propounded touching the senses, and their members: and speake vnto vs, *ACHITO B.* of the eares, and of their composition, offices, and vse.

*Of the Eares, and of their composition, offices, and vse.*

*Chap. 5.*

**A**CHITO B. The wisdom of God is so great, & he prouideth so well for all things by his prouidence, that he neuer doth any thing in vain: insomuch that there is nothing whatsoever in all nature, which hath not his proper vse, & which is not compounded of matter & form agreeable thereto, for the instruction of men. But forasmuch as men are rude of vnderstanding, & by reason of their naturall corruption easily turned aside from the chiefe end of their being, namely the contemplation of celestiall and heavenly things, in place wherof they beake themselves to the care of those things that are earthly and corruptible: it commeth to passe, that hauing eyes and eares, they neither see nor

nor heare any spirituall thing, so that their very light is become darkness. And then how great may we thinke the darkness to be in the parts that ought to be guided by them that are capable of light? Therefore as we haue learned, that the eyes are the first guides & housemasters that God hath giuen to every one, and the first authors and inventors almost of all artes, sciences, and disciplines, because by the sight wee know the light, colour, greatnes, figure, number, situation, motion of the bodily things, both neere & farre off: so now wee are to know, that the hearing and the eares are verie conuenient for a man to communicate his knowledge with another, as if one should powre wine or water out of one vessel into another. But they are especially giuen by God to men, that they might serue to receiue the doctrine & instruction of wisdom, as we may perceiue if we consider diligently their nature and vse.

The situation  
of the eares.

The eares then, in mine opinion, are also as it were watchmen on the whole body, as well as the eyes. For it is not onely required, that a watchman should see, but also that he should both heare and speake. Therefore are the eares placed hard by the eyes on each side, as well for an ornament to the head, as for the commoditie and vse of the whole bodie. For that place is fit for them that they may so much the more conueniently receiue those sounds that come vnto them, and cause them to heare, euen as the eyes receiue the light, which causes them to see. Therefore as God hath disposed the matter whereof he pleased him to make the eyes, and hath giuen them such a forme as agreeth best to that office, which hee would haue them performe, he hath done in regard of the eares, as also of all the other members of the bodie. For this cause hee hath made them of gristles, which are a great deale harder and more firme then either flesh, kernels, sinewes, or ligaments: but yet nothing so hard as the bones are, as we haue already learned by that which was spoken beefore. Besides, neere about the place wher the eares are, he hath set the hardest & firmeest bones that are about the head. Therefore they are called stony bones by reason of their hardnesse, and of their naturall agreement with stones: whereby the eares are strongly fortified, and that very agreeable to their nature and office. As for their forme, it is halfe round, & verie well compassed. They are also doubled in about the ends, as if nature had wrought them about with little ledges turned in of the same matter, in most excellent and decent maner. And among all liuing creatures God hath giuen ynmouable eares to none, but onely to man, & to an ape: for the rest can moue them vp and downe. And as for this externall & eminent part of the eare that appeareth without, if it ser-

Of their making.

Of their forme.

The eares of men and apes onely are without moning.

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ued onely to beautifie the head, the vse of it were not to be despised. For it is euident by such as haue their eares cut off, how deformed and vnseemly the head would bee to looke vpon, if it were not decked with that part of the eares planted there by God for their greater ornament, as it were two goodly bruches. Heereof it is, that those men haue this part cut off, who are to be made deformed and infamous for some notorious offence. But besides the honour and ornament, which this part of the eares bringeth to the head, it serueth also to couer the brayne which is next to the eares, least it shoulde bee hurt. And to the ende that they might not bee easily bruized, or broken, nor yet hang downewarde, they are, as I haue said, of a gristly substance, as are all those partes that are bare and appeare outward, and which are in daunger to receiue iniuries and discommodities from without. Likewise this outward growing of the eares bringeth a double commoditie with it to the rest of that member. The first is, that it keepeth backe the rayne and sweate of the head, and much filth that might enter into the eares, if those places were flatte, and had nothing but the holes of the eares without these bulwarkes. Therefore their forme is made so, that they ascend and bende vppward without, but are hollow within. The other is, that it helpeth much for the better receiuing in of the soundes that are brought to the eares by the ayre, because thereby the soundes are better conueyed vnto that place, which is properly appointed for the hearing. For this cause the eares are not pierced straight outright, but their holes are made winding in, like the shell of a snayle, whose forme they represent, so that one cannot thrust straight forth so much as a litle threede, or the bristle of a hogge. For if they were boared outright, many inconueniences would befall them. The first is, that the soundes would not be conueyed in so well, as they are in places that bend and giue backward, where they haue rebounds, which causeth them to stay and sound better. The second is, that the eares should receiue ouer-great sounds and too thick, and so being more confused, they could not bee discerned and vnderstood so well. Againe, as too great light doth not onely dazell the eyes, but hurteth them withall, so ouergreat soundes would marre the instrument of hearing, if they were not distributed and compassed according to the capacity therof. For there must alwaies be an answerable and apt proportion between the sense, the thing subiect to sense, and the meane by which the sense is made. Hereupon it falleth out oftē, that many become deafe by hearing ouergreat soundes, whereof wee haue experience in Smithes, amongst whome many are thicke of hearing, because their eares

Why the eares  
are made win-  
ding inward.

of the place of  
hearing.

Three small  
bones in the  
eares

Of two skins  
within the  
eares.

What profit &  
pleasure is re-  
ceiued by the  
eares.

are continually dulled with the noyse and sound of their hammers and anuiles. The like oftentimes happeneth to those that deale with artillery, by reason of the continual vse and greatnes of the sound. Moreouer wee must note, that there is a very litle hole in each of those stone bones, in which the hearing is properly made, and within which all there are three very small bones, whereof the one is called an anuile, the other the hammer, because they are made almost of the same fashion, so that a man would say, that nature had framed a little anuile and a little hammer to make soundes, and to cause them to be heard. The third small bone was founde out by certaine Physicions and Anatomists, and being boared in the middest is fashioned like to a little stirrope, and is alwaies lesse then any of the other twaine. Physicions that write of Anatomie make no mention of this last, or if any speake of it, they are but fewe, and of late time. And in deede it is a harde matter, euen for them that are most skilfull and expert, to look vnto all how diligent and able soeuer they be in Anatomie, especially in the view of many instrumentes, & of their sundry parts, which are so small, that hardly can we discern them with our eyes if we look not very narrowly vnto them, and that after we are tolde thereof before. As for these small bones whereof I speake now, and namely the third, a man may perceiue them better in a dry Anatomy, and in some skull that hath nothing but the bare bones, then he shall in a whole bodie. Therefore the skilfullest Physicions and Anatomists confesse, that the body of man hath such woonderfull arte in it, that every day they finde some newe thing in it, which was not obserued by any in former times. But let vs returne to our speech concerninge that which remaineth of the composition of the eares. Besides these little bones, there are two small skinnies full of nerues, which holde and binde these bones in such wise, that they are as it were a litle labour stretched out in that place. These small skinnies haue their originall from those sinewes, by which the vertue of hearing proceedeth from the braine to the eares. For after the sounds are made in the ayre, they are caried to these skinnies, and then heard and discerned by them. Heereupon they are made hollowe, to receiue the soundes that come from without, haueing a nature that agreeth verie much with the aire, as the eyes doe with the fire, I meane in respect of their vertue which is burning and glistering, albeit their substance bee moist. Therefore as the eyes iudge of light and colours, and by that meanes bring great pleasure and profite to men: so the eares iudge of soundes and of the voyce, of notes harmony, and of melodies, whereby man receiueith commoditie and delight. And

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if there were but the sundry notes of Birds, what solace doth hee receive by it? But besides, how many instruments are there of most excellent and melodious Musick, what voyces and pleasant songs, framed very cunningly, and with great grace and harmony by the arte of Musicke? For wee see by experience, that this science is given of God to men, that it might bee chiefly dedicated to their eares, to the end that by the sounds & songs which they heare, they might be stirred vp to praise God the giuer of them. Therefore *Salomon* not without good reason called them *the daughters of singing or of Musicke*, because of the delight which they take therein, and also because this whole arte, and all songs and melody would bee vaine and vnprofitable to the life of man without hearing. But aboue all, the chiefeest profite that the eares bring to men, is by the meanes of speech, whereby they communicate one with another all their conceits, imaginations, thoughtes and counsailes, so that without them the whole lyfe of man would bee not onely deafe, but dumbe also and very vnperfect, as if man had neither tongue, mouth nor speech.

Ecclef. 12.

And on the other side, seeing man hath alwaies neede of doctrine and instruction, albeit all the other bodily senses helpe him therein, neuertheless, none is so fitte or more seruiceable to this purpose, next to the eyes, then the eares. Wherefore if *Salomon* for the cause aboue rehearsed, called them the daughters of singing, a man may also call them the daughters of discipline and of knowledge. For as man hath nothing more proper then speech, whereby hee letteth others know what hee hath in his minde and heart, so hee hath nothing more fitte then that, to teach all things by, whose doctrine is How doctrine  
alraedie beegunne by meanes of the other senses, but principally of is learned.  
the eyes. For the other senses together with the sense of seeing, are as masons, that lay the first foundation of the frame of doctrine, and afterwarde speech buildeth vpon this groundewoorke: which it cannot doe, if it bee not holpen by the eares and by hearing, which agree with the voyce pronounced by the mouth, whereby speech is sent and conveyed to the eares, that it may bee heard and vnderstood of them.

Thus after the knowledge of things is found out, and artes begun by meanes of the sight, after the same manner that was declared before by vs when wee intreated of the eyes, then the sense of hearing teacheth a great deale more, both greater matters and sooner. For we receive and vnderstand in a short space, that which our master who teacheth vs, hath obtayned and prepared in a very long time. For how many things must wee see, and what bookes must wee reade

the benefit  
of Lectures.

before we shal attaine to the knowledge of that, which we may learne by hearing of one lecture, at which wee shall bee auditors onely one houre or lesse? Let vs consider then how conueniently and bountifullly God dealeth with men in this behalfe, when that thing which is very profitable and most necessary is made so easie for them. For nothing is more profitable or more necessarie then to learne much, nor any thing more easie then to heare much. Therefore *Salomon saith, That a wise man shall heare and increase in learning, and a man of understanding shall attaine vnto wise Counsels, to vnderstand a parable, and the interpretation, the words of the wise and their darke sayings.* This also is the meanes whereby GOD hath appointed, that men shall learne and vnderstand his will. And therefore, as wee heard that eyes were giuen vnto vs, to this ende especially, that they should contemplate the works of God, their and our Creator: so we ought to know that eares were giuen vs, that before all things we should heare & vnderstand his voyce and word, and consecrate them wholly to that purpose: to the ende that after the eares of the body haue heard it, they should bee the messengers to declare it to the eares of the soule and minde, to cause them also to heare and vnderstand the same. For this cause, as the aire that entreth into the eares, & bringeth vnto them the sound made in it selfe, when it is stricken and moued, moueth the little hammer of the eares, and causeth it to strike vpon the anuile, and so maketh a sound by meanes of the little taber, through whose sound the spirits of hearing are awakened: so God by inspiration worketh in his Prophets & ministers, who receiue his voice after a diuine manner and then are they as it were the hammers that strike vpon the anuiles of mens mindes and hearts, by which sound the spirits of the bearers are awakened and stirred vp. But my desire is, that we should thoroughly consider heere this great secrete of God that lyeth hidde in nature, namely, the meanes whereby the hearing is made and framed in the eares, which wee cannot see or comprehend as it is in it selfe. Neuerthelesse, GOD giueth vs great light thereunto by the matter and forme of the instruments, which he hath made for the hearing. Wherefore seeing the eares are framed so artificially as wee haue heard, as appeareth to the eye by their Anatomie, wee cannot doubt but that GOD would haue their vse and artificiall composition knownen to them that may beehold with their eyes the instruments of hearing, when they are laide open vnto them, as they are to Anatomists, to the end that by the view & contemplation of them, they might iudge of that secret work of nature which God hath wrought in hearing which cannot bee seene with eyes when it is in doing.

How hearing  
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For wee know by experience whereto serueth a hanner, an anuile, and a taber, and what sound they make when the one striketh, and the other is stricken, and how that hollow things are more fit to receiue sounds, and to cause them to be heard better, then things that are solide and more thick. So that when wee see instruments like to these in the composition of the eares, wee may easily iudge, that God hath not placed them there, but to doe that seruice which may be performed by such instruments, to the end we should know the great skill and wisdom of the Woorkmaster that made them. Now for the conclusion of our speech, let vs learne, that although our eares did vs no more seruice then the eares of brute beastes doe to them, and reached onely to the vse of this life, yet coulde we not sufficiently acknowledge that good, which God doth to vs by them. But we must make a greater account of this, that by the meanes of his worde which he will haue declared to our eares, he causeth them to serue to his honour and glory, and to our owne saluation. Therefore let vs apply these so beautifull and artificiall members, with all the rest of our senses to their principall ende, yea to the end of all nature, namely, to the glory of their Maker: and let them be deafe, and stopped vp against all dishonest things that might poyson them, and so consequently our minds by them. For that which *Saint Paul* saith, That *euill wordes corrupt good manners*, ought to be extended to euery vile, dishonest, and wicked thing which the eares may heare. Wherefore they that abuse them so vilely, deserue that God should plucke them off, and stoppe them, & make them altogether deafe, not onely their bodily eares, but also those that are spirituall, as hee maketh them blind according to that threatning which he giueth out by *Esay*. Now to follow our purpose touching corporall senses & their instruments, I thinke we ought to intreate of the tongue, because it serueth chiefly for speech, whereof we haue already made some mention, and for the sense of tast, in which we must be instructed. Therefore *ASER*, declare vnto vs the diuers vses of the tongue, and what instruments are necessary both for voyce and speech.

1. Cor. 15. 33.

Esay 6. 9. 10.

*Of the diuers vses of the tongue: of the instruments necessary both for voyce & speech: how then is a double speech: of the forme thereof: how the spirit of man is represented thereby.* Chap. 13.

**A**SER, If we were onely of a spirituall nature as the Angels are, it is certain we should by & by vnderstand one another, by that

minde & vnderstanding, whereof we are partakers, as they vnderstand eche other: neither should we need speech, tongue, eares or eyes, to heare and see by, no more then those natures that consist only of spirit, hauing al those things spiritual wherby they communicate both with God & amongst themselves. But we can haue no such communicatiō among our selues by the vnderstanding of the mind & spirit only, because of that corporall nature which commeth between the soules & spirits one of another. Wherefore the help of speech, aswel as of the other external sences, is very requisite for vs in euery part of life. Also because our soule, being kept vnder our flesh as vnder a vaile, vseth cogitations & discourses, it stādeth in need of speech, of words & of names, by means of which it may vtter & publish that, y<sup>e</sup> lieth hid as it wer in a deep & dark place, where nothing is seene. Forasmuch therfore as the tongue is the principal instrument, wherby God giueth speech to mē, & without which they would be dombe, & seeing also it serueth the sence of tast aswel as the rooſe of the mouth, it shall not bee without good consideration, if intrating now of this mēber & of y<sup>e</sup> vse thereof, we place it in the order of our discourses, between the instruments of hearing whereof we spake before, and those of taste, of which we will speake hereafter, for the agreement it hath with them both.

Three vses of  
the tongue.

God hath giuen y<sup>e</sup> tongue to man not for one vse alone, but for many: & namely for 3. at the least, which are all very necessary for the life of man. The first is to frame the speech: the scōd, for the taste: the third, to helpe to prepare them meate that is chewed in the mouth for the nourishing of the body. And because the first is the noblest of all, and giuen to man onely, whereas the other twaine are common to him with beasts, I wil begin with that: whereunto this may be added, that because of the conueniencie it hath with the hearing, and with the eares, these two matters will agree the better, being ioyned in order one after another. Next we will handle the other vses that appertayne properly to the sence of tast & to the nourishing of mā. Now we haue first to note, that god hath placed many instruments in the body without which speech could not be wel pronounee & expressed. For first, speech could not be without voyce, for the which God hath created many instrumētys y<sup>e</sup> are al necessary for that purpose, as namely the wessell of the throate, the windepīpe, the throate, the lungs, the breast, and certaine back-running finewes apointed therunto by reciprocal motions. All these parts helpe onely to make the voyce of man, without any framing of speech, except it be the vessell of the throte, which is a litle fleshy & spongie bodie, in figure like to a pine-apple, hanging at the end of the palat, whose vse is manifold. For it serueth first to stay

The instruments of the  
voyce.

the aire from rushing in ouer fast & violently into the lungs, & from entering in too cold & ouer sodainly vnto them. Then it serueth also to diuide & distribute the aire when it ascendeth from y<sup>e</sup> lungs, that it may be the better scattered & disperfed into all parts of the mouth. And by this meanes this instrument fashioneth the voice, & causeth it to yeeld a sound, & so prepareth it for the tongue, that it may be articulated & framed into speech by y<sup>e</sup> same. Therfore besides the wessel of the throat which serueth for these two vses, there are fīue other instrumēt̃s which in regard of this present matter serue only to frame y<sup>e</sup> voice into speech that otherwise would be but a confused voyce. The first is the tongue, which hath the chiefe place among the rest: then the palate, the teeth, the lips, & the nose. For although a man may speak when hee hath not all these parts perfect, yet his speech will not be wel framed if he want any one of them, as we see by experience in them that haue lost their teeth, or their lips, or the roof of the mouth, or y<sup>e</sup> haue their nose cut, stuffed, or otherwise troubled. For this cause the Hebrewes name their letters, some guttural, because they are pronounced more in the throat: others, dentall, because a man cannot well pronouce them with out the teeth: & so they call others, labiall, that is, letters of the lips: & others, letters of the palat, because they cannot be well expressef with out those parts of the mouth. The like is in all other languages, albeit they doe not distinguish their letters by such names. Now in such varietie of instruments made for the seruice & vse of one onely thing, we ought to acknowledge the great nobilitie and dignitie of speech, with which God hath indued & honored man aboue al other creatures. For he hath not given it to any of them, but to him only, & by that he hath put a difference betweene him & the beasts, as also by reason and vnderstanding, wherof he hath made him partaker, & in respect wherof he hath giuen him speech, which is as naturall vnto him as reason, which is the spring head therof, and from whence it proceedeth, as a riuer frō his fountaine. For how could men make known their counsailes & thoughts without speech? And what good should they receiue by that sense & vnderstanding which God hath giuen thē more then to beasts, if they had no more speech then they haue, wherby to make it known? And to what purpose would speech serue thē, if they knew not what to say? And what should they haue to speak, if they had no more vnderstanding & reason thē other liuing creatures haue? Were it not sufficient then to haue a confused voice only as they haue? Therfore alowe we see how god hath ioyned these two things together, graūting speech vnto man, because hee hath created him partaker of reason and vnderstanding. And hauing depriued beasts of the one, hee hath

The vse of the wessel of the throte.

Fīue instruments requirf to frame the voice into speech.

Of the dignitie of speech.



Eccles. 37.5.6.

also deprived them of the other, so that they are partakers neither of reason nor speech. For this cause *Ecclesiasticks* hath ioyned these things together, saying, *That God hath giuen to men counsell, & tongue, and eyes, eares, & an heart to vnderstand, and sixthly, hee gaue them a spirit, and seuenthly, hee gaue them speech to declare his woorkes. Hee filled them with knowledge of vnderstanding, and shewed them good and euill.* Whereby he teacheth vs plainly, what is the right & true vse of speech, to what end it is giuen to man, and from whence it springeth. For he placeth counsell in the first place, and next the tongue. Againe, after the heart and spirit, he placeth speech, that wee might know who is their messenger. Whereupon wee may conclude, that the one is giuen for the other, and both to glorifie God, by shewing forth his works and marueilous acts. To which effect *Basil* the great saith very well, that God hath created vs and graunted vs the vse of speech, to the end we might haue the ability and meanes to lay open one to another the counsels and thoughtes of our heartes, and to distribute amongst vs that which is in euery one, by reason of that communicable nature in which we are created. For the hart ought to bee in man as a secrete treasure, or as a larder or pantry in a house, out of which all thinges necessary for the vse therof, and for the maintenaunce of the whole family are dayly taken. The heart also is like to a seller or garner, wherein counsels and thoughts are locked and closed vp, and the tongue is like to the steward who draweth out and dispenfeth whatsoever is to bee distributed. For as wee said in the beginning of our speech, our soule vseth thoughts and discourfes, which cannot bee declared so long as it is inclosed in this tabernacle of flesh, without spech, wordes, and names, by meanes of which, shee bringeth forth and publisheth that which was inclosed and hidden in the secrete closet of her vnderstanding. And so wee say, that there are two kindes of speech in man, one 'internall' and of the minde, the other externall, which is pronounced, and is the messenger of the internall, that speaketh in the heart. Therefore that which is framed in voyce, pronounced in speech, and brought into vse, is as a riuer sent from the thought with the voice, as from his fountain. For before the thought can vtter any outward speech by meanes of the voice, first the mind must receiue the images of things presented vnto it by the corporall senses. And then haueing receiued them by the imaginative vertue, that is in it, reason must discourse to knowe and to consider of them well, and to separate or ioine thinges accordinge to that agreement or difference, that concord or discord, which they may haue amongst them. Next, it is necessary that iudgement should

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follow this discourse, to make choise of, and to followe that which it shall iudge to be meete and conuenient, and to reiect and shunne the contrary. Lastly, all must be vttered by significations apt and conuenient for euery thing: so that when the minde hath giuen ouer to the office of the vocall instruments, that which it hath comprised and resolved vpon in manner aforesaide, the same is manifestly declared outwardly by the ayre framed into voyce, I meane by the moouing of the articulate and distinct voice, whereas before it was hid and couered. Now when this voice and speech is pronounced with the mouth, as it is inuisible to the eyes, so it hath no body whereby the hands may take hold of it, but is insensible to all the senses, except the hearing, which neuerthelesse cannot lay hold of it or keepe it fast, as it were with gripping hands, but entring in of it selfe, it is so long detained there whilst the sound reboundeth in the eares, and then vanisheth away suddenly. But albeit the sound and the voyce passeth so sodenly, as if presently it flew away hauing respect to the outward speech, neuerthelesse the internall speech remaineth, not onely in the spirite, heart, and thought that ingendred it, not being in any sort diuided, cut off, or seperated, but also it filleth all the hearers, by reason of the agreement that is betweene the spirits and mindes of men, and the speech that is bred there, and because it differeth not much from the minde, and from the thought where it first beganne and was bred. And thus the thoughtes and counsailes of the minde and spirite are discouraged and manifested by speech. So that all voice is not speech. For the name of voice generally taken comprehendeth all sounds and things which bring any noyse to the eares. Neuerthelesse it is more properly and specially attributed to those sounds, which all sortes of liuing creatures are able to make with their throat to signifie any thing thereby. But man onely hath articulate and well distinguished soundes: vnto which, birdes of all other beastes approach neereest, so that euery many of them are taught in some sort to frame mans voice: but it is without vnderstanding. And because that instruments of musick do after a sort imitate the distinct voice of men, wee attribute voice to them: although the sounds which they make be more without iudgement and vnderstanding then that of beastes. But in men, voices framed into wordes are signes and significations of the whole soule and minde, both generally and specially, namely of the fantasie and imagination of reason and iudgement, of vnderstanding and memory, of will and affections. Wherefore it is an easie matter to iudge by his speache how all these partes are affected, namely, whether they be sound, or haue any defect in them. For if a man bee dull witted, or

What voice is

Speech representeth all the parts of the soule.

haue his fantasie and imagination troubled, and his memory slow and heauy, he shall haue much adoe to speake that which he thinketh and conceiueth in minde, and haue as we vse to say, but a bad vterance. Which thing also may happen to good wits, either for want of exercise and vse, or through some defect that may be in the body, or in the instruments of the voice, or because the matter whereof they speake may be profound, obscure, and difficult, so that a man cannot easily finde words fitly to expresse the nature of it, as the worthinesse thereof requireth. Which reason oftentimes maketh wise and skillfull men slow to speake, because they know what a hard matter it is to vtter in good sort that which is to be spoken, in so much that they had rather keepe silence, then speake ill or vnproperly. But a light-head and a cocke-braine that is void of this consideration, wil thinke he hath a more ready wit. For he wil speake before he ponder or discourse in his minde. So that whosoever hath not a ripe and stayed reason, nor temperate and settled senses, hee can not haue his wordes set in good order, nor his speeches well knit and agreeing one with another, as wee haue example heerof in children and fooles. And if a man haue reason and iudgement ready at hand, but not stayed and pithy, hee may well prooue some great babbling pleader, but not eloquent. For hee onely is to bee accompted eloquent, who can conceive well in his spirit and minde that which he ought to speake, and then is able to expresse it well, both by apt wordes, and by sentences that are well tied and knit together. We see then how the voice and speech of man lay open his whole heart, minde, and spirite. But the voices of beasts haue no significations but onely affections, I meane such as are in men, and which the Grammarians call Interiections, because they are not framed into speech, nor well distinguished as others are. Nowe if wee vnderstand all these things well, they may help very much to instruct and confirme vs in the doctrine of the Trinitie of persons, of the Vnitie of the Godhead, and of the eternal generation of the Sonne of God, who is his diuine and euertlasting word. Likewise they will cause vs to receiue more easily, how this heauenly and eternall word, namely, Iesus Christ, is the Image and Character of God, the expresse and ingraued forme of his person, as it is in the Epistle to the *Hebrews*, and not in shadow or painting. For the glory, maiesty, and vertue of the Father is alwaies hid from vs, but onely so farre forth as it sheweth it selfe ingraued in his sonne and in his word, as the image of the minde appeareth imprinted and ingrauen in the speech that is vttered. And as the internall word bred in the minde, departeth not from it neither is seperated, and yet it imprinteth

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imprinteth an image thereof in the mindes of the hearers, to whom it is declared : so the diuine and eternall worde begotten of the Father, is alwayes resident in God, and yet imprinteth his image in the heartes and mindes of men, to whome it is manifested by those meanes which hee hath appointed for that purpose. Thus you see a gappe laide open into these high and great secrets of God, which wee ought to marke well, following such phrascs of speech as are taken from humane things, and vsed by the spirit of God in the holy scriptures, to the end wee might more easily vnderstand them. Wherefore if there were no other reason, this were sufficient to induce vs to consider more diligently the excellent worke, and great prouidence of God, which appeareth in the framing of the voyce and speech of man, and in the nature and vse thereof, and in those members and instrumentes of the bodie, which serue to that purpose. Therefore *AMANA*, let this matter bee the subiect of thy discourse.

*Of the agreement which the instruments of the voyce and speech haue with a paire of Organs : what things are to bee considered in the placing of the lungs next the heart: of the pipes and instruments of the voyce.*

*Chap. I 4*

*AMANA*. When we consider diligently all the instruments created by God in the body, as well for the ministry of the voyce, as of speech, wee shall finde amongst them all things requisite in the best and most perfect instrument of musicke that can bee, to make a good harmony: and we shall know, that no Organs are so wel made, or disposed in such good order for the compassing of their sound and melody, as the instruments of the voyce and speech of man are. And by the consideration of this concordance, wee are admonished alwayes to haue the same thing in the mouth which wee haue in the thought, to the end that from such an agreement, as it were in euery part of an Organ and of an instrument of musicke, there should proceede a good harmony and pleasant melody. For if there should be discord betweene the heart, the tongue, and the speech, the harmony could not bee good, especially before God the Iudge of most secret thoughts, no more then the harmony of a muscicall instrument quite out of tune would be pleasant in the eares of men, & namely of good Musicians, who can Iudge best of concords and discords.

First then wee must note, that the breast, necke, and head are as it were the instrument and the body of the Organs, within which they

There must be an harmony betwixt the heart and the tongue.

are

are put and inclosed, and by which they are sustained : next, that the lungs are as it were their bellows to blow them. Therefore it is made of two pieces ioyned together, like to a paire of bellows, to drawe in and to thrust forth the aire, and to helpe eche other in respiration and breathing. Wherein we must call to minde how needful it was, that the backbone and breast, and the building of the ribbes shoulde be framed in that sort that we had before, that they might serue to this vse, & make roome for these bellows to enlarge themselves, and to do

Of the nature  
of the lungs.

their duetie. Wee see also what their nature is, what motion they haue, and from whence they receiue it. For God hath created them of that nature, that they moue and remoue of themselves, by the vertue of the soule and life in the body, without which they woulde be voyde of motion, and could not doe their office, as we see in dead bodies. And because the lungs are the bellows that blowe winde into the instruments of the voyce, without which it could not bee made, therefore they are lodged next to the heart, so that they couer it, to this end that men should be admonished, that their voyce and their

Why the heart  
& speach must  
agree together

speech is the messenger of their heart: and that for this cause the heart and the mouth, and the voice and speach which proceed from them, alwayes ought to consent and agree together. For it would be great dissoluteness, if the heart, which ought to be the originall and fountaine of the speach, should think one thing, and the speach, which is the messenger of the heart should vtter and declare another. For before the tongue and mouth speake, or speach be framed in them, it must first bee conceiued and bred in the heart and minde, and then brought forth and pronounced by the tongue and mouth. Therefore *Elihu* saith to *Iob*, *I pray thee heare my talke, and hearken vnto all my wordes.* Behold now, *I haue opened my mouth, my tongue hath spoken in my mouth. My words are in the vprightnesse of my heart, and my lips shall speake pure knowledge.* Wee see heere, how *Elihu* ioyneth the heart with the mouth, the tongue, the palat and the lips, all which are instruments of the speach, as wee heard before. Therefore there must alwayes be a good & general agreement betweene all these things. This good cōcord beginning in our selues, according to euery mans particular place ought to stretch it self generally to al, that we may al agree together, as the spirit of God so often exhorteth vs thereunto in his holy word. And therefore it calleth them, *men of double hearts and double tongues*, that are not vpright in heart, nor true and certaine in word. Our Lorde saith, *that of the abundance of the heart the mouth speaketh, and that a good man out of the good treasure of his heart bringeth forth good things, and an euill man out of an euill treasure bringeth forth*

*Iob 33. 1. 2. 3.*

*Iam. 4. 17.*

*Plal. 12. 2.*

*Matt. 12. 34.*

*35. Iuk. 6. 45.*



*will things.* For as the tree is knowne by his fruit, so speech maketh manifest both the heart and minde of a man. Therefore, he shall bee a great deale better knowne by his speech, then by the sight of his face. For his face doth not so well lay open to the eyes his heart, minde, & maners, as his spech discloseth the to the eares: as we may iudge by that which we learned to this effect in the former discourse. Therefore before the bellows of the lungs blow to frame afterwarde voice & speech in the tongue and mouth, the draught must be first drawne and framed in the heart, that the tongue & mouth may represent & expresse it afterward: otherwise they will speake to no purpose, but onely giue testimony, that there is little wisdom & vpright affection in the hart. Hereof it is, that *Salomon* sheweth oftentimes, that a wise mans toong is not lightly set on work without the direction and counsaile of the heart and minde, whose seruant and messenger it ought to bee: but a foole powreth forth all his mind at once. For he vttereth all that cometh in his mouth, and speaketh before he hath considered what hee ought to say, so that his words are sooner spoken then thought vpon. *The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes. Faire words are as an hony combe, sweetnesse to the soule & health to the bones. The wise in heart shalbe called prudent: and the sweetnesse of the lippes shall increase doctrine. A wise man concealeth knowledge: but the heart of fooles publisheth foolishnesse. A foole powreth out all his mind: but a wise man keepeth it in till afterward.* There are many such like places in the Prouerbs, which I could alleadge to this purpose. And we know what is commonly spoken when a man speaketh of a good affection and in trueth, that hee speakes from his heart: but if hee bee known to be a lyar, craftie, and deceitfull, we say that he speaketh not from his heart. Which is as much as if one should say, that the same thing is not in his heart, which he hath in his mouth. Although in truth when those speeches are thought vpon before, such contrarieties are found as wel in the heart as in the tongue and mouth. For if they were not first in that, they would not be in the tongue, which is the messenger of the heart. This is the cause of that double heart which we said was in wicked, close, & disguised persons. You see then what we haue to note, both in regard of the bellowes that blow the Organs of mans body, & also of the player that ought to blow & direct the. Now let vs speake of the instruments and pipes into which the winde & breath of these bellows doth enter, & giueth motion & conuenient sound to euery one of them. They haue ben named all vnto vs before. Wherefore we haue to consider of that pipe which is called the rough Artery or wind-pipe, which is made like to a flute, & in regard of the

*Prou. 16. 23.  
23 24.*

*Pro. 12. 23  
Pro. 29 11.*

*Of the pipes &  
instruments of  
the voyce.*

*Of the winde  
mat. ppe.*

matter, is of the nature of a gristle and of skin. It was necessary that should be of such matter, because it is to moue when it receiveth ingineth out the aire, and to be enlarged or restrained as need requireth. Needful therefore it was that it should be compounded of such skins are easie to moue, & to open, & shut, and which might serue for soft tender ligaments. And because the voice cannot be framed, if the air whereof it is made, be not beaten backe with some thing, it was in like maner requisite, that some gristles should be mingled therewith, and linked together: as it was needful for the eares to be made winding, that the aire might rebound the better, and receive the sounds, as we heard before. For this cause it is called a rough artery, as wel in respect of the matter whereof it is compounded, as of the figure. For it is made after the maner of smal circles and rings, placed in a ranke one by another throughout the whole length thereof, like to the taile of Creuis: and that with such moderation, that it is thicke, slender, and drie, according as neede requireth to make the voyce of a reasonable bignesse. If it be too drie, it maketh the voyce shrill and hard to be pronounced: as experience sheweth in burning feauers, and in great droughts. Againe the pipe thereof is larger beneath then aboue, and so lesseneth vpward where neede is, like to the pipe of a Bag-pipe, at the end that the blast should neither be too slow and weake in ascending, nor yet ouer hastie and sodaine. For if it be slow and languishing, it will turne to wind without any noise and sound: and if it be hasty and sodaine, it will breed sighes in stead of voice: as it falleth out to them that are diseased and weake whose breath is short, and to old men, who haue small vertue of respiration, and much lesse of singing. Therefore some expound that place of *Ecclesiastes* where it is said, that *all the daughters of singing shalbe abased*, of the voice of olde men, and of the instruments which breede and pronounce it, and of their vertue and strength: although others will haue it to be vnderstoode of the eares. But it may be referred to them both. Now the principal instrument of the voice is in y<sup>e</sup> head of the rough artery, namely in that place which is commonly called the knot or ioynt of the necke, or *Adam's morsel*, being fashioned like to an *Almaine flute*. I abstaine from speaking more specially of the rest of these pipes & instruments, which are onely quils to receiue the blowing of the lungs, as also of the 3. gristles which make the distinction of the voice, & namely that in the middle which in forme is like to that end of the bag-pipe that is put into the mouth, or like to the lips of certain pots made to powre out wine, or of oile pots & such like things, as we may see in Apothecaries earthen pots.

From whence  
proceedeth  
the change of  
voice in sickness.

*Eccles. 12. 4.*

The Anatomists call it *Larynx*.

Besides

esides, in the midst of that gristle, there is a deepe slit or cleft called  
*Epiglottis*, that is a litle tongue, because it is the proper instrument of the  
 voyce, & hath both the sides enlarged or closed vp by muscles proper  
 to that vse and purpose. As touching the gristle before, it is fashioned  
 like to a litle shield, so that a man may both see & touch it in the neck.  
 That which is behind, is of the fashion of a ring which is put vpon the  
 numb. And as these gristles are dilated and opened, or pressed & shut  
 by their muscles, especially both the sides of that cleft wherof I spake  
 when now, so do they make the diuersities of voices. For as when they  
 are opened, they make the voice big and obscure, as it were the base  
 singing : so contrariwise when they are pressed, they make it small,  
 leere, and shrill, like to the countertenor : and as they are more or  
 lesse restrained or opened, so they make diuers notes of the voice, as  
 the tenor, the mean, & such like. And because the pipes cannot make  
 this variety of voyces in this cleft, therefore there are chinkes which  
 are true for the same purpose. In this sort then, this instrument of y<sup>e</sup> voyce,  
 which is placed in the top of the artery and called *Larynx* by the Phi-  
 sicians, beeing aided by gristles and their muscles, and by that little  
 tongue wherof I spake not long before, together with these chinkes,  
 maketh of it selfe as many sundry voices and notes as al the pipes and  
 notes of a paire of Organs being set together, and furnished with all  
 sorts of pipes, both great, small, and meane. Wherein wee see a  
 wonderfull providence of God, whether wee consider the instru-  
 ments named by vs, or the place that containeth them. For the arte-  
 ry, which commeth vp from the lights to the throat, occupieth but  
 the part of the necke : and yet it doeth as much alone, takeing it  
 whole with the other instruments of which I haue spoken as a whole  
 paire of Organs. For in a paire of Organs there must be many pipes,  
 some great, some small, and others of a middle sort that are greater  
 or lesser as it falleth out, according to the diuersity of notes for which  
 they are made, because they can not bee either enlarged or restrained,  
 open or shut, but as they are first framed: Therefore ther needeth as ma-  
 ny of each sorts as the parts of Musicke are diuers, & as there wanteth  
 variety of notes to fill every place and to furnish both the base & the  
 meane, the tenor and the countertenor. But, as might bee gathered  
 by our speech, the pipe and instrument of the voyce is made of such  
 fashion, that when a man is disposed, he may enlarge it for the base,  
 and then restraine it for a countertenor, or else open and shut it in  
 a middle sort either more or lesse to make the tenor or the meane, & to  
 cause the voice to ascend & descend according to those notes & tunes  
 which he would haue it make, and that by the meanes before touched.

How the voice  
is made great  
or small.

A testimony  
of the prou-  
dence of God.

The

Faire Organs  
within every  
man.

The like may be done in speech. For as every one is disposed to lift or to depresse his voyce, to enlarge or restrain the pipes and instruments thereof, he may speake either higher or lower, bigger or smaller, or clearer and set what sound, tune, and accent he please vpon his speech, which hee will pronounce. Wherefore we may very well say that every one carrieth about with him and within him selfe very faire and strange Organes, vpon which hee may play at all houres to his pleasure, either in singing or speaking: yea they are so whole and perfect, that they want neither the bellowes, nor the crosse-beams, nor the cordes, nor the hollownesse for sound, nor the seate, nor the postes, nor the porters, nor the bearer of the keyes, nor the table whereon they are set, nor the Organ pipes. For al this is in a few instruments which discharge their duties, yea they are more perfect in man then in any artificiall Organes. And if any organ-maker could I will not say make such, but onely counterfaite them, and make many sundry sounds and tunes with one pipe, as others do with many, all men would greatly admire such a workeman and his worke, especially Organists and Musicians that vnderstood the Arte of Musicke. How much more then ought wee to admire that great and diuine Organist, that hath made those goodly Organs of mans body, and giue them such a good sound? And how greatly ought wee to desire, that we may be the true temples of God, and good Organ-players therein, to cause these faire Organs to sound againe, and to sing & praise his praises by them? For I doubt not but that these are the true Organs, whereby he will be praised and glorified by vs. But there is yet a great deale more to be considered of this matter, of which both in the former discourse hath bin made. For these Organs being prepared as I haue set them in sight, haue nothing mote then the loss of the voyce, as it were an instrument, without speech. Wherefore we must now make a speaking instrument, which hath not his like wither in all the workes of nature, neyther in all humane and artificiall workes. This Arte and office belongeth properly to the tongue, whose nature & vse, and of the excellencie, & vility of the Art it selfe, which is speech, thou *A R A M* shalt giue vs soe profitable instruction.

*Of the tongue, and of the nature and office thereof: of the excellencie and profit of speech which is the Art of the tongue, what is to be considered touching the situation thereof in the head, and neere the braine.* Chap. 15.

*A R A M.* The Ancients being desirous to extoll eloquence much, propounded the image of an Orator, as it were of one

spake of gold, who in speaking drew out a golden chaine, which coming from his tongue was fastened to the eares of a great many men that heard him, whereby he drew and led them after him whither he would. Thus they compared the speech and eloquence of an Orator to a chaine of golde, because of the vertue and power which it hath with men, being able to keepe and stay them, to moderate their affections, & to guide and governe them easily without force & violence, as if one should leade them tyed with a chayne, whome they would voluntarily follow not being constraigned, but onely of their owne good will, which neuertheles should be so drawn that it coulde not resist. As indeed that perswasion which proceedeth fro speech draweth the wills and affections of men, with a sweet and pleasant kinde of violence, which they follow with great desire, and cannot gainsay it. Now this art and office belongeth properly to the tongue, of which we are now to speake.

The tongue then is a fleshy & muscly member, but soft and like to the substance of a tad-stoole, being full of sinewes, arteries, & veines. For it had need haue good store of sinewes, both because of those sundry motions which it hath necessarily, as also for the sense of tast and of touching, which agree to the nature thereof. Likewise it had need of many arteries, that so it might haue great abundance of spirite and heate, by reason of the diuersitie of motions which it hath. And to the end it should not want nourishment, it hath in like manner great plenty of veines: and that it should not dry vp through continual mouing, it hath humidity to wet and moisten it. Whereupon we ought to note wel the prouidence of God in this, that although spittle be but an excrement and superfluitie, which partly distilleth from the braine into the throat, and partly is sent vp thither from the boiling stomacke, yet it is not vnprofitable, because it wetteth and moysteneth the tongue. For being very drie it is more slow in moueing, as wee see by experience in them that are subiect to great drought. Therefore God hath prouided a remedie for that inconuenience, by meanes of two fleshy kernels like to sponges, on each side one at the roote of the tongue, which are commonly called *Almonds*, because they are fashioned like vnto them: these through passages ordayned for that purpose, moysten all partes of the mouth. Moreover, the tongue is tyed to a forked bone with many muscles by two branches, which hold it vp as it were two neere pillars, and that with such a counterpoyle, that it can moue & remoue it selfe equally on each side. For if it were tyed by one branch only, it could not keep it selfe vp right, but should fall crosswise only from one side. But God hath prouided very wel for

The prouidence  
eloquence  
not to be  
advised  
1589

1589

The description  
of the tongue

Of spittle and  
the profit thereof



Our speech  
ought to be  
upright.

The profit of  
speech.

Dea. 1. 1. 10.  
1. 1. 1. 1. 1. 1.

Gen. 11. 7.

Act. 2. 3. 4.

A miracle of  
letters.

that: and if wee did knowe and consider it well, we are admonished  
therby, that speech pronounced by our tongue ought first to be we  
weighed as it were in a ballance, to the end it decline not, or turne  
on any side more then it ought, but holde it selfe vp-right, and direct-  
ly follow reason. Moreover, it can not easily be declared, by what  
Arte the tongue stretcheth forth it selfe so diuersly by the meanes of  
muscles, and how it hath so many sortes of motions from all sides,  
so readie, and so sodaine, and for so many things as it hath both to  
speake and to doe. But it is farre more difficult, yea impossible to tell  
the causes, howe a man can by the tongue frame so many sortes of  
wordes and so diuers, which are as it were the markes and paintings,  
not onely of all visible things, but also of all things inuisible, and of  
all the thoughtes of man. For if wee woulde intreate of any matter  
one with another, wee knowe already by that which hath beene spo-  
ken, howe it can hardly be done without speech, as also that wee can-  
not speake without certaine wordes and names to name and signifie  
those things by, whereof wee minde to speake. For if wee haue no  
wordes and names to make them knowne by, we must alwaies haue  
the things themselues present, that wee may point at them with the  
finger, which is impossible. And although it were so that wee had  
them alwaies before our eyes, yet that were not sufficient. For wee  
should be forced to speake to the eyes by signes, and yet wee could  
neuer without comparison inuent so many signes, nor counterfeit and  
imagine so many things with all the senses and members of our bo-  
dy, as the tongue alone would affoorde vs by meanes of speech. For  
it giueth a name to euery thinge. Therefore it is able to make the na-  
tures of thinges knowne, and to set before vs as well things absent as  
present, inuisible as visible, spiritual as corporall. In a worde, God  
hath given this benefite to man, by meanes of the tongue and the  
eares, that they can represent one to another, and cause eache other  
to knowe and vnderstand as well diuine thinges as humane. And al-  
though God made this diuersity and confusion of languages amongst  
men, to punish them for their arrogancy and ingratitude, neuerthe-  
lesse hee hath so provided for this euill, that hee hath manifested the  
more his great goodnesse towards them, and the riches of his eter-  
nall providence, by that knowledge of so many sundrie tongues  
which hee hath giuen them, and chiefly that by them his Gospell  
might be published. And if this benefite of God be worthy of great  
admiration, ought wee not also to manuaile much at this, that such  
a varietie of sounds proceeding out of the mouth of man, can be com-  
prehended in so small a number of letters, whereby so many sorts of

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wordes, and such diuers languages are expressed? By this meanes also, wee see that speech, which cannot bee perceined by any of the senses but by the eares, is made as it were visible, so that by the help of Letters a man may speake to the eies, and not see them, as hee may also to the eares by meanes of the voice. And although voyce and speech flie into the aire as if they had wings; inso much that a man can neither beholde them with his eies, nor smell them with his nose, nor holde them with his hands, neuertheless speech is kept still before the eyes, and may be called backe when a man will by meanes of writing, and by the benefite of letters. Yea, it may bee sent to them that are absent, and as farre as one will, that they may vnderstand it, euen to them also that are not yet borne. For wee see how our predeceffours teach vs after their death by their bookes and writings, and how by this meanes their wordes are not onely visible vnto vs, but also as it were immortall. Wherefore the lesse wee can conceiue how this may bee done by the tongue and by letters, the more ought wee to wonder at this great worke of God in man, praise him for it, and giue him thanks. Now albeit the eye of our vnderstanding dazell, and cannot wholly comprehend this worke of God, neuertheless wee see this well enough, that the tongue doeth so helpe to frame the voyce into speech, and to make the diuersitie of wordes whereof speech is compounded, as the hands and fingers of the Organ-player who toucheth the Organs, and of the Musicion that playeth vpon an instrument of Musicke whatsoeuer it be, serueth to cause the sound thereof to bee heard. For although, when one bloweth the Organs, the pipes thereof will yeelde diuers sounds and tunes, if they bee open, according as they are either great or small, long or short, wide or narrow, as wee haue saide: yet these soundes will bee but confused, without harmony and melodie, if the Organist doeth not play with his hands, thereby to dispence as neede requireth that winde and breath which is to bee distributed into the pipes, and if hee touch not the keyes of the Organs according to those tunes and notes, which hee would haue the pipes to make, following the Arte of Musicke. And this wee may see yet more plainly in a bagpipe. For although it soundeth by reason of the winde, within the leather bagge, which receiueth and keepeth it as it were a little sicke, yet it alwaies yeeldeth forth but one sound, without distinction and harmony, vntill the Minstrell play with his fingers vpon the holes of the pipe that belongeth vnto it. Therefore as there is great difference between a simple confused voice, & that which is distinct &

The benefite  
of letters.

The difference  
between voice  
and speech,

The vses of  
Grammer, Lo-  
gicke & Rhe-  
toricke.

We cannot  
speake witley  
without the  
knowledge of  
God and his  
word.

artificiall, so is there betweene voyce and speech. So that when the tongue hath receiued the winde and breath, which ascendeth vp from the lunges by the rough Arterie, and is fashioned into voyce by the meanes afore mentioned: then it formeth the same afterward into distinct speech by such an Art and Science, as none can vnderstand much lesse expresse it, but GOD onely, who hath giuen it to the tongue, in which consisteth the chiefe dignitie thereof. For it is the science, which is the mother of Eloquence, which men haue in such great admiration: and because of this, the Artes of Grammer, Logicke, and Rhetorike haue beene published by the best learned men. For all these three Artes are specially appointed for speech: the one to make it proper, pure & neate, namely, Grammer: the other namely Logicke, to knit well together all discourses made by speech, and all sentences in them, according as they agree among themselves, depend and follow one another, and are grounded vpon good reason. Thirdly, Rhetoricke is ioyned vnto them, to adorne and polish speech, to make it more significant and very eloquent: so that whereas Logicke maketh speech as it were a simple picture, that hath nothing but bare draughts, which serue to make it whole, and furnished in regard of euery part and lineament thereof, Rhetoricke maketh it not onely as it were a picture well set forth with faire and liuely colours of all sortes, but also adorned and enriched with goodly hills and dales, and such like paintings, that it may shew the better, and bee made fairer and pleasaunter to beholde. Wherefore there is great difference to looke vpon betweene these two pictures: so is there of speech in respectes of the eares, as it is propounded either more plainely and simply, or more decked and garnished. For this cause seeing God hath vouchsafed vs so much honour to giue vs speech, especially to praise and glorifie him with our tongue, and for to benefit the common societie of men, we must not bee content onely to speake, but we must studie to speake well, in termes, and wisely, to the glorie of God, and to the good and profit as well of our selues as of them that heare vs. This cannot be done but by the knowledge of God and of his word, without which all the Logicke and Rhetoricke of men is but vaine babbling. But when the one is ioyned with the other, and the artes that teach men to speake elegantly are applyed to this purpose, then is the vse thereof very good and worthy of great commendation. Therefore we must all acknowledge our selues to bee as it were Organ-pipes, hauing of our selues neither sound, nor voyce, nor tongue, nor mouth to speake of God, and of his workes as we ought, and to praise and glorifie him, but onely so

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forth as hee being the Organ-player bloweth within and inspireth vs by his holy spirit, giuing vnto vs wisdom and tongue and mouth, and vertue in speaking. Now heere wee must not onely call to minde what we haue already spoken of the causes, why the lungs, which is one chiefe instrument of the voyce, and without which it cannot be made, is placed so neere the heart, but also wee must consider how neere the tongue, and the other instruments of voyce and speech next vnto it are vnto the braine, wherein is the principall seate of the spirit, and which is chiefly assigned to the minde of man, and to that part of his soule that is most diuine. For seeing God would haue the tongue to be the messenger, and as it were the Interpreter of the spirit and minde, and of all the thoughts thereof, that men might teach one another both the knowledge of God his worship, and of all other good things; and seeing hee would haue speech to be the bond of humane societie and of that communication, which men ought to haue one with an other, therefore it was very requisite, that being the instrument of speaking it should bee neere the braine, which is the lodging of all the internall senses, of which, if God will, wee will intreate hereafter in their place. For as all the externall senses doe carry to the internall, and the bodily to the spirituall, whatsoever they perceiue by sense according to their nature and office, thereby to admonish and instruct them, that they may thinke and iudge thereof and lay it vp in memory: so the internall and spirituall senses carry the same things afterward to the tongue, that it might declare and make them knownen to those, vnto whom they would communicate their minde and cogitation. Hereof it is, that the tongue is oftentimes taken for doctrine, and for all speech both good and euill: in which sense Salomon taketh it when hee saith, *The tongue of the wicked shall perish.* And St. Paul calleth *speaking with the tongue*, when one vseth speech that is not vnderstoode of the hearers: and *speaking with the spirit*, and *with vnderstanding also*, when such a language is vsed as is vnderstoode of euery one, and which serueth to the edification of them that heare it. Therefore the tongue must not stir, nor the mouth open it selfe to speake, before it haue receiued a commandement and charge from reason, which is the Lady and mistresse thereof, to guide and gouern it, whose messenger and seruant it is to giue notice of that which the reason and minde would haue knownen. Wherefore it is very conuenient that the lady and mistresse of the tongue should haue her lodging ouer and nere about her, and not to be farre from her, to the end she forget not her selfe, nor attempt any thing without a commandement from reason. So that as before we gaue the heart to bee

Why the tongue is placed neere the braine.

1. Cor. 14. 2.  
14. 21.

The Mistresse of the tongue.

James. 3. 6.

the gouernour, guide, and counsaillour of the tongue: so now we appoint this braine as lord and master thereof, to the end it should haue good guide both aboue and beneath it. For no member in all the body hath greater neede. Therefore *Salomons* calleth the tongue a fire, *yea* world of iniquity, which defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. Such are the fruits of an vnbridled tongue that is mislead & ill gouerned, as contrarywise it is an excellent treasure in man, when it is moderated & vsed wisely and soberly, and in time and place convenient as need requireth. For al these things God giueth good instructions in the matter and composition of this member. For first he doth not content himselfe in giuing to man but one onely tongue for so many offices as are assigned vnto it, whereas many other members are double, and yet serue chiefly but for one thing: but also hath made it tender, soft and pleasant, & tied it fast with many bands, as it were so many small cords and threeds, to restraîne and bridle it, to the end it should not runne ouer or be too forward, and that it should not bring forth bitternes in steade of sweetnes, nor prick and hurt any body. Therefore it is made blunt on every side, not sharp or forked, like to the stings of scorpions, & other venomous beasts. Moreover it hath the gummies and teeth, with which it is inuiroined and closed in on euery side as it were with a quick-set, and with a strong rampire to keep it fast shut within the bounds & limits thereof, as it were within a caue. Besides it hath lips as it were gates to open vnto it, or to shut it vp and muzzle it, least it should take too much licence. Therefore seeing God doth gard the tongue so on euery side, he giueth men to vnderstand that they ought not to abuse it, and teacheth them what care they ought to haue of this litle member, seeing that of all the outward members, none is so hid, couered, compassed about, & locked vp with such a naturall cōuering & inclosure, as that is. And to end our speech, we know, that whether hart & mind, which ought to be the guides & gouernors of the tongue, shall be reformed in puritie and true knowledge of God by his grace, there wil be nothing but good speech & all truth in the tongue, to the setting forth of the glory of his diuine Maiesty, and to the profit of euery one according to the doctrie of true charitie. But if the minde and hart be euill, and blinded with error and ignorance, they will bring forth like fruits and speeches. Now hauing discoursed at large of the first office of the tongue, which consisteth in framing of the speech, we must consider of the other two vses thereof, which are in tasting, & in preparing meat that is chewed in the mouth for the nourishment of the body. Therefore, thou shalt begin, *scholr*, to discusse of these two offices, & of those instruments, which serue the tongue to this purpose.

Why the tongue  
is so fashioned  
and fenced on  
euery side.



Of the office of the tongue in eating, and in drinking, and in the  
nourishment of the body, of speech, and of their manners and offices:  
of the conduite on pipe that receiveth and swalloweth downe  
meates. Chap. 16.

**A**CHITOB. The more we consider the worke and providence  
of God in the composition of mans body, the more we shal mar-  
vaile at it, and daily finde therein new matter and occasion to glorifie  
his name. Before we considered therof, as of the frame of a house: now  
we shal see it as it were a towne or city that hath Milles & Opens, &  
Artificers of al arts & occupations. And which is more wonderful, we  
shall perceiue such industry in many of the members, that oftentimes  
one alone will serue for many offices, for the due performance where-  
of mans reason would require many members: and yet God hath so  
well provided therefore, that one alone doth better discharge them,  
and with lesse trouble then many together could doe. Which may e-  
uidently be knownen by those vses and offices of the tongue, wherof  
we are yet to intreate.

One member  
may serue for  
many offices

One, & that the chiefest reason why the tongue is sily placed in  
the head neere the braine, was declared vnto vs in the former speach:  
now wee must note others, especially why it is necessary that it should  
be in the mouth, as likewise in the head. For the tongue could not  
haue satisfied any one office committed vnto it, if it had bene placed  
barely and openly in the face, as the eyes, nose, or eares are. And see-  
ing it was requisite to haue it couered, it could haue no better coue-  
ring then the mouth, as may be proued by many reasons. The first  
is, that seeing it is the instrument of speech, which must be holpen by  
many other parts to haue it well framed, as we heard before, it was  
to be lodged in a place where it might haue neare at hand all instu-  
ments needfull for that seruice. Now this vse of speech is proper to  
the tongue of man onely, and not to that of brute beasts; but to the  
other twaine following, are common to man with beasts, namely the  
sense of taste, for which God hath appointed both that and the pallat:  
for which cause it was requisite also that it should be neare the braine,  
and in the head, as the other instruments and members of the senses  
are, as also in the place appointed for this preparation of bodily food.  
For it must first iudge of tastes & discern between good & bad meat,  
and betweene good and bad drinkes, to the end, that whatsoever is  
good for the nourishment of the body, may be kept, and that which  
is bad, reiected: and that afterward, which is the last office, it may  
help the teeth & mouth to chew the meat, and so to swallow it down.

Why the  
mouth is the  
fittest place  
for the tongue

The office of  
the tongue.

Of the mill of  
mans body.

For the iawes and teeth are as it were the stones of the mill, which serue to prepare the meate for all the bodie. Wherefore as there are two stones in euery mill, namely, one beneath, which abideth alwaies stedfast, and turneth no way, and another aboue, which alwaies turneth about to bruze and grind the graines of wheat that are between them: so in the mill of mans body there are two iawes like to two stones, of which the one is alwaies firme, and the other mooueth. But there is this difference betweene these and millstones, that the neather iawe onely mooueth, which is true, not onely in man, but also in all other liuing creatures, except in the Crocodile, who in this point quite differeth from all other liuing creatures that haue iawes and teeth. Now God hath so appointed this motion of the millstones of mans body not without good reason. For seeing the braine is so neare, and that there are so many goodly members in the head aboue the vppermost iawe-bone, it were to bee feared, that the continuall and great moouing thereof would shake them, and bring them into some inconuenience. And that the iawes might bruze and breake whatsoever is put betweene them, as the stones of the mill grinde the graine of come, the teeth are planted in them to serue them in this worke.

Ecclef, 12. 3-4.

And in steede of winde or water, which driue artificiall mills about, this naturall mill of which wee speake, hath his muscles and sinewes to mooue it, and to set it a working when neede requireth. For the cause *Salomon*, meaning to shew the defect of teeth in olde age, and what small strength olde men haue to chew their meate, saith, *the the grinders shall cease because they are few, and the doores shall bee shut without by the base sound of the grinding.* These doores are the lippes, becaus they serue the mouth, and the mill which is within them.

Of the kitchin  
of the body.

For we vnderstand by the mouth, all that is from the lippes vnto the throat and winde-pipe, wherein not onely the mill of mans body is contained, but also as it were a part of the bake-house, in which the meate that is grinded is to be kneaded, and so made ready for the oven, that afterward it may bee baked in the stomacke, which is as were the oven and kitchin of the whole body to dresse meate for it, wherewith all the members thereof are to bee fedde and nourished.

For foode can not nourish the body if it still continue such as it is put into the mouth, vnlesse it bee better prepared and dressed in such sorte, that it may easily bee turned into the substance of the bodie that receiueth it. As then the iawes and teeth are the mill and millstones, which bruze and turne to meale the wheate that is put betweene them, that is to say, all kindes of meates, both hard and tender, for the nourishing of the bodie: so wee may say, that the tongue

in this respect playeth the miller, and serueth in stead of a hopper, into which those graines that otherwise would skatter from betweene the millstones are put that they may be ground. For when the meate falleth on any side from between the teeth, the tongue serueth to send it back againe, that it may be well chewed, and not auoid the grinding of the iawes and teeth. Thus wee dayly come to greater knowledge of strange instruments in the body of man. For we heard before what Organs and what kinde of muscicall instrument God hath made in him for the voice and for speech: now we may see how there are within him, a mill and a miller, a bakehouse and a kitchen. Hereupon we ought to thinke, that the Master and Maker of these, hath not created them that they should be idle, as though he had giuen them nothing to grinde, or to bake. For he is no such workmaster as to make any worke, and not to set it aworking, or to leaue it vnfurnished of things necessary: neither any such master or Lord, but that he can easily doe it. Wherefore although there are as many of these milles and ovens, as there are not onely reasonable creatures but also beastes, and although he hath vndertaken to maintaine them alwaies, even from the creation of the world vntil the consummation thereof, yet he neuer wanted matter to set them on worke when it pleased him. Hereby we may know whether we haue a rich father or no, & what cause we haue to feare that he will leaue our milles and ouens empty, although we had many houses full of them, as indeed we haue in our selues, our wiues and children, so long as we acknowledge him to be such a one, & that we yeeld obedience vnto him, as becommeth his children. But we haue further to note, that as our mil is not without a Miller, and such tooles as are necessary for him, so the Ouen and Kitchen haue their Baker and Cooke. For first, the teeth doe not onely serue for a mill, but they discharge some part of a Cookes office, because the more they chop the meate, and chew it well, it is the better prepared for the stomack to bake it so much the sooner. Therefore we say commonly, that the first preparation and digestion of meat is made in the teeth. For this cause God hath giuen a great number of them to man, and hath made them of bone, and distinguished them into sundry sorts, according to that office wherunto he hath assigned every one of them. For right afore there are foure aboue, and as many beneath, that are broad, sharpe, and cutting, which are called *Incisorie teeth*, because they are apt to diuide and to cut the meat as a knife doeth: and these haue but one roote. Then there are other twaine on each side commonly called *Dogge-teeth*, because they resemble the teeth of dogges, which are broad towards their roote, but sharpe and pointed.

God ministereth food to all creatures.

Of teeth & of their diuers kinds.

pointed aboue; and these also haue but one roote of a reasonable length. Their office is to breake the meates and other things which by reason of their ouer great hardnes could not be cut by the first. Next the other teeth are appointed to bruze very small those meates which haue already passed through the former, euen as millstones bruze wheate. Therefore they are sharp, broad, hard, and great and haue more rootes then the other. And because of the similitude which they haue with millstones, they are called by the same name both of the Grecians & Latines, as also *law-teeth* and *grinders*. All teeth are planted in the Iawe-bones by meanes of the Gummes, beeing fastened within them, as it were nailes, so that they cannot easily bee moued, shaken, or plucked out. And although bones naturally haue no feeling, yet teeth are verie sensible, by reason of certaine braunches of small soft sinewes which enter into their substance. For this feeling is necessary for them, both beecause they are bare and not covered with flesh as other bones are, as also for the meates sake and for tast; as they that in some part are seruiceable to the tast, as well as all the other parts of the mouth. Thus you see how the teeth serue at one time both for a mill and a cooke, together with the tongue and the rest of the mouth. Againe, the tongue serueth for a baker, hauing this office layde vpon it, to gather the meate together after it is well ground and chewed, and to fashion it round like to pilles or small loaves that are yet but dough, to this ende that it may with more ease bee swallowed downe. Wherein it dealeth like a Baker, who first fashioneth his bread into loaves. Next it playeth the part of a baker and of a peelee both together, as that which setteth in the meat, and causeth it to descend into the stomacke, which is the oven wherein it must bee baked, that afterward it may nourish the whole bodie. For this cause it was necessarie that the tongue both in breadth and length, should bee answerable to the whole mouth in such sort, that it might touch all parts of it to discharge so many offices.

Wee see then that mans bodie is not onely like to such a frame of a house as wee considered of beefore, but also like to a great Citie, wherein there are Mills and Ovens, and Artificers of all occupations.

Now vpon this that hath beene discoursed touching this last vse of the tongue in preparing and swallowing downe meate, wee must further note, that as there is a pipe that reacheth from the lungs vnto the month for respiration, and for the breath of the voyce, as hath beene declared vnto vs: so there is another from the stomacke vnto the same place, properly called the *Gullet*, which the Physicians

common

The tongue  
like to a baker.

Of the Gullet  
Wezand.

commonly call by the Greeke name *διωπαγος*: whose office is to carry the meates & drincke into the stomacke. And as the other pipe is in the former part of the necke, that it may goe right to the mouth to draw in the aire, so this second is behinde in the necke, that it may keepe more heate in it, and it is longer then the first. Neuerthelesse, many thinke that there is but one pipe for breath and for meate and drinke: as there are some also, who albeit they know well there are twaine, yet they suppose that the one is for meate, and the other for drincke, that the lightes also might bee moystened thereby. Yea, there haue beene skilfull and great Philosophers, who seeme to haue beene in this errour, or at leastwise haue disputed thereof. But because GOD hath so distinguished these passages, and that the first is the breathing pipe, for the reason vttered before, this excellent Workemaster hath made another little instrument, called *Epiglot* by the Phisicians, made of a gristly matter, reasonable harde and fashioned like to a little tongue that is of a triangle forme, or like an yuie leafe. This instrument serueth to couer the pipe for breath, at the very toppe of Larinx, as it were a couer of a pot. It serueth the pipe to this vse, not to keepe euery thing out of it, but to suffer no meate or drinke, or any other thing to enter in, in any such quantitie as might hinder breathing and respiration. For a little thing will stop a mans breath and strangle him, as appeareth in those whom Histories affirme to haue beene strangled, some by a little haire, others by a stone of a grape, some in supping vp milke, and others by such like trifles. Yea, many times wee haue experience of this perill when wee eate and drinke, if neuer so little meate or drinke enter into this passage. Therefore God teacheth vs two things thereby: the first is, vpon what a slender threed our life dependeth, seeing so little a matter is sufficient to depriue vs of it. The other is to admonish vs how quiet and sober wee ought to bee in eating and drinking, not gluttonlike, and also in speaking, when we take our refection. For then is the danger greatest, if wee speake whilest wee eate: because wee cannot speake without voice, nor haue voice without breathing, nor breath without opening this little couer. And because the breathing pipe is formost, the meat & drinke must needs passe ouer this little tongue, as it were ouer a little drawebidge. So that if the small couer were lift vp and opened; in stead of going beyond the pipe of breathing, it would enter into it. But it must not be so fast shut vp, but that breath may alwaies issue out, and that some thinne humour and liquot may enter in, to moisten and supple both the arterie and the lungs: otherwise

Of the Epiglot  
or little tongue

Good lessons  
for euery one.



wife potions appointed for that purpose by the Phisitions, were vaine and vnprofitable. Having now spoken sufficiently of those instruments which are seruiceable to voice and speech, and of all the proper offices of the tongue, it will be thy part, *SER*, to morrow, to take in hand againe, and to pursue our matter of the senses, and of their instruments, and first to instruct vs what the sense of taste is, and what the palat is that serueth it.

*The end of the second dayes worke.*

## THE THIRD DAYES

### worke.

*Of the sense of taste given to the Palat: what tastes are good to nourish the bodie: of the diuersitie of them: of hunger and thirst, and of their causes.* Chap. 17.



*SER*. It is wonderfull that God causeth all things whatsoeuer they bee to serue his worke in such sort, that nothing is in vaine, idle or vnprofitable: whereof wee haue already seene many testimonies in our former discourses of the least partes of the bodie. But which is yet more woonderfull in his prouidence, he hath created, made & disposed nothing throughout all nature without great order, excellent measure and moderation in all things, which gaue occasion to the first Philosophers to call the whole frame of the worlde, *Almudy*, which is as much to say, as an *Ornament*, or a well disposed order of all things. Whereby God would haue vs especially learne to knowe, how greatly order pleaseth him, and how hee abhorreth all disorder and confusion, and how greatly hee desireth, that men after his example, shoulde obserue measure and moderation in all their works. Hereof wee may haue a goodly instruction in this place, if wee consider how all the senses, and namely, the taste with those sauory relishes that agree with it, receiue their strength, vertue and nature from all the elements, according to that agreement, which their nature and offices haue with them; as also what pleasure wee take in the relish of all things, when it agreeth with our taste: and contrarywise, how it troubleth vs, when it is unpleasant and not agreeable to our taste.

Yeller

## Of the Taste.

Yesterday we discoursed of the corporall senses, and of their members and instruments: whereupon we spake of the tongue, both because of the agreement it hath with the eares by reason of speech, as also because it is the instrument of taste together with the palat, which is the vpper part of the mouth, made like to a pretie vaulte, and to a little heauen. Therefore *Iob said, Doth not the eares discern the wordes, and the palat taste meate for it selfe?* And again, *The eare trieth the wordes, but the mouth tasteth meate.* The sence of taste then is that sence, whereby the mouth iudgeth of all kindes of tastes, which are many in number. And this is a notable gift of God, in that he hath giuen such reli-  
 shes to meates and drinckes, whereby not onely men, but also all liuing creatures can presently know by their taste what things are good to eat and drinke, and what are otherwise. For if God had not giuen the sence of tast to all liuing creatures, that they might iudge thereby of all meates and drinckes, what would their life bee? But wee are to know this thing further, that men iudge by their taste, not onely of such things as may serue to nourish them, but also of medicines. For Physicians know the qualities of hearbs and simples more by their taste, then by any other sence: afterward by this knowledge they iudge easily of their natures and proprieties, and for what remedies and vi-  
 es of Physicke they will serue. Therefore this iudgement of the tast is ver-  
 y necessary for the life of man, especially for the nourishment of all liuing creatures: because all things which the earth bringeth forth are not good to feede them. For some things are diuers from nourish-  
 ment, as earth, clay, wood and stones: other things are altogether vn-  
 sauerie, and haue no taste, and some haue but a very litle. But God hath provided a remedy for this, by the meanes of salt, and of sundry sortes of saices and spices, whereby they may bee made to haue a pleasaunt taste. There are some things also, which are cleane contrary, either by reason of their euill taste, as gall and wormewood, or els because of the hurt which they may bring with them, as those things that are veni-  
 mous, and very poison. But God hath very well met with this incon-  
 uenience both by this gift of the sence of tasting, and also by putting into such things as might hurt either man or any other liuing creature, a certaine qualitie, which we call relish or taste, that is contrary & very vnpleasaunt to the sence of tasting: as likewise hee hath giuen to those things that are healthfull & good to nourish, a relish that is agreeable and pleasant vnto our taste. This is to be vnderstood if our taste bee not corrupted, either by sicknesse, or by some vnbrideled appetite: the like is to be said of the spittle, which beside the vse before named, hath this also, that it helpeth the taste. Wherefore if it bee already in-  
 fected

What the  
Palat is.

Iob, 12. 11. &  
34. 3.

Of the prou-  
dence of God  
in the variety  
of tastes.

The sence of  
taste necessary  
for Physicians.

Another vse  
of Spittle.

fecte with some euill taste, it will not well receiue others, but cause every thing to bee of the same taste wherewith it is infected and corrupted. Now those things are most sauory, and haue the best relish, that haue in them the best mixture of heate and moisture, which two qualities make the relish of things, and without which we see that all extreame colde and dry things haue no smacke or taste, as flax, tow, and dry wood, or water that is very pure. In other things those that haue more moisture then heate, haue their taste lesse than so that according as heat and humidity are tempered together, the uersitie of tastes is framed. For if humiditie doth not exceed and mount earthy drynesse, or both of them be consumed by heate, there is no taste. So that as all bodily things are compounded of all the elements, and differ one from another, according as they haue more or lesse of the elements, so is it in tastes. For this cause this sence of taste answereth to the element of water, and holdeth most of the nature thereof: as the sence of touching hath more affinitye with the earth, to the ende it might agree better with those things that are to be felt thereby. For the vigour and sence thereof ought to be close together and throughout, and such as taketh faster holde then any of the rest. So likewise the sence of sight agreeth with the fire, and that of hearing with the aire, as wee haue alreadye touched. And as for the sence of smelling, it agreeth both with the fire and with the thicke aire, because smells are stirred vp by heate, and smoke is by fire, which afterwarde are by the meanes of the ayre carried to the sence of smelling, whereof wee will speake hereafter.

How the  
Sences agree  
with the elements.

But let vs goe on with our discourse of tasting, and of such things that are apt to nourish the bodie. For we cannot liue without the helpe of many things: amongst which, meates and drinks are chiefest; because that as hunger requireth meate, so thirst desireth drinke. Wee must therefore vnderstand, that this soule and life which is called *Vegetative* or nourishing, and which is common to man with all other liuing creatures, hath two principall instruments in the bodie, namely heate and humiditie: of which, heate is first and chiefe, belonging properly to the vertue of nourishing: next, humiditie is ioyned to heate, that it may feede and preserue it. For life is preserued in the body by heate, which is the chiefe instrument thereof: so that as soone as heate is gone, it becommeth starke dead. And because this heate would easily and quickly consume it selfe, if it were not nourished and maintayned, moisture is ioyned vnto it in liuing bodies, as it were a bridle to keepe it back, to the end that life might be prolonged, which otherwise

The heate and  
humiditie the  
preseruers of  
life.

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otherwise would faile presently after it were forsaken of heate, as  
 ate also would decay, if it were not nourished and preserved by hu-  
 miditie, which it necessarily requireth. For heate draweth humour  
 to it selfe, and sucketh and drinketh it vp: likewise humour refre-  
 seth heate, and slaketh the vehementencie thereof: all which wee  
 may plainly see in a lamp. For let vs compare the light of a lamp  
 with life, and then let vs consider, whether this light can bee pre-  
 served without fire, and whether this fire can continue any longe  
 time and not bee extinguished, vnlesse it haue two things. The  
 first is matter, as namely the wieke of the lampe: which matter  
 cannot bee firme, if it haue no dryenesse in it whereof fire may  
 take holde. For fire being hotte and drye, cannot haue any fel-  
 lowship with coldenesse and humiditie, without some middle qualitie  
 agreeable to his nature. On the other side it will soone consume the  
 drye matter, on which it lighteth, if the vehement heate thereof bee  
 not abated and tempered by some humiditie, which both resisteth  
 the drynesse, and also by the coldenesse it hath, moderateth the heate  
 of the fire. Therefore wee see, that the matter of the wieke of a  
 lampe cannot continue long being once lighted, if it bee not grea-  
 sed with some tallowe, or some humide matter to preserve both that  
 and the fire of which it receiveth light. For when it is burnt out,  
 the fire also dieth with it through want of nourishment that might  
 mainteine it. But it is not ynough although the fire haue meet mat-  
 ter to nourish it. For they must bee so well wrought and mingled one  
 with another, that there bee neither too much nor too little of eyther,  
 but as much as neede requireth. For if there bee a great deale of  
 wieke and but a little oyle and tallowe, it will endure so much the  
 lesse while: and if there bee too much oyle or tallow in respect of  
 the wieke, it will flake the fire overmuch, yea it may bee in such  
 great quantitie, that it will put it quite out. But if due proporti-  
 on bee kept betwene the cotton and the oyle or tallow, the fire will  
 preserve it selfe verie well, and giue a goodly cleare light.

The like is done in our bodies. For if they were without natu-  
 rall heate, there would bee no life in them: and if this heate had  
 not meete matter to preserve it selfe within them, it would quickly  
 bee extinguished. Now seeing it must bee nourished and mainte-  
 ned, this cannot bee done vnlesse it haue some solide and firme mat-  
 ter, which cannot bee consumed so quickly, but that it may preserve  
 it selfe sometime. Againe, forasmuch as there is no matter so solide  
 and firme, which is able any long time to resist the fire that consu-  
 meth all, if the violence thereof bee not moderated, this matter must  
 of

A comparison  
 betweene a  
 lamp & mans  
 bodie.

of necessitie be moistened. Here then the meate, which is most fit to standeth in stead of match or weeke to this naturall fire, from whence proceedeth life to the body : and drinks are as it were oyle in a lamp to moisten the meate, to the end that this fire should not consume quickly. And because it must alwaies be kept burning, (otherwise the light thereof, which is the life, will die together with it) it must haue new matter continually ministred vnto it, as it were to a fire that is not alwayes continue kindled in the chimney and not goe out, if it be not preserued by wode or coale, or in a candle or lamp, if it haue not alwaies cotton, or weeke and oyle, or some other tallowy and moist matter. Therefore wee see that when either of them beginneth to faile, another is put in to supply the place of it. And thus as fire and light thereof are maintained in a lamp or candle by meanes of the nourishment they haue both in the weeke and in the tallow thereof, so life and that naturall fire which giueth life to the bodie, are maintained by that food, which they receiue ordinarily in eating and drinking. The meate then in mans bodie, is to nourish and preserue the naturall heate thereof, as the weeke is in a candle or lamp: and the moisture which it receiueeth by drink, is vnto it as the oyle and tallow. For this cause if heate be stronger in a man, he shall feele thirst, which is an appetite and desire of that which is moist & colde, that is, of qualities as are contrary to the fire, which is hot and dry. For the moisture must bee confirmed and strengthened to moderate the burning heate, as it is when oyle is powred into a lamp. And if both heate and moisture consuming each other, begin to wax faint and to faile, they must both bee holpen, that they may gather more strength : as when wee put not onely oyle, but weeke also into a lamp. And this is the cause of hunger, which is a desire of that which is hot and moist. But there is difference betweene the humiditie required in hunger, and that which is required in thirst, because the moisture desired in thirst is more thinne and lesse earthie, then that which is required in hunger. And if the moisture bee increased ouer much, so that the heate increaseth and languisheth, and consequently the appetite to meate and drinke and to receiue nourishment, decayeth, it must bee relieved againe by Phisicke. For although all nourishment bee as it were Phisicke to the bodie, neuerthelesse, there is this difference in that foode repaireth the whole person and all the bodie, whereas phisicke repaireth onely the instruments of the bodie, which are to serue for nourishment. For this cause foode is alwayes necessarie for all, at all times, and in all places : but besides that all men are not in neede of phisicke, they that want it, vse it but at certaine times.

The causes of  
thirst & hun-  
ger.

Of phisicke, and  
the causes  
therof.



is necessitie requireth. For if those members that serue to nourish the body be well disposed, and discharge their office so well, that all the parts of the body receiue due nourishment, and the whole body bee healthie and sound, there needeth nothing but ordinary foode to preserve the bodie, and to keepe it in good health. But if any member be weakened, and doth not his duetie well, especially any of those that ought to serue to nourish the whole bodie, it must be restored again to strength by the meanes of Phisicke. Now albeit the sence of taste whereof we haue presently discoursed, bee not so apt to teach, especially, the knowledge of spirituall and diuine things, as the senses of seeing and hearing, of which we haue spoken heretofore: yet we may receiue much good doctrine thereby. For as the body cannot liue except it haue such corporall foode as agreeth to the nature thereof, so the soule cannot liue if it haue not that knowledge, which God hath appointed for it. And as life is kept in the body by heate, which is the chiefe instrument thereof, so the life of our soules consisteth and is preserved and increased by heate, namely, by the loue & charitie of God, without which it cannot liue that life that is agreeable to it owne nature. For the soule that is seperated from the Loue of God, is dead in respect of the true and blessed life, seeing God liueth not in it, nor it in God. For this cause this loue must be alwaies nourished and maintained therein by the celestiall and diuine moisture, agreeable to the nature thereof. Wherefore as it is of a heauenly and celestiall nature, so the foode thereof must bee answerable thereunto. This foode therefore cannot be had but of God, who is the life of the soule, as the soule is the life of the body: and the meanes which he hath appointed to minister this food vnto it, is his heauenly & eternall word, and those spirituall graces which he communicateth vnto vs thereby. But let vs follow our matter subiect of corporall senses. And seeing we haue intreated of the meanes whereby the body is nourished we ought to consider more particularly of those things that are meet and conuenient to maintaine and preserve the body of man, and see how God prepareth them to this end: in which thou shalt instruct vs, **A M A N A.**

*Of helps and creatures meere for the preservation and nourishment of the bodie: how God prepareth them to serue for that purpose of their vse.* Chap. 18.

**A M A N A.** God being carefull over the welfare of his creatures that haue life, hath put in them a desire to preserve themselves, in the ende they should follow after such things as are profitable for

The equalitie  
of heate and  
moysture pre-  
serueth life.

for their health, and shunne that which is hurtfull and contrary  
it. Now this preservation consisteth either in the equalitie of heate  
and moysture, nourishers of life, or else in an inequalitye that  
easily be reduced and brought to an equalitie by that which we  
eat and drinke. For if there bee so great excesse of heate or moysture  
that the one consumeth the other, death followeth necessarily: if there  
be no excesse of either, but a good equalitie, the body is very well affec-  
ted. But it is very hard to finde a body so tempered. And although  
such a one might be found, yet it could not long continue in that  
state, but that it would quickly change, as we may iudge by that which  
we have learned in the former discourse. But when this change doe  
not bring with it so great excesse and inequalitye, but that it may  
bee kept vpright by nourishment, the body is neuerthelesse well dis-  
posed, vntill such time as the excesse is greater then can bee repaired  
by foode. For then if foode will not serue the turne, wee must haue  
recourse to Phisicke: and if the inequalitye bee so great, that by the  
help of Phisicke no remedy can be found, there is no other naturall  
aide to bee had.

Of the inequa-  
litye that is in  
the nature of  
the body.

Nowe this inequalitye that approacheth so neere to equalitie, is  
very pleasaunt, as that which is the pricke and procurer of naturall  
pleasures, necessarye for the life of man to incite him to desire  
them, and as it were the sawce to make them toothsome. For if  
there were alwaies equalitie, wee should neuer bee affected with  
hunger or thirst, nor with any appetite to eate or drinke. And if  
this appetite were not, wee should not haue those pleasures, which  
wee receiue by meates and drinckes, and by their diuers tastes  
and relishes. So that wee should not haue such a notable testi-  
monie of the goodnesse and bountifulnesse of God towards vs, and  
of his care, as wee haue by the sence of taste which hee hath giuen  
vnto vs. Wherein also he admonisheth vs in such sort of our mortall  
nature through the necessitie wee haue of foode for the preseruation  
of our life, as that withall hee supplieth this want and necessitie,  
that wee may the better know and taste the sweetnesse of his love  
ward vs. For, whereto would those creatures serue that are good for  
our nourishment, if we had no vse of them? And how could wee vse  
them, if we stode not in neede of them? Therefore seeing the matter  
standeth thus, it appeareth euidently, that wee are nourished by such  
things as are familiar and like to our nature, and are healed by things  
contrary to that which hurteth vs. For the nearer any thing appo-  
cheth to our nature, the sooner it is conuerted into it. So that a-  
mongst those meates that are familiar vnto vs, they nourish best

A testimonie  
of the great  
prouidence of  
God.

that draw neereſt to our nature. For this cauſe babes newe borne that are little and tender, haue milke for their food, which is very meete for them by reaſon of the agreement that is betweene it and the matter whereof their bodies are made. For, as wee haue already heard, the milke is made of the ſelfe ſame blood wherewith they were nourished in their mothers wombe, and wherof they were before ingendred and conceived: forasmuch as the parents ſeede, of which they were framed, is deriued from their owne blood. Wherevpon it followeth, that the matter of their bodies is of the ſame ſubſtance: and ſo that food which draweth neereſt vnto it, it moſt natural and meete for them. For this cauſe we ſaid before, that all things are not ſeruiſable for meate, drinke and nouſhiment, but thoſe only that haue a nature agreeable thereto, and that for the reaſons ſpecified by vs. Here then we muſt call to minde that which we haue already touched els where, namely that ſeeing the body of man is compounded of all the elements, it is therefore needfull that the nouſhiment wherewith it is to be preſerued & vpholder, ſhould participate of al the elements, to the end that al & every part of mans body ſhould be maintained & preſerued by y<sup>e</sup> which is like to it ſelfe. Therefore God hath wel provided to this purpoſe, as we ſee in the matter wherof our bodies are made. For we haue heard what difference ther is according to the ſundry parts and diuerſity of members in the body: & yet the whole matter of the al is taken from the ſubſtance of the ſame elements, & the difference betweene them commeth of this only, that ſome parts participate more of ſome elements, & others of other elements. Hereof it is, that the hardeſt parts of the body, as the bones, are moſt earthy: and ſo conſequently all the other partes, as they haue either more or leſſe of all the elements and of their qualities. For this cauſe all the parts and members of the body muſt haue food agreeable to the nature of the elements wherof they participate, according to that portion of matter which is in every one of them. Wherin we ſee a goodly teſtimonie of the bond and agreement that is among all creatures, yea in all nature it ſelfe, together with the correſpondencie that euery creature hath with it like. Therefore if wee want ayre for breathing, wee draw it in euen as it is of it owne nature, together with thoſe qualities which it bringeth with it ſelfe. If wee deſire drinke, onely to reſreſh and to moiſten the bodie and the meate it taketh, pure water ſerueth that turne, which is common drinke for all creatures, and ſufficient for the whole life of man, although there were no other. But God hath giuen this aduantage to men aboue beaſts, that beſides this drinke comon to them both, they haue others,

What meate is fitteſt for infants.

From whence commeth the different ſubſtance of our members.

Men haue more varietie of drinks then beaſts.

not onely more pleasant to their tast, but also more forceable to nourish them. For if the question bee of taking sustenance either by meate or drink, wee must haue such meates & drinks as are more firme to the ayre and the water, and which are able to sustaine the bodie according to it owne substance and nature. For as the water and the ayre, whereof the bodie is made, could not consist in the composition thereof, but would slide and fall away, if they were not intermingled with some other matter that is more earthie and solide, thereby to keepe and knitte them together: euen so, if foode consisted onely in liquide and moist things, that had no other substance more earthie and solide qualitie, in which the vertue of heate might remaine, and which might be conuerted into the greatnesse and coarsenesse of the bodie, the liuing creature would alwaies haue appetite, and neuer leaue eating. Therefore God hath so framed the creatures, which he hath giuen to man for meate, that whatsoeuer earthie therein doth not still retaine the nature of the earth, as if it were nothing but simple earth: and so likewise that which is the nature of fire, or of the water, or of the ayre: but all is so intermingled and tempered one with another, that the taste and savor thereof is pleasant and fit for all the parts of the bodie, that are to be nourished. And according as the qualities of the elements are mingled one with another, so the meates and drinks compounded of them, haue their sundry tastes together with their other qualities. For if God had not so provided for it, man could haue no tast therein: and if hee tasted not, hee would haue no appetite, and so could neither eate nor drinke. And if hee could neither eate nor drinke, hee could not liue, as wee may iudge by that which wee haue already heard.

We must eate  
neither to  
much nor to  
little.

Now as he cannot liue without eating and drinking, so it is required that he eate and drink with that moderation, that he take in no more meat & drink then he ought to doe. For if he take to little, hee cannot be sufficiently nourished: and if he take too much, in stead of being satisfied, he shalbe burdened, & in stead of preserving his life, he will lose himselfe. Therefore it is very necessary that euery one should alwaies obserue great sobrietie, otherwise God will correct our riot, our gluttonie and drunkennesse. But the danger that commeth by not keeping a mediocritie, is a great deale more to be feared on the one side then on the other. For there are but few that breake not square oftner in eating and drinking too much then to little. Now to end this speech, we haue farther to gather such good instructions as all men haue in the things which God hath giuen them for nourishment, yea in the

The chiefe end  
of foode,

mouth also, to the end to render vnto him honour, glory and praise. When fouer beastes doe eat, their tongue serueth to feede them; no otherwise then that of men doth help them: but they praise not God with that tongue which serueth to nourish them, because hee hath not giuen them that gift of speech, wherewith hee hath endued man, and that for the cause which we haue already heard. For as a fountaine cannot be without a riuer, so a riuer cannot be without a fountaine. For this cause seeing reason, of which God hath made man partaker, is as it were a fountaine in him, and speech as the riuer that issueth from it, the Grecians expresse both reason and speech with one and the same worde, which Saint *Iohn* also vsed, when speaking of the Deitie of Iesus Christ, he said; *In the beginning was the word, and the word was with God, and that word was God.* For as all the woorkes of GOD are perfect in their kinde, so hee maketh nothing without cause, and which hath not his vse. So likewise he giueth nothing to any creature, but withall he giueth the instruments and meanes which areought to vse, thereby to be made seruicable: as the thing it selfe requireth. Hence it is that hee giue not speech to beastes, because hee made them not partakers of reason, without which speech would stand them in no steade: so that it would haue bene a superfluous worde of GOD. Therefore seeing it is so, God requirith not of beastes that they should by speech praise him with their tongue, as hee requireth it of men, vnto whom hee hath giuen the meanes to performe it. For beastes haue neither reason to vnderstand what is spoken, nor speech to vtter any thing thereby, whereas man hath both the one and the other. Hee hath both the fountaine and also the riuer that runneth from it. Wherefore when hee sitteth downe to meate, and whiles hee is taking his refection (to which vse his tongue serueth him, according as wee heard before) and when hee sitteth from table, truly hee is much more brutish then any brute beaſt, if with the selfe same tongue hee doth not praye and glorifie GOD, acknowledging as hee ought the goodnesse of that celestiall Father that giueth him that foode, and that nourisheth him. If hee doe otherwise, hee looketh no more from whence the meate cometh vnto him, then doeth the hogge, who with his snout aduayes towards the earth, feedeth vpon the Akerne that are vnderneath the Oaks, and neuer looketh, or considereth from whence they fall. Yea, the hogge doeth a great deale better discharge his dutie in praying GOD, then such men doe, that eat and drinke as brute beastes without giuing thanks to GOD for the benefits hee distributeth amongst them. For hee prayeth God in his kinde, as all

Iohn. 1.

men are like  
to hogs.



other creatures doe in theirs; according as the kingly Psalmist  
 stifieth in many places of his Psalmes. Neither doth God requi-  
 re more of them then he hath giuen vnto them. But seeing he hath gi-  
 uen more to man then to all other visible and bodily creatures, he re-  
 quireth so much the more of him, and that very iustly. For as it is  
 written, *To whom much is committed, more shalbe demanded of him.*  
 Wherefore man is not onely too too inexcusable, but more vile and  
 savage then any brute beast, if his tongue serue him no farther at ta-  
 ble for the praising of God thereby, then if (beastlike) his snout  
 and nose were in a cratch or manger. For how shall the foode in the  
 vse thereof bee sanctified by the word of GOD and prayer, if he  
 take it after that sort? And if it bee not sanctified vnto him by the  
 meane, as Saint Paul teacheth, hee vseth it not as the child of  
 GOD, but as a theefe and a verie prophane man. For as *Every*  
*creature of GOD is good when it is receiued with thankgiuing,* so he  
 is defiled to the filthie, not through any fault of the creature, but  
 such as abuse it like to Infidells. But all they abuse it that giue  
 thanks for it to the Creator. Wherefore as euery thing is cleane  
 the cleane, that haue their hearts purified by the word of GOD  
 which they haue receiued by faith, so nothing is cleane to the de-  
 filed and to Infidells. But if these men of whom wee speake, be  
 vnworthy to bee taken for men, yea, to bee compared with hogges,  
 then whom they are much more vile and detestable, wee may easily  
 iudge what is to bee sayd of those that doe not onely not praise God  
 or giue him any thanks, but which is worse, blaspheme, and as it  
 were despite him in lieu of recompensing him for the benefits they  
 haue receiued of him, which is vsually done by gluttons, drunkards  
 and sweaters. What shall wee say of such men, but that they deserve  
 rather to bee called mad dogges then men? except wee had rather  
 call them children of the Diuell, whose instrument, tongue and  
 mouth they are. And as for those that cease not to prattle and bab-  
 ble about vaine and vnprofitable matters, and that take delight in  
 backbiting and flandering, every one wee may with good reason  
 compare their tongue to the clacker of a Mill. For seeing euery  
 one of vs carrieth a mill in his mouth, as wee shewed beefore, the  
 meane may truly boast that their Mill is better furnished with all  
 kinde of instruments then others are. But they are not the more to  
 bee esteemed for that, but rather the lesse, for the reasons which  
 wee haue already heard. And when they adde to their clacking  
 euill speech and backbiting, infecting all tables where they come  
 with their tongue, they may well bee compared to dogges that

Luke 12.48

1.Tim.4.4.

Food must be  
 receaued with  
 thankgiuing.

Some more  
 like to madd  
 dogges then  
 men.

Some more  
 like to madd  
 dogges then  
 men.

not onely barke but also bite. But it is time to draw the last draught of the penfull vpon the face of mans bodie, by considering the sense of smelling with the member that belongeth vnto it, wherein we looke to be instructed by thee, *ARAM*.

*Of the Nose, and of the sense of smelling, and of their profits and vse: of the composition, matter, and forme of the Nose.*  
Chap. 19.

*ARAM*. Forasmuch as beautie is a grace that proceedeth of the proportion, agreement and harmonic of things, it is then very seemly in mans bodie, when it followeth nature onely, and is without any blemish or defect. Now this beautie consisteth in foure things, namely, in figure, in number, in greatnesse and in situation. For the members of the body are well or ill coloured according to the disposition of the matter. And the correspondencie of the members one towards another, aswell in the number, as in the length and greatnesse of each of them well compassed and proportioned together, is one cause also of beautie: as likewise the placing of every one of them in his proper place, most convenient and agreeable to his nature and vse. For if any thing bee wanting of all these things in any member of the bodie, there is deformitie in stead of beautie.

But if wee consider onely the beautie of the head and of the face thereof, whereof wee discoursed yesterday, wee shall not finde any one member that hath not singular beautie in it, and that agreeth not very fitly with the rest, being of so good proportion and measure, and hauing such a great and excellent grace, that a man may truly say that the whole woorketh in each part thereof so great perfection, that nothing can bee added or taken away, nothing can bee wished to make it more faire, profitable, excellent or perfect then it is in it owne nature. To the setting forth of this beautie, the Nose, whereof wee are to speake, serueth very much, yea so much, that hardly any member in all the face or head so disfigureth a man, or maketh him more deformed then the nose, if it bee euill fauoured, disfigured, or taken cleane away. But besides this beautie, which it bringeth to a mans head, wee are to know, that it is very seruiceable to the whole bodie, and chiefly to the braine lodged in the top thereof, as it were the Lord and Master: that as it giueth motion and sense to all the members, so it might be compassed about with all the senses, as it were with seruitors & men of garde. Therefore as it hath

What beautie is, and wherein it consisteth.

The Nose is very seruiceable to the braine.

Why the sense  
of smelling is  
placed so  
neere to that  
of tasting.

Why the sense  
of smelling is  
placed so  
neere to that  
of tasting.

Of the agree-  
ment of these  
two senses.

How men a-  
buse these  
senses

neere about the eyes, eares, tongue, and palat, which are the in-  
struments of seeing, hearing, and tasting: so the nose is needfull to the  
sense of smelling. Neither is it placed so neere the sense of tasting  
without the great prouidence of God. For there are many things  
nature, which if they be tasted onely are deadly, or at leastwise  
very dangerous and hurtfull, as appeareth chiefly in things that  
venomous and poisonfull. For this cause, albeit the sense of smel-  
ling bee not altogether so necessarie for liuing creatures, namely  
for such as are most perfect, as the other senses, so that they may  
more easily want it, neuerthelesse GOD hath giuen it them,  
the end it might bee as it were a messenger to the taste  
shewe what is good for it and what not, and this chiefly for  
reasons. The first is, to keepe men from hazardinge themselves  
through an immoderate desire to eate and drinke, before they be  
discerned by the smell of such things as are to be taken, whether they  
bee profitable or hurtfull for them. The second reason, is to take  
suspicion and feare from them, which otherwise might cause them  
to abstayne from those things that are good and profitable to  
them. And therefore this sense of smelling is neerely conioyned  
and hath great agreement with the sense of tasting. For this is a  
generall rule, that, albeit every thing that smelleth well hath not  
wayes a good taste, yet whatsoeuer a man findeth good to his taste  
the same hath also a good smell: and contrarywise, that which  
founde to haue an ill relish, the same hath also the like smell. For  
the taste and smell are giuen not onely for profite, but for pleasure  
also and delight. Neyther doe those things which serue for delecta-  
tion, alwaies brienge profite, but sometime the contrarie, pri-  
ncipally through their fault that knowe not how to vse them mo-  
derately. For they are so subiect to their pleasures, that they can  
never keepe measure in any thing, as wee see by experience, especia-  
ly in these two senses of taste and smell. For as the ordinary meates  
satisfie not the delicate appetites of men, but they must haue new de-  
ties daily inuented to prouoke their appetite further, and to cause  
them to eate and drinke more then is needfull, to their great hurt.  
So men are not contented with naturall odours which nature bring-  
eth forth of it selfe, but nowe they must haue muskes and  
perfumes, with infinite varietie of distilled waters and artificiall smells,  
regard of which, naturall fauours are nothing set by. And yet if they  
were vsed with sobrietie, there were no cause of reprehension, for  
all the creatures of God are good, if they be vsed moderately, and  
they ought with thankesgiuing. Heereof it is that they are

mentioned in Scripture in the good part. And not to *seek* fame off for  
examples, we haue the testimonies of the holy Euangelists, as our Lord  
Iesus Christ himselfe, who was neither nice nor voluptuous, but the  
perfect paterne of all sobriety and temperance, did not reject nor con-  
demne precious ointments and sweet odours, but sometime permit-  
ted the vse of them vpon his own person. Moreover, it is certaine, that  
the *animall* spirits in the braine are greatly reliued and recreated by  
those good and naturall smells that are conueyed vnto them by means  
of the nose, and of the sence of smelling placed therein: as contrariwise  
they are greatly offended by euill odours, yea oftentimes by artificiall  
sauours, which commonly cause rhumes, catarrhes, and great head-  
aches. For the spirits of the head are subtil, pure, and very neate, so  
that sweet smells are good for them, and stinking saours contrary  
vnto them. To this end therefore that the braine might receive this  
benefit of good odours, God hath placed both the sence and instru-  
ment of smelling so neare vnto it: the instrument to keep and conuey  
odours vnto it, the sence to discerne and iudge of them. Therefore this  
sence of smelling hath some agreement both with the fire and with  
thicke aire, because smells are stirred vp by heate, as smoke is by fire,  
which are after carried by meanes of the aire vnto the sence, and recei-  
ued and kept by the nose. Forasmuch also as the braine needeth aire  
to nourish and preserue the *animall* spirits, the nose in this respect  
standeth it in great steade. Therefore God hath created it not only  
to serue the sence of smelling, but also for respiration, that it should be  
the principall pipe and passage, by which both the braine and lungs  
may draw in or let out breath as neede requireth. For this cause the  
braine doth stretch out and restraine it selfe: and as by stretching  
foorth it selfe it draweth in the aire by the nosethrilles, so by keeping  
it selfe close together it retaineth the aire. And so the externall aire  
being drawn in by the nosethrilles, is distributed by the crannies that  
are open in the palat, in such sort, that the greatest part is drawn into  
the lungs, and the residue goeth to the braine by the passages & holes  
that lead vnto it. And although the mouth serueth also for respira-  
tion, yet the nose is appointed more especially for that purpose, and is  
much more fit and apt for the same. Therefore God hath giuen it  
both matter and forme agreeable for that office. For first concerning  
the matter, it is not made all of bone, nor all of gristles: because if it  
were all of bone, a double inconuenience would ensue thereof. The  
first is, that the bones would be in danger of breaking, chiefly about  
the end of the nose when it should hit against any hard thing, because  
they would not bend and giue place easily, as sinewes will do. The se-  
cond

John. 11. 3.

How the spi-  
rits are refresh-  
ed with sweet  
odours.

Of the diuers  
vses of the  
nose.

Of the matter  
of the nose.

How the Nose  
is in steade of  
a spout to the  
braine.

could in such a manner would bee this, that the ends of the nosethrilles could neither open nor shut, neither enlarge nor restrain themselves, but would continue alwayes at one stay: whereupon two other things chiefly would follow. First, the nose could not open and enlarge it self so much as were requisite many times to draw in great store of aire, to coole and refresh both the lungs and the braine, especially when they are heated and set on fire. For at such a time there is perill of strangling. Secondly, forasmuch as the nose is giuen to man that it might serue the braine in steade of a pipe and spout to purge it of flegmaticke humours, a man could not by blowing, close it together and straine it to get the filth out of it, as neede requireth many times. For the humours that distill from the braine are not alwaies very liquide & running, but sometimes so grosse & thick, that a man cannot easily purge the braine or nose, except it be closed and strained hard. Thus you see two euident causes why it was needfull that the nose should bee compounded of gristles, & not of bones onely, at leaswise from the middle downward. On the otherwise, if this lower part had beene made of flesh onely, or of kernelles, or of skinned, the nosethrilles could not so well haue bin enlarged or restrained, nor continued so open, as is requisite for the seruice of all those duties and offices already mentioned: besides that those parts could not so well withstand the inconueniencies wherunto they might bee subiect, if they were of a more tender matter. Lastly, as it was needfull that one part of the nose should consist of that matter for those causes spoken of, so also it was necessary that the vpper part should bee made of bones, not onely to keepe the sence of smelling the better, which is in that part, and to be as it were a bucklet vnto it, but also to serue in steade of rampires both for the eyes and for the braine. As for the inward parts, there are two nosethrilles distinguished one from another by a gristle which is betwene them both, as it were a little wall to diuide them, to the end that if the one be stopped, the other may alwaies discharge the offices assigned to them both. And to the end they may more easily draw in the aire for the seruice as well of the lungs as of the braine, and also receiue in the odours, they are larger at the first entrance, and after they ascend vp they waxe more narrow, and that not without good reason of the prouidence of God. For hee hath in a manner taken the selfe same course that he did in the composition of the eares, which he made large & wide at the entry, hauing that form, & that hole within, which we heard spoken of before, together with the causes why. The selfe same reason in a maner may be redred here. For as it is to be feared that ouer great soundes would hurt the eares if they entred in all

Of the nosethrilles, and of their parting asunder.



and, so the lungs, and much more the braine might be over cooled by the aire that should enter in at the nofethrilles, if it should ascend up too fast at once, too sodainly, or too vehemently. By reason whereof it is requir'd, that it should bee retained in some sort, to the ende that by the tariance which it maketh it should bee heated and better tempered. The like consideration is to bee had of the vapours, and smells in regard of the braine, not onely of euill, saucy, but also of those that are good. For some are so violent by reason of the abundance of heat in them, which falleth out chiefly in such as are most excellent, that if they be not dispensed moderately, they hurt the braine. This commeth to passe in some persons, through the weaknes of their braine. There are others, and namely such as care not for sweet things, who take no pleasure, no not in good smells, so that oft times the sweetest & most delicate odours are hurtful to their head. Now God hath wel provided for all these things, hauing placed a little bone in the top of the nose, which is pierced through like to a little siue. Hereupon it is called by the Philitions the *siue-bone*, or otherwife, and that more properly, the *spongy bone*, because the holes thereof are not strait, as are those of a siue, but somewhat slopewise like to the holes of a sponge. And this serueth for the better & more comodious discharging of all those vses declared by vs, & for the auoyding of those discomforties which we haue heard of. Whereunto may be added, that the humours which descend from the braine may not fall downe so fast together, but distill better by little and little, and the good humours be kept more easily from falling downe all at once together with the euill. I passe over here briefly the muscles giuen to the nofethrilles to mooue them, as also the nerves, which are sent from the braine to the sense of smelling to bring vnto it the vertue of smelling, as the eyes, eares, palat, and tongue receiue from thence their nerves also, which bring vnto them that facultie and vertue that is meete for their nature. Wherein wee may further note one goodly point of the providence of God, in that giuing motion and sense to every member of the body by the sinewes, hee giueth a speciall and proper sense to those nerves that are to minister vertue and power to every one of the corporall senses, which the other sinewes haue not. For there is none that giueth the sense meete for sight, but those that are allotted to the eyes for that purpose. The same may bee said of those that are giuen to the eares for hearing, and to the tongue and palat for the tast, and to the nose for smelling. Now to end this speech, we are to draw out some instruction meete for the minde, according as we haue done in our discourses of the other senses of the body. As then we iudge

Of the spongy  
or siue-bone.

Of the muscles of the  
nofethrills and  
of the sinewes  
of smelling.

by

Worablen-  
structions for  
the soule.

by the nose & sense of smelling which God hath giuen vnto vs. In  
difference there is betwixt good and a stinking smell: and how  
one is pleasant & delightfull, and the other unpleasant & abhomin-  
able: so likewise we ought to consider what small pleasure God taketh  
in the infection and stench of our sinnes, and how he is delighted with  
the sweet smell of the iustice and vertues of Christ Iesus, when we  
are perfumed therewith, and when hee smelleth the sauiour thereof  
in vs. Therefore whensoever, and as often as we feele some stench  
abhorre the same, that euill smell ought to admonish vs of the filthinesse  
of our sinnes, and teach vs to haue them in greater abhominacion than  
any carnall smell whatsoever, and to abhorre our selues when we  
present our selues before God, perfumed with such an infernall  
incense. For if we turne our faces aside, and stoppe our nose, and  
spit vpon the ground when wee meete with some great infection, shall  
wee not thinke that God turneth his face from vs when he findeth  
vs stinking and infected? Contrariwise, when wee smell some good  
sauiour, it ought to bring into our remembrance the odour of Iesus  
Christ his sacrifice, and of those vertues that are well pleasing and  
greeable in the sight of God, and stirre vs vp with all indeuour to pre-  
sent him with such smells, to the ende wee may bee of good odour be-  
fore God and men. Which the holy worde will teach vs, after he  
hath giuen vs a spirituall nose whereby wee may attaine to the  
sweet and smell of that good odour of Iesus Christ. Of the  
working in vs the spirit of discretion to discerne truth from lying,  
our soules may be comforted, as the braine is by those good smells that  
are brought vnto it by the bodily nose, and by the sense of smelling  
that is therein. Now therefore being come to the end of this goodly  
mappe of the five corporall and outward senses, we thinke we shall  
profit much by a briefe collection of their vse, and of the commodities  
which they bring to men: considering also the diuersity that is in  
their faces and viages, in which these goodly organically instruments  
of the senses are painted, and how their faces are images and pictures  
of their heart and minde. The discourse of this matter appertaineth  
vnto this **CHAPTER**

*Of the use briefly of all the outward senses for the seruice of man, namely  
purging the superfluities and ordures of his body: of the diuinitie that  
in mens faces, and of the image of the blinde & hurt in deede.*

**CHAPTER 2.** When wee taste some pleasure by considering the  
works of God, namely those which wee beare, we are

ature; (as indeede such contemplation affoordeth great delight to  
 their soules that are not buried in ignorance) we ought to thinke that  
 we haue great occasions and certaine meanes to consider, what plea-  
 sure and ioy it would be to see and behold the Creator and Workma-  
 ster, who hath made & giuen to man such excellent senses, such won-  
 derful vertues & faculties: what delight ariseth of hearing & smelling  
 only some smal odour, & of tasting a litle of his prouidence, wisdom,  
 goodnes, benignity, grace, & mercy much more, whē they are through-  
 ly tasted & relished of vs, Which may be performed by them that im-  
 ploy all care and diligence in meditating in his eternall word, and in  
 considering the works of his Almighty power, vntill such time as by  
 the dissolution of this mortall tabernacle of the body, they shall haue  
 put on immortalitie to enioy true contemplation, that is, to beholde  
 him face to face, who onely is able to satisfie the soule with goodnes  
 and felicitie, as the Prophet teacheth vs where he saith: *In thy pre-  
 sence is the fulnes of ioy, & at thy right hand there are pleasures for ener-  
 more.* Now then we may know by that which we haue hitherto heard  
 in these our discourses, what testimonies God hath plātēd of his great  
 prouidence in al the partes of our bodies, what care he hath had and  
 still hath of man, and how he hath giuen him as many corporal sen-  
 ses as he needeth for the vse and fruition of all those visible and bodi-  
 ly creatures which he hath created. For he hath eyes, wherby he vseth  
 and enioyeth the light, and the pleasure of such diuersitie of colours as  
 may be seene in the world, as well natural as artificial and compōin-  
 ed, with the sundry mixtures of naturall things. Then by the eares he  
 hath the vse of al kindes of sounds, & principally of speech, together  
 with the pleasure of harmonies & melodies consisting in the variety  
 of tunes and songs, as well of mans voice as of birdes and other crea-  
 tures, and also of instruments of musicke, which are so many and of  
 such diuersita amongst men. And by means of the nose & nosethirle  
 he hath the fruition and pleasure of odours and smells so diuers in na-  
 ture, both natural and artificial: and by means of the mouth, tongue,  
 and palat he enioyeth and iudgeth of all sorts of tastes, which also are  
 very diuers, and chiefly of meates and drinkes wherewithal he is nou-  
 rished. For this good God hath appointed a meane for the preserua-  
 tion of mans life, wherunto hee hath ioyned pleasure with profit, if  
 men know how to vse the same with moderation and measure, rather  
 to make supply to necessity then to satisfie pleasures. The like may  
 bee saide of all the rest of the feelings and touchings of all the bodily  
 members, of which there is great varietie.

Psal. 16. 11.

Of the vse of  
the externall  
senses.

But hauing spoken sufficiently of the composition of the externall

Of the super-  
fluities that  
proceede out  
of the bodie,

parts of mans body, & of the outward members, of the natural senses of man and of their vses, wee ought to consider also what instructions God giueth by them vnto men concerning their infirmities. For although the body of man bee so beautifull and excellent outwardly as wee haue declared, yet it hath infection within, which of necessity must appeare and breake forth outwardly, that it may be purged and vnburdened. For the body cannot reape that profit of the nourishment it receiueth by all the elements, and chiefly of that which it eateth & drinketh, as that it can couert & turne all of it into nourishment & substance, & auoid all those accidents and inconueniences whereunto it is subiect by reason of the infirmities of it owne nature. Therefore it cometh to passe necessarily, that the body is full of excrements, of much superfluitie & ordure, which would kill it if it were not discharged and deliuered thereof. For these excrements would be poison vnto it in steade of nourishment. Therefore the providence of God hath so provided a remedie for the same, that admonishing man of his infirmities to the end he should alwaies remember that he is created of clay and earth, & that he shal returne vnto it againe, it hath withall ordained the meanes whereby man should be comforted & discharged of those excrements & superfluities which might hurt him. And for this cause there is no member but hath his proper passages appropriated for purgation & seruing in his place, yea euen the noblest members. For I speak not only of those members, which we account most vile, abiect, & shameful, full, & which nature teacheth vs to couer & hide, being appointed for the voiding of the grossest, vilest, & most filthy excrements, but also of those that are the excellentest & chiefest in y head & face, so that there is no part of our body out of which ther proceedeth not some infection & filthines. Insomuch that a man may well say, that our whole body is within as it were a stinking draught or puddle that emptieth it selfe on euery side as it were by sinks & gutters. For if we consider it generally, there is no part that is not subiect to sweat, (which oftentimes fauoreth very strongly) & that purgeth not it selfe by sweating from that superfluitie, which it casteth forth by that meanes. Therefore the providence of God hath so well provided for this, that the skin hath in it litle holes called by the Physicians, *Pores*: which are so subtil & so small, that they cannot be perceiued by the eie. Through these pores, the superfluities that are euaporated by sweat haue their issue, so that it cometh to passe oftentimes, that sick persons are cured by this onely remedie, or at leastwise they are greatly comforted thereby. But let vs come to the noblest members in the head, and in the goodliest part of man, which is the face. The eies, eares, nose, and mouth serue

Of the passages  
meete to  
purge the body  
by.

Of the pores  
in the skinn.

for pipes and spowts to the braine and head, to purge it of those superfluities that otherwise might oppresse it. Wherein wee are againe to consider of the providence of God, and of that care which he hath of vs. For seeing the head is the principall member of the whole body, and seeing the braine within the head is so noble a part, God hath giuen vnto it more passages for the purging of it, then he hath done to al the other members. Therefore we see what store of flegme doth dailey issue out by the nose and mouth, so that a man is many times much troubled both in blowing his nose & in spitting. In this respect it seemeth the nose maketh the face to looke like a Limbeck, albeit the water that distilleth through it hath no very good smell, neither is pleasant to looke vpon, no more is the spittle that commeth out of the mouth. As for the eares, they are not without their filth, so that they must be oftentimes looked vnto and cleaned, and the waxe that is in them taken forth: which differeth much from the waxe that is made by Bees. For as Phisicians testifie, this eare-waxe is nothing else but the superfluitie of the chollericke humour, which is purged there by those pipes: as they say also, that the melancholy humour is purged by the eyes, which are many times watrish and very foule by reason of the rhumes and sundry humours that fall downe vpon them. Whereby wee see, how God doth admonish vs on all sides through the infirmities of all our members, what account we are to make of our selues. For if the goodliest and most noble members, if the pleasantest, most delicate, & neatest parts are so foule & filthy, what shal we say of the rest that are the basest & most abiect, which are appointed for no other vses then to be as it were the draughts & sinks of the whole body? But on the other side let vs consider how God by humbling vs on the one side, doth yet on the other side provide for our necessities by those means of purging which he hath appointed for the body of man. Where we haue further to obserue, that there are many superfluities & excrements purged from the braine, which are profitable for those members that are assigned to be in the instruments of their euacuation: as we see it plainly in the yellow humour that is purged by the eares. For it defendeth them against fleas, litle flies and other small wormes and beasts, that might otherwise enter within them.

We haue further to consider for our better humiliation, that God hath so created al the mebers & instrumēts belonging to our corporall senses, as that he admonisheth vs thereby of their nature, & what they can do of themselves. For there is not one of the, but it is in some sort made hollow, to giue vs to vnderstand thereby, that they exercise their principall & chiefe office by receiuing frō without, that which belongeth to

Of the spowts  
of the braine  
and head.

The face compared to a  
Limbeck.

Good instructions for al  
men.

The profit of  
eare-waxe.



to their nature, and not by sending forth any thing of their own. For when the eyes see, they receiue into them the images of those things that are before them. And if they send forth any thing, it is so far from helping them to see better, that it hindereth and dimmeth the sight, as wee see when men weepe, or when any humour runneth out of their eyes. Likewise our nose hath no sense of the odours, by means of that wind and breath which proceedeth out of it, but when it draweth in the aire with which the odours are conuained vnto it. And so it is of the other senses. Whereby wee are taught to know the nature of our soule, which can bring forth no good thing, if it haue not receiued it before of God, to whom shee can giue nothing, but onely receiue from him. You see then many good lessons, which wee are taught by the instruments of our senses and by our owne nature. But wee commonly passe them ouer and neuer thinke of them at all, or wee muse vpon them sometimes, wee say as much indeede, and confesse it in word, but in the meane time we are nothing humbled thereby. Now then we haue bestowed doores and windows vpon the frame of mans bodie, and may with ease beholde the outward excellencies and shew thereof, in regard of so many goodly workes as are cut out and ingrauen in euery externall part of it. We are by and by to look vpon the inward furniture, being enriched with all sortes of rare, great, and sumptuous workes. But for the end of our present maner of seeing wee are taught that so many profitable and pleasant senses and members are planted chiefly in the face and visage of man, it cannot be without fruit and great admiration at the prouidence of God, if we consider that amongst so many faces as there are of men, women, and children, a man shall hardly finde two in all the world, that resemble each other so neere, but still some difference will appeare to him that looketh narrowly vpon them. And if there be any so apparant resemblance that a man cannot finde any difference, yet that falleth out very seldome. Neither is this scene onely in the whole countenance, but also in the seuerall parts thereof, and namely in the nose, whereof there is so great varietie, as that you shall finde very few that are like in points: so that it is to be wondred at, that in such great similitude of faces there is so great dissimilitude. For there is great likeness in that they are all humane faces, made of the same matter, and hauing the same parts; but yet they are very vnlike in respect of the particular differences, which are in each of them and of their parts. Now if we haue occasion to admire this diuersitie that is among many, what shall we say to the dissimilitude and difference of countenance that is to be seene in one & the same man, as if he had many faces to vse & change

The diuersitie  
of faces is  
wonderfull.

The great  
varietie of  
noses.

Variety of  
countenance  
in one man.

in his pleasure, as we see men may change minkes before their faces :  
 It is certaine that there appeareth great difference in the countenance  
 of one and the same man, as he is either yong or olde, sound or sicke.  
 For as a mans yeares alter, so there will be stil some change in his face,  
 beating his countenance according to the health or sicknes that is in  
 him. But I speake not now of this diuersitie, but of another which  
 happeneth to men in all ages, and at all times. For there is great dif-  
 ference to be seene in a mans face according as he is either merry or  
 sad, angry or pacified, humble and modest, or losie and proude. For  
 if hee bee quiet and modest, hee will haue a sweete, milde, and graci-  
 ous countenance : if hee bee angry, hee will haue a furious face, as  
 though hee were transfigured into a sauage beast, hauing fierie eyes  
 as if hee cast from them flames of fire : hee will cast forth smoake at  
 his nofethrilles, as if hee had a fornace kindled within him: his whole  
 countenance will be as redd as if fire came out of it. Therefore it was  
 not without reason saide of a Philosopher, that angry and furious  
 men should beholde themselves in a glasse: to the ende they might  
 know thereby how such passions change their countenance, and how  
 they are transformed thereby and looke hedious and fearefull. And  
 if a man be losie and arrogant, his visage will testifie the same suffi-  
 ciently, especially his eyes and eye-lids, which will be lifted vp, as if  
 pride and arrogancie had there placed their seat. For if wee denie  
 or graunt any thing that pleaseeth or displeaeth vs, wee declare it by  
 them, speaking by signes as the tongue doeth by wordes. And  
 though pride be conceiued and bredde in the heart, yet it is seated  
 on the eye-liddes, where it sheweth and manifesteth it selfe. For  
 being it desireth alwaies to be aduanced and to be lift vp above all,  
 it will be alone without any companion, that place is very fitte and  
 convenient for it, being high eminent, and apparant. But a proude  
 person ought to consider, that that place is very much declining, to  
 the ende hee may thinke of the danger of falling downe, as they  
 that are in some high and steepe place where they can take no holde.  
 For it can not bee but that pride will haue a fall, howsoever it may  
 tarry some long first. For that sentence of Iesus Christ is alwayes true,  
 who sayeth, that, *Who soeuer will exalt himselfe shall bee brought low, and  
 who soeuer will humble himselfe shall be exalted.* The eyes also do speake  
 and testifie of the heart within. For if the heart be humble, modest,  
 lowly, and well stayed, the eyes will be so answerable thereunto; that  
 the very lookes will declare sufficiently howe it standeth affected.  
 Contrariwise, if the heart bee proude, vnchaste, loose, impudent,  
 and vnquiet, the looke and countenance of the eyes will openly  
 bewray

The discription  
of an angry vi-  
sage.

Of an arrogant  
countenance.

Pride is seated  
vpon the eye  
lids.

Match. 23. 12.  
Luke 14. 11.

bewray the same. Also wee say commonly of such as are lost in shame, that they haue brazen and shamelesse foreheades. And it seemeth that the French worde *effrontez*, is deriued from thence because they that are of that occupatiō must haue good foreheades, they must bee bold and shamelesse, like to harlots and murderers. And as shame is seated and appeareth principally in the forehead and cheekes, so is it a note of impudencie when shame is banished from thence: as that which then possesseth the place assigned to shame and modestie.

The seate of  
shame.

Play 48. 4.  
Ezech. 3. 8.

Therefore the Scripture attributeth a brow of brasse and of yron, a hard forehead, and a strong face to them that are impudent and past grace, to such as are untractable and rebellious. By these things then wee know how the face is the image, messenger, and witnesse of all the affections of the heart, insomuch that it is very hard for him, do what he can, to couer and conceale them. Also it is the image and witness of a good and euill conscience. For as a good conscience causeth it to appeare ioyfull and open, so contrariwise an euill conscience maketh it sad and hidden, as it were the visage of a condemned person. We commonly call Physiognomy the Science whereby men iudge of the nature, complexion, and manners of euery one, by the contemplation of all the members of the body, and chiefly of the face and countenance. But there is no Physiognomy so certaine as that which we haue now touched, whereby men may bee easily conuincid of that which they thinke to hide in their heartes, which notwithstanding is quickly discied in their countenances, as if wee read it in a Booke. Now it is time to enter into our edifice and building, there to contemplate the internall and spirituall senses, which the soule vseth in her workes and operations. But first wee will make the way more easie to attaine to so high a matter, by learning briefly what is the nature, faculties, and powers of mans soule, and what are the sundrie kindes of the soules, the burthen wherof I lay vpon thee, *A S E R.*

Of the true  
Physiognomy

*Of the nature faculties, and powers of mans soule: of the knowledge which we may haue in this life, and how excellent & necessary it is into what kindes the life and soule are diuided. Chap. 21.*

**A S E R.** If God hath shewed himselfe wonderfull in the creation, composition, nature, and vse of the externall senses and members of mans body (of which wee haue hitherto discoursed) both

the matter whereof they are made and in the forme giuen vnto them; and in all other things that belong vnto them no doubt but wee shall haue much more cause to maruaile at the excellent workmanship of his prouidence in the composition, nautre, and vse of the inuermall sences and members, which lie hidden within the bodie; whereof the sequele of our speech requireth that wee should inuente. For these are the principall, by meanes of which the other receiue life, and are kept and preserved in life. But forasmuch as the soule giueth life to the whole body and to all the members thereof; wee are withall to consider of the nature thereof, what faculties and vertues it hath, and how it worketh in all the partes of the bodie, according to the knowledge which GOD hath giuen to men, both by the testimonie of his word, and by the effectes of the soule. For neither the bodie nor any member thereof should haue any more motion or feeling then it in a blocke or stone, if it had no soule to giue it life. For this cause after *Iob* hath spoken of the creation and composition of the bodie, hee addeth, *Then hast thou mee life and grace, and thy visitation* (that is to say thy prouidence) *hast preserved my spirit.* This agreeth with that, which we haue heard before of *Moses*, where hee sayeth, *That the Lord made man of the dust of the ground, and breathed in his face breath of life, and the man was a liuing soule.*

*Iob. 10. 12.*

*Genes. 2. 7.*

First therefore wee must vnderstand that there are in man three kinds of faculties and vertues that worke continually within him and neuer cease: the first is commonly called *Animal*, the second *Sensitiue*, the third *Naturall*. Of these two latter wee will speake hereafter. Concerning the *Animal* faculty, it is diuided into three kinds; the first is called *Principall*, the second *Sensitiue*, the third *Motiu*. The *Principall* is diuided by some into three kinds, by others into four. They which make five fortes, distinguish betwene the common sence, the imagination, and the fantasie, making them three; and for the fourth they adde *Reason*, or the iudging facultie, and for the fifth *Memorie*. They that make but three kinds differ not from the other, but onely in that they comprehend all the former three vnder the common sence, or vnder one of the other twaine, whether it be the imagination or the fantasie. As for the *Sensitiue* facultie, it comprehendeth the vertues of the five corporall sences, of which we haue spoken before. As for the *Motiu* vertue, it comprehendeth the moouing of all the outward parts of the body from one place to another, especially of the feete and legges which is to walke, and of the handes which is to apprehend and to gripe. This moouing

Three sorts of faculties in man.

Of the Animal power.

Of the Sensitiue.

Of the motiu

is done by the sinewes, muscles, and filaments, as wee haue already declared: but not without knowledge and will, as the other that are more properly called *naturall motions*, of which we may speake in their order. And this notion is led by the imagination in regard of beastes, but in regard of men, by reason. But because we haue already handled at large these two last powers of the soule, namely, the *Sensitive* and *Moraine*, when we speake of the externall members of the body, we will now speake especially of the first, which comprehendeth the internall senses spoken of by me even now, which answer to the externall senses, according to the bond, agreement, and communication which the body and soule haue together. And because we cannot know the faculties & vertues of the soule, but only by means of those instruments whereby it worketh, as we haue shewed in our former discourses the nature and vse of the externall members, and how the soule is served by them: so now we will do the like by the internall parts, to the end that we may the better know the nature of the soule by her operations and instruments, as the labourer that worketh by his instruments, and frameth those woorkes that are before our eyes. For the soule being of a spirittuall nature and not bodily, we cannot see it in it owne substance and nature, nor haue any knowledge thereof but by the effectes, by which wee may iudge and conclude of their cause, as also by those testimonies of the soule, which the Lord affoordeth vs in his woord. And although the vnderstanding of man can not attaine to an entire and perfect knowledge of the soule, yet that small knowledge which wee may haue, doth exceedingly profit and delight vs. For seeing it is the most excellent creature that is created vnder the cope of heauen, yea more excellent then the heauenis themselves, or any of the celestiall bodiēs, because the soule only is endued with reason and vnderstanding, there is no doubt but the knowledge thereof is more excellent, profitable, pleasant, and necessary, yea more worthy admiration then of any other thing whatsoever, as that which alwayes yeeldeth profit to the greatest things that can be. Therefore we ought not to let light by that knowledge of it which wee may attain vnto. For there is in it so great variety, beauty, and harmony, yea so wel adorned and set forth, that no heauen nor earth is so well painted or bedecked with such beautifull, lively, and excellent images and pictures as that is. On the other side, she is the Mistrisse and Author from whence proceedeth the inuention of all Artes and Sciences, and of all those wonderfull works that are made throughout the whole course of mans life. Therefore no man can beholde her or thinke vpon her without great pleasure and admiration. And seeing

How we come  
to the know-  
ledge of the  
soule.

The know-  
ledge of the  
soule how ne-  
cessary and ex-  
cellent it is.

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fountaine and well-spring of all good and euill that befallerth vs in the soule, there is nothing more profitable for men then to know it well, to the ende they may labour more carefully to keepe this fountaine pure and well purged, that all the riuers of their actions and workes may issue and flowe pure and cleane from thence. For that man can neuer gouerne his soule well, nor be master of himselfe, that doeth not knowe himselfe. If wee desire to know what workes wee are to looke for of a workman, what hee can doe, or what may befall him, what hee is good for, and for what hee is vnmeete, hee must first of all bee knownen what hee is. Therefore that sentence of which wee haue already spoken, that saith, *Know thy selfe*, ought heere especially to take place and to bee practised. For it is a harder matter to knowe the nature and qualitie of our soule and of our minde, the vertues and affections thereof, to enquire and consider of it well, and to knowe what may bee knownen thereof, as also the diuerse and holow lurking holes, the turnings and windings therin, then to know the bones, flesh, sinewes, and blood of our bodies, with all the matter whereof it is made, and all the partes and members thereof. Seeing then wee are to make enquire of the nature and powers of the soule by the effects thereof, according as I haue already spoken, and seeing the principall effects is the life which it giueth to all liuing creatures, let vs first consider of the difference that is beetweene the creatures void of life, and of those that haue life in them. Afterward let vs looke into the sundry sortes of liues that are in liuing creatures, as that which will helpe vs well to the vnderstanding of that wee seeke for. First then wee must note that all creatures are either spirituall or bodily. All they are spirituall creatures that are without bodies, and which cannot be perceiued by any bodily sense, and such are the Angells both good and bad, and the soules and spirites of men. The bodily creatures are all those that are visible, and that may be felt and perceiued by corporall senses: amongst which some haue no life, and some haue life. Againe, those creatures that haue no life, differ in respects; for some of them haue no naturall motion, as stones, metalles, mineralles, and such like creatures. Others haue their naturall motion: among which some are mutable, corruptible and subiect to change, others are immutable & incorruptible, continuing alwaies in their estate during the course of this world. The water, the windes and the fire are creatures hauing motion, albeit they haue no life: but they are subiect to corruption, and so are all the creatures that are compounded of the elements, whether they haue life or no. For being made of contrary matters & qualities they corrupt and

The knowledge of our selues very necessary.

The diuision of creatures.

Of creatures without life.

The celestiall  
bodies are im-  
mutable

Of creatures  
hauing life.

Of the vegeta-  
tiue life.

Of the sensi-  
tiue.

change, not in respect of their first matter and substance, which can neuer perish, according to the testimony of Philosophers, notwithstanding it alter in forme, but alwaies returneth to the first nature. Stones and metalles, albeit they be very hard, yet are they not freed from corruption and consuming through vse. But the celestiall bodies are of that matter and nature, that they moouie continually, and yet abide alwaies intire and in their first forme, not being subiect to any change in respect of their bodies, neither do they weare or consume away as other creatures do that are vnderneath them. In so much that none of the celestiall spheres are either wearied, worne or spent more with all the labour they haue vndergone by the space of so many yeeres, then they were the first day of their creation. For we must not take it for a change of their natures and qualities, that according to their diuerse course, the sunne, moone, and other planets & stars are sometimes further off, sometimes neerer each to other, that they haue their oppositions, coniunctions, diuerse and different aspects, according to the diuersity & difference of their course and motion. We may say as much of the Eclipses both of the Sun & Moone. For the change that is amongst them is not in their owne bodies, substance, & qualities, but onely in regarde of vs and of our sight. Concerning the creatures that haue life, they are for the most part diuided into three kindes: but they that distinguish more subtilly make foure kindes. And because life is given by the soule, the Philosophers make as many sortes of soules as they doe of liues, and call them by the same names. They call the first, the *nourishing* or *vegetatiue* soule or life: the second the *sensitiue*: the third, the *cogitatiue*: & the fourth, the *reasonable soule*, or the soule partaker of reason. Touching the first, there is a kinde of life, that hath no other vertue in the creature to which it is giuen of God, then to nourish and cause it to increase, and to keepe it in being, until this life faile it. The soule that giueth life with these effects is called *nourishing* or *vegetatiue*: & this is proper to all herbs, trees, & plants that are maintained & kept in their kinds by the seeds, or by planting, setting, & such like propagations. The second kinde of life named *sensitiue*, is so called, because it giueth not only nourishment and growth, as the first, but sense also and feeling. They that will haue but three kindes, make but one of this and of that which is called *cogitatiue* by them that make foure, who attribute the sensitiue soule to the sea spunges, to oysters, cockles, and to those creatures which the Grecians and Latins call by a name, which in our language signifieth as much as plant-liuing creatures because they are of a middle nature betweene plants and liuing creatures hauing life and sense, as if they

were

were compounded of both these natures together : so that they are more then simple plants, and yet are not perfect living creatures, as those are to whom is attributed the *Cogitative* or knowing soule. And this is a soule and life, which not onely giueth whatsoeuer the two former imparteth to the creatures in whom they are, but also a certaine vertue and vigour, as of cogitation, of knowledge, and of memorie, that they may haue skill to preserve their life, and know how to guide and gouerne themselves according to their naturall inclination. This soule is proper to brute beasts, whom some thinke to bee partakers after a sort of reason, so farre forth as it concerneth things belonging to their nature. But wee will proceede no further at this time in this disputation : onely let vs note that they which make but three kindes of soule or life, doe giue to brute beasts that which wee called Sensitiue, comprehending them vnder that kinde of life, vnto which they attribute the same vertue and vigour whereof wee now spake, and which is distinguished by others, from that kinde of soule that giueth onely simple sence vnto the creature. The fourth kinde of soule and life is that of men, which hath all whatsoeuer is in the former kindes, and ouer and besides that ( which is most excellent ) is partaker of reason and vnderstanding : wherein it agreeth with the life of Angels, as wee will declare more at large in place conuenient, and shew also the difference that is betweene them. For this cause the soule of man giuen vnto him, is commonly called a reasonable soule, as all the former are called by mans agreeing to their nature, as wee haue declared. Therefore seeing this kinde of soule and life comprehendeth all the vertues and properties of the rest, it may bee called *Vegetatiue*, *Sensitiue*, *Cogitatiue* and *Reasonable* altogether. But wee must note heere, that there is great difference betweene the soules of men, and those other of which wee spake before. For beside that the soule of man is partaker of reason and vnderstanding, with all properties that are in the rest, it hath that common with the Angelles, who are spirites created of GOD to liue a spirituall life without bodies, that it is immortall also as well as they. But of this immortaliue wee hope ( GOD willing ) to intreate at large heereafter, as also of the creation and proper nature of the soule. In these two pointes then of vnderstanding and of immortaliue, the soule of man doth much differre from that of beasts. For although they haue a soule that giueth vnto them life, motion, and sence, with all other things touched by mee, yet it is not partaker of vnderstanding, nor of an immortall nature

Of the cogitative.

Of the reasonable soule.

The soule of man differeth from that of beasts in vnderstanding & immortality,

as the Angelles and soules of men are, but it is of a mortall nature, which endeth and dieth with the body. Therefore albeit the soule of man hath in it whatsoeuer is in the rest, beside that which is proper vnto it aboue the rest, and that which it hath common with the Angelles, neuerthelesse it is called onely by the name of that thing which is the principall, chiefest and most excellent in it: as also the like is done with all the other kindes of soule and life. But me thinkes we ought to consider more fully of that which man hath either common or diuers in his nature from the soule of beasts, and what are the proper actions of the soule ioyned with the body, and how it is hindered by the body without any change of nature. For the consideration heereof will greatly further our knowledge of the internall and spirituall fences, of which we are to discourse, that wee may step by step ascend vp to the highest vnderstanding and knowledge which the minde of man can attaine vnto concerning the soule. Let vs therefore heare *AMANA* of this matter.

*Of the two natures of which man is compounded: how the body is the lodge and instrument of the soule: how the soule may be letted from doing her proper actions by the body, and be separated from it, and yet remaine in her perfection.* Chap. 22.

**A***MANA*. Albeit the greatest excellencie of man, which far passeth that of all other liuing creatures, ought to be valued according to the soule that God hath giuen him, differing from the soule of all other liuing creatures, his body being mortall & corruptible as that of beasts is, yet there are other points of excellencie in the matter, forme, and vse of all the parts and members of which the body of man is made, that are not found in any of the other, as wee haue sufficiently shewed in our former discourses vpon this matter. Whereby God would teach vs, that hee hath prepared and built this lodging for an other manner of inhabitant then he built the bodies of beasts, euen for a soule that differeth far from theirs. For seeing he maketh nothing without good reason, or that is without his profit, he sheweth by the instruments prepared for the workeman whom he will set on worke, what maner of one he ought to be, & what workes he hath to make. And because hee hath appointed workes and offices for the soule of man, which hee would not haue in the soule of brute beasts, hee hath giuen to man such members and instruments as he hath not giuen to other liuing creatures. As for those instruments which he hath common with beasts, God hath otherwise disposed and placed in his

The soule is  
the proper in-  
habitant of  
mans body.

bodie according to the office every one hath, as wee may learne by their discourses.

Two natures  
in man.

It is very euident, that man is not onely this masse and lump of skinne, flesh, sinewes, bones, and of such other matter gathered altogether in one bodie, whereof we haue spoken alreadie, but that there is yet in him another nature whose substance is inuisible, ouer and aboue this bodily nature which wee see. For experience sheweth vs what difference there is betwixt one and the same body when it is alive, and when it is dead. When there is no life in it, none of all those faculties and vertues whereof the former discourse intreated, appeare within it, as we see they doe so long as life dwelleth therein. And yet then the body is not deprived of those members which it had before death, but keepeth them still, vntill such time as they corrupt and waste away of themselves, and finally faile all together for want of the soule and life that should preferue and keepe them sound. In the meane time we see, that they are without force, and as vnfit for vse, as if they were not at all, because they want soule and life, which giueth them vigour & setteth them a working. It is very cleere then by death, that the body hath no life of it selfe, nor any of those faculties and vertues which life bringeth with it, but that it receiueth them from another nature then from it owne. And this nature is called *Soule*, hauing sundry offices in a man, as we haue already vnderstood, & will hereafter handle them more particularly. & in order. But in the meane time we must note, that although the soule be not bodily, neuerthelesse it vseth a bodily nature and instruments which it receiueth from that, for the performance of those works that are assigned vnto it: which the soule could not doe without such instruments as are necessary thereto. For as we heard in the former speech, that among the creatures of God some are spirituall, others corporall, so wee are to knowe also, that among the spirituall creatures, there are two sortes of spirits, of which some, namely the Angels, were created to liue a spiritual life agreeable to their nature, approaching neerer to the nature and life that is in God then any other: not being vnited or conioyned to any bodies that belong vnto them, vnto which they should giue life, as if they were creatures, compounded of bodie and spirite. Therefore wee call them not by the name of soules, as we doe the spirites of men, which God hath created to dwell in bodies, to giue them life, and to be ioyned with them in one person made of two natures, to wit, of a spirite and of a bodie. These spirites, which are also called *humane* *soules*, can liue wel enough, and preferue themselves in their substance, hauing life alwaies in them, euen after they are seperated from their bodies,

Two sortes of  
spirits.

The description  
of Angels.

Mens soules  
haue alwaies  
life in them



Math. 10. 28.

Luke, 12. 4. 5.

bodies. But the like cannot bee saide of the bodies, which can not liue, nor bee preserved in their substance without their soules and spirits. Therefore Iesus Christ sayde; *Feare not them that kill the bodie and cannot kill the soule: but rather feare him that can destroy both bodie and soule in Hell.* Wherefore albeit wee cannot see the soule, neither when it entred into the bodie, and is ioyned vnto it, nor when it dwelleth there, nor yet when it departeth: yet it followeth not thereupon that it is not at all, or that it commeth to nothing. For the effectes thereof shew vs the contrary, so long as that life which it giueth to the bodie continueth therein. And albeit wee see no more effectes of it, when it is seuered by death, yet it followeth not thereupon that the same thing should befall it that doth to the bodie, and so corrupt therewith. For it is so farre from corrupting with the bodie, that it keepeth the same from corruption so long as it is therein. And being seperated, no maruaile if it effect no more that which it did in the bodie by those instruments which it had, because it hath them no longer.

The soule  
compared to a  
cunning  
workman.

Wherefore in this respect it is like to an excellent Workeman, who cannot labour in his occupation without such instrumentes as necessarily belong thereunto. Yet in the meane season the Workeman continueth alwayes in the same estate, and hath no lesse knowledge and arte in him without his instruments; then when hee hath them, albeit hee vse them not when they are away. And although hee enioyeth both his instrumentes and his arte, yet can hee not well vse them, nor perfourme those workes which hee hath to make, if they bee not found, but corrupted or spoyled, as wee see in an instrument of Musicke.

To a musician

For if the chaunter or Musicion bee very expert in his arte, and handle his instrument as hee ought to doe, yet can hee neuer deliuer those foundes, tunes and harmonie which otherwise hee would, if his instrument were good. And yet that shall not hinder the Musicion from being alwayes as skilfull and expert in his arte, as if his instrument were very good and sound. Likewise if a man dwell in a darke lodging, hee cannot see so well and cleerely, as in an other that is very lightsome: and yet hee shall not haue sundrie eyes, but the selfe same in both places. So that it followeth, that his dimnesse of his sight in one lodging rather then in the other, proceedeth not of any defect in his eyes, but of the house and habitatio: where hee is. The like may bee saide of the soule lodged in the bodie, whose actions and woorkes therein are much hindered if it bee badly lodged, if any part of the lodging bee

To an inhabitant.

not

not good, or if it want those instruments and tooles that are necessary for it. For although it hath the vertue of sight in it selfe, yet it cannot without eyes see those things, which by meanes of them it beeholdeth. And although it hath in it selfe the vertue to cause the handes and feete to mooue, and to set them on woork according to their office, yet it cannot doe those works by a maymed and lame hand, which it will doe by him that hath both his hands, nor cause a lame creeple wanting a foote or legge, or hauing some defect in those partes, to walke as well as an other that hath all these sound and perfect. And a man may iudge of my speech, by that which happeneth not onely to them that fall into an *Apoplexie*, but also to such as haue some quaume about their heart, so that they faint and fowne, and are for the time as it were dead: and yet afterward pluck vp their spirits, and come againe to their former estate. But beefore they bee reuiued, they seeme as though they had no soule in their bodies, beecause it is not perceiued by the woorkes thereof, as it is when the bodie is well affected. And this is chiefly to bee seene in a strong *Apoplexie*, or falling sickness, in which the patient loofeth all motion and sence. Wherevpon it hath come to passe oftentimes, that many haue beene buried for dead in that case, who were notwithstanding aliuie, and some haue recovered and done well afterward, as wee haue many examples both in common experience, and in histories olde and new. Now whilst the soule is thus letted from performing her actions by such inconueniences, who would not iudge, that shee were cleane extinguished with the bodie: Neuertheless afterward when shee can vse her instruments, shee sheweth plainly that the fault commeth not of her, but of the instruments that faile her. Therefore wee speake of the soule and of the bodie, wee must put the same difference beetweene them that is beetwixt a Workman and his tooles, considering the nature of both, and what they can doe both ioyntrly and seuerally. For an instrument hath neither knowlegde nor force, nor vertue of it selfe, being able to doe nothing alone, but only so farre forth as it is set on woork by some workman. But there is another reason in the workman. For although hee cannot vse his arte without those instruments that are necessary thereunto, yet hee hath alwaies abiding within him that arte, power, force, and dexteritie, whereby hee worketh. So that when wee speake of the soule, wee are to consider what shee can doe of her selfe and of her owne nature without the bodie, and what shee cannot doe without it. For wee learne in the holy Scriptures, that when Angels appeared to men,

The soule is the workman, the body, the tooles.

because

because they are spirits, and haue no speech like to that of men, as being bodilesse & wanting instruments necessary for the framing thereof; therefore they tooke mens bodies to appeare and speake to men in and by them. No marueile then if the soule, which is created to vse the members of the body as instruments, speaketh not without a tongue, as it doth with one, and with the other Organs of voyce and speech. Now forasmuch as wee know, that the soule giueth life, motion and sence to all the body, and that it hath sundry instruments in the bodie, in which and by which it performeth those works for which they were created of God, we are now to consider what facultie, power and vertue it hath in euery part of the body. For albeit that we cannot assigne to the soule, especially to the spirit and vnderstanding which is the most excellent part therein, any certaine place of lodging, as if it were inclosed within any one part, or within all the parts of the body, neuerthelesse we may iudge of the nature thereof by those instruments whereby it worketh, and by their nature, & by the works it produceth. And in this consideration wee haue a goodly glasse, wherein wee may contemplate God that is inuisible, making him visible and knowne vnto vs by his workes: euen as the soule is become as it were visible, and sheweth it selfe to vs by the bodie, in which it dwelleth, and by the works which it doth therein. Therefore let vs propound vnto our selues this whole visible world as it were one great bodie, then all the parts as members thereof: next let vs consider how the soule of all this great body, namely the vertue & power of God worketh therein, and effecteth all the workes that are done therein, according to that order he hath set therein, as the soule worketh in the body of man and in euery member thereof. Thus doing, as wee know that there is a soule in the bodye, and another nature beside that, which is bodily, and which worketh therein, and this wee perceiue by the effects thereof: so let vs marke withall by the works done in this visible world, that there is another nature that effecteth them, which being inuisible differeth from all this world wee see, as that which is farre more excellent, which filleth the whole; and by vertue and power is in all the parts thereof, as a soule in a bodie. But in propounding this glasse before our eyes, we must take heede, that wee fall not into their dotage, who haue thought and affirmed that the world is the body of God, and that himselfe is the soule thereof. For thereupon it would follow, that God is mortall and corruptible in regard of his body, and that some part or other thereof would alwayes corrupt, as we dayly see corporall things doe. Again, if it were so, God should not bee infinit and incomprehensible as hee is: for the world doeth

A glasse to see  
God in.

The world is  
not the body  
of God.

doeth not comprehend and containe him, but he all the world, where  
of he is the Creator, and by whom the world is hold consisteth. Seeing  
then the soule is the image of God in man, as the body of man is the  
image of this great world, in which God worketh as the soule doth  
in the body of man, let vs consider how God hath distributed the pow-  
ers, vertues, and offices of the soule in the body, and in every part ther-  
of, as he manifesteth his glory, and vertue in all this visible world, & in  
all the parts of it. For first they agree heerein, that as there is but one  
soule in one body, which is sufficient for all the parts and members  
thereof, so there is but one God in the world, sufficient for all the crea-  
tures. Next, if wee cannot conceiue how the soule is lodged in the  
body, or how it giueth life vnto it, neither yet how it worketh & dis-  
playeth therein the vertues which it hath, but onely so farre forth as  
it testifieth the same by those diuers effects, which we see and perceiue  
in every part and member thereof, no meruaile then if wee cannot  
with our eyes discern or comprehend how God is throughout fill-  
ling heauen and earth, how he displayeth his power and vertue, how  
he worketh in all his creatures, and how hee guideth, governeth, and  
preserueth them by his heavenly providence. For if wee cannot com-  
prehend the creature, nor the nature thereof, how shall wee compre-  
hend the nature of the Creator? And if it be not in our power to know  
the workes of God wrought in vs, neither the workes of our owne  
soule, how shall we know his workes done in the whole world? And if  
we be not able to vnderstand or comprehend them, doth it follow  
therefore that he doth them not; yet there are many that conclude af-  
ter that sort. For they belecue nothing but that which they are able to  
conceiue, know, and comprehend by their naturall reason. And so, be-  
cause they cannot know how the soule being of a spirituall nature is  
ioyned with the bodie, which is cleane of another nature, nor conceiue  
how it is lodged and worketh therein, therefore they must conclude  
that they haue no soule, which worketh that which is there done.  
For they see not, neither can they shew how it worketh by those in-  
struments, which it hath in the bodie, but onely so farre forth, as  
they beholde the worke. But wee shall haue occasion else where to  
handle this more at large. For this time let vs goe forward with our  
speech of the powers and faculties of the soule, considering first of the  
braine, which is the principall instrument thereof, and the state of the  
internall sences already mentioned by vs, of which wee are to bee in-  
structed particularly.

How the soule  
in the body  
resembleth  
God in the  
world.

The absurd  
collection of  
Atheists.

Of the Braine, and of the nature thereof: of the sundry kinds of know-  
ledge that are in man: of the similitude that is betweene the actions  
and workes of the naturall vertues of the soule, and of the internal  
Sences: in Chap. 23. and I will likewise shew, what is the nature of the

**A R A M.** The workmanship which God hath wrought in the  
whole course of nature, aswell in the nature of the heavens as in  
the elements, of living things, of plants, mettals and other crea-  
tures, doth vndoubtedly containe in it great miracles, and very ex-  
cellent and euident testimonies: which shew plainly vnto vs, that  
the nature of all things, yea of the whole world, commeth not by  
fortune and aduenture, but that they were created and ordain-  
ed by a more excellent nature then any can be found in all the world.  
But there is not a more expresse and cleerer image of the diuine na-  
ture, then in that part of man, wherein are to bee found those great and

Of the Animal  
vertues.

maruailous vertues and properties, which are commonly called *Animal*  
*vertues*, as namely the *Thought*, *Vnderstanding*, and *knowledge* of num-  
bers, and of *Order*, *Reason*, *iudgement*, *Memory*, with the discerning of  
honest things from those that are dishonest, of good things from bad,  
together with the *Election* or *Reijection* of them. Therefore the con-  
templation of these vertues and powers is very necessarie for vs,  
that by the knowledge of them wee may daily learne to know

**G O D** the better, by that resemblance and similitude of his  
wisdom, which hee hath vouchsafed to transerre and to im-  
print in mans nature: and that wee might bee induced thereby to  
glorifie him: and that wee should labour to the vtmost of our  
power, to haue this image shine in vs more and more, and da-  
ily to increase in likenesse vnto the patterne from whence it is ta-  
ken.

Now let vs follow that diuision which wee haue already made  
of the sundry faculties, vertues, properties and offices which the  
soule hath in the bodie, namely, the *Animal*, *Vital*, and *Natu-  
rall*: and that diuision also which wee made of mans bodie, vnto  
which many attribute three severall parts, and call them bellies,  
the first and highest of which they place in the head, for the *Animal*  
*faculties* and vertues: the second, which is the middlemost  
belly, in the breast and stomacke for the *Vital* vertues: and the  
last, from the Midriffe to the share-bone for the *Naturall* facul-  
ties. They vnderstande by the first the whole braine, which they  
diuide also into sundrie partes, and call them likewise *Bellies*, and

Three bellies  
attributed to  
mans body.



little *Bellies*. Wee haue already heard of the excellencie of the head, of the place and situation thereof, of the goodly outward members wherewith it is beautified, of the bones whereof it is made, and of the covering wherewith they are covered, that the braine might haue his conuenient lodging, and such a one as is requisite for the nature and office it hath: that it might be well fortified & defended on euery side to preserue and keepe it well against all outward inconueniences that might come vnto it: and to the end also it might haue access about it all those seruants and fences which it guideth and gouerneth, and all those instruments which it standeth most in neede of, both in regard of the works it is charged with, as also for the purging thereof. Forasmuch then as it is lodged in the head, we are to know, that as the head hath a certaine agreement with the heauets, and the eyes with the celestially lights, as wee haue already touched, so is it likewise with the braine. For it is of a more heavenly nature, and approacheth neerer to the spirituall & diuine nature then any other part of the whole body, as that wherein a man may finde all those excellent vertues and *Animall* powers, of which I made mention in the beginning of my speech, and which are no actions or works of a brutish nature. Whereof also it followeth very well, that the Workmaster and authour thereof, cannot bee of a brutish nature, without vnderstanding and knowledge of order, of things honest and dishonest, & of good and bad. Which teacheth vs moreover, that he greatly esteemeth of the preseruacion of nature & of humane societie, & detesteth whatsoever is contrary thereunto, seeing hee hath imprinted in man such an image of his diuine nature, as he would not willingly haue defaced & blotted out. Wherefore, although we cannot thoroughly know, either the nature of the braine, or the actions thereof, or of the soule which it serueth: yet y<sup>e</sup> which may come to our knowledge wil greatly help to confirme more & more this testimony of God & of his providence, which is already imprinted in our hearts by the light & law of nature. Therefore it were very good & profitable for vs, to consider diligently of that resemblance of God, which euery one of vs beareth in a very small image, that wee may giue him thanks, and referre to their proper end all those giftes and excellent partes, which he hath placed in our nature. Wee are to note then for the first point, that **G O D** manifesteth more excellently, his diuine nature, and the glorie of his maiestie in the heauens, and in the highest partes of this great visible world, then hee doth in other parts more base and terrestriall, as wee may easily know by the contemplation of them: he dealeth hee with the head and brayne of man, which is at it

Of the braine  
and of the  
image of God  
therein.

The braine  
most resembleth the heauens,

were

were the lodging of the intemall senses already named, which are farre more excellent and noble then the outward senses. For if living creatures, and chiefly man, should onely and barely apprehend those things that are beefore them, without any imagination, thought, or consideration of them, thereby to know how to chuse or reiect them, as they may be either profitable or hurtfull, it would not bee greatly profitable, to haue them presented to the outward senses. For this cause GOD hath ioyned vnto them another facultie and vertue, which is much more excellent and wonderfull then is the simple apprehending of them. This facultie and power is giuen for the knowledge of things, and that to the instruments in the brayne, as it appeareth by experience in this, that according as the braine and the parts thereof are well or ill affected, it is perceived in the internall senses, of which they are the instruments, as wee will expresse more plainly in the sequelle of our speech. But concerning this present matter in hand, wee are to note, that there are three kindes of knowledge.

The first knoweth those bodies onely that are present beefore it: the second knoweth those also that are absent: and the third those things that haue no bodies. Wee see by experience, that although plants haue a certaine agreement with other living creatures, namely in this, that they inioy the same life with them, which wee called beefore the *Vegetative* or *Nourishing* life, neuerthelesse, other living creatures haue this more then they, that they know, see, heare, tast, smell, and touch, which things are without them: whereas the whole lyfe of plants hath nothing but that which is within them, hauing no sense or knowledge outwardly. Concerning that knowledge, which taketh notice onely of corporall things that are present beefore it, it is the same that belongeth properly to the externall senses, of which wee spake beefore, and which are giuen by GOD to living creatures for their preseruatiō. For seeing they are bodily natures, & must liue amongst bodies, hee hath endued them with a certaine knowledge of those bodies, to the end they may desire and follow after such things as are agreeable to their nature, and eschew that which is hurtfull. Now that which is hidden within any thing is known by some outward meanes. And therefore the bodily senses were giuen vnto them, to the end that by them they might know whatsoeuer is externall, being annexed to the things that are perceived. And although GOD hath not giuen to all living creatures outwarde senses alike, yet they that are perfect haue al those five senses spoken of in our former discourse, by which they are able to perceiue and know all outwarde things, so that nothing can bee founde, which is not comprehended vnder the

know

know  
ding to  
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knowledge of the senses. Wherein God hath so provided, that according to mans iudgement we see, that all perfect living creatures ought to have iust so many & not one more or lesse. For if they had lesse, they should not be so perfect as they are: and if they had more, they would be superfluous and for no vse, at leastwise. so far forth as our small capacitie could conceiue, leauing in the meane while to the incomprehensible wisdom, and infinit power of God, that which we are not able to comprehend. For wee owe him this reuerence, seeing he alone knoweth all things that are necessary and expedient for all creatures.

Now besides this outward knowledge of things present, we see plainly, that there is another knowledge within of things that are absent.

Of the second kinde of knowledge.

For our owne experience teacheth vs, that euen then when our externall senses are retired and withdrawn from doing their duties, the imagination, thought, consideration and remembrance of those things we haue seene, heard, tasted, smelt, touched and perceived with corporall senses, remaine still in vs both waking and sleeping: as it appeareth by our dreames, in which the images and resemblance of those things which the bodily senses perceived waking, are represented to our internall senses when wee are asleepe. We see testimonies of some part of this knowledge euen in brute beastes, which causeth them to haue respect to such things as they neede: but yet they haue it not as men haue, who haue farre greater knowledge, & more internall senses then beastes, as being partakers of reason and vnderstanding. The third kinde of knowledge, which is of things that are not bodily, is the principal effect of the vnderstanding, which lifteth vp all the senses of man to the contemplation of the diuinity, & of the spiritual & supernatural things: which kinde of knowledge is proper to man and to no other living creature. Of this knowledge we will intreat more at large hereafter, when we shall speake of those principall and most noble senses of the soule, namely vnderstanding and reason. In the meane time that we may the better know the facultie, vertue and office of euery one of those internall senses of which we will intreate, we are to vnderstand, that the soule worketh by them in their places, almost after the same manner it doth in the diuers kindes of her naturall faculties and vertues according to the nature of euery one of them. For this power and vertue which we call *naturall*, and which before we saide was the third facultie that continually worketh in man and neuer ceaseth, is diuided into three sorts. The first is the vertue of *nourishing*, the second of *augmenting*, the third of *ingendring*: and these haue sixe other vertues and faculties common to them altogether. The first draweth vnto it, the second holdeth fast, the third digesteth, the fourth distributeth, the

Of the third kinde of knowledge.

Of the naturall vertue and of the kindes thereof,

first assimilateth and incorporateth, that is, conuerteth into it owne substance that which is dispensed vnto it, and so turneth it into the substance of the bodie that receiueth it: the sixth driueth forth whatsoever is superfluous. For the nourishment which the bodie receiueth would doe it no good, vnlesse it had some vertue in it to draw the same vnto it selfe, as also members and instruments meete for this worke, as wee will declare more at large by the helpe of God, when we shall speake more particularly of this matter. Besides, it is not enough for the bodie to draw foode to it selfe, but it must also retaine the same. And because the thinges that are taken cannot nourish the bodie except they bee turned into the nature thereof, therefore they must first bee digested and prepared by this meanes, as wee vse to prepare such meates as haue neede of dressing before wee eate them. But because they are not sufficiently prepared by this first dressing, they must bee once againe dressed by the naturall heate that is in the bodie, without which neither the heate of the materiall fire, nor the heate of the Sunne will serue the turne, vnlesse this naturall heate also doe his duetie. Now after the meate is thus digested and prepared, it must bee distributed and parted to all the members, that euery one may take such nourishment as is meete for it. And because the matter is diuers in the whole composition of the bodie, as namely, bones, gristles, ligaments, sinewes, arteries, veynes, flesh, and other kindes of matter whereof wee haue spoken heeretofore: therefore must the food also be so conuerted in euery member, as that it is to bee altered into a substance altogether like to euery seuerall part it hath to nourish. Now forasmuch as all that the bodie taketh in for nourishment, is not fitte for that purpose, after that nature hath taken that which may doe her good, shee reiecteth the residue, which is not onely not profitable, but also very hurtfull for her, vnlesse shee did cast it forth, and so discharge and purge the bodie thereof. Now let vs see how the like is wrought in the brayne betweene the internall senses and the *Animal* vertues. For first there must bee some facultie and vertue that receiueth the images imprinted in the senses, the knowledge whereof is as single and plaine as may bee, because it is onely of thinges that are bodily and present, as I haue already declared. This vertue is called *Imagination*, or the *Imaginative* vertue, which is in the soule as the eye in the bodie, by beholding to receiue the images that are offered vnto it by the outward senses: and therefore it knoweth also the thinges that are absent, and is amongst the internall senses as it were the mouth of the vessell of memorie, which is the facultie and vertue that ret-

Of the Animal  
vertues and  
powers in the  
internall senses.

Of Imagination

Of Memorie.

meth and keepeth whatsoever is committed to the custody thereof by the other senses, that it may be found and brought forth when neede requireth. Therefore *Memorie* is as it were their treasurer to keepe that which they commit vnto it, and to bring it forth in due time and season. Now after that the *Imagination* hath received the images of the senses, singly and particularly as they are offered vnto it, then doth it as it were prepare and digest them, either by ioyning them together, or by separating them according as their natures require.

They that distinguish *Imagination* from *Fantasie*, attribute this office to *Fantasie*: others saye it becometh to the *Common sense*, under which they comprehend both the former faculties, because the office thereof is to receive the images that are offered vnto it, and to discern the things as they are presented by all the externall senses, and to distinguish them as they doe. Afterward it is requisite, that all these things thus heaped together, should bee distributed and compared one with another, to consider how they may bee conioyned or severed, how one followeth another, or how farre asunder they are, that so a man may iudge what is to bee retained and what to bee refused. And this office becometh to *Reason*, after which *Iudgement* followeth, whereby men chuse or refuse that which reason alloweth or disalloweth. For it becometh to reason to discourse, and memory afterward, as I haue alreadie touched, hath this office to retaine and keepe all. Thus you see the similitude and comparison that may be considered of betwene the actions and works of the naturall vertues of the soule, and those of the *Animall* vertues in the internall senses; which may greatly help vs to the better vnderstanding of that which wee haue alreadie touched before, concerning the spirituall foode of our soules, which properly belongeth to the internall senses. Now because all these senses, faculties and vertues haue their instruments in the brayne, before we speak more at large and particularly of their office and nature, wee must see how these parts are placed in the head, and what vessels and members they haue in the brayne: and this *ACHITOB* shal teach vs.

Of Fantasie  
and common  
sense.

Of Reason &  
Iudgement.

*Of the composition of the Braine, with the members and parts thereof:  
of their offices, and of that knowledge which ought to content vs,  
touching the principall cause of the vertues and wonderfull powers  
of the soule.*

Chap. 24.

**A**CHITOB, The actions, faculties and vertues of the soule are so high & obscure, that their excellency far surmounteth the capacite

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of



The nature of  
the reasonable  
part in the soul  
is hard to bee  
knowne.

of our vnderstanding. For we haue no other soule aboue this that effecteth these works, wherby we might see & know y<sup>e</sup> nature hereof, as by this we come to the knowledge of corporall things, whose nature being of lesse excellencie & more base, our soule which is of a more high and noble nature is able to know, comprehend & iudge of them. But because ther is no nature in vs more high & excellent then our soule, none can know it as it is, but onely the creator that made it, especially that reasonable part of the soule, wherein the image of God is more liuely, & shineth more clearly then in the rest. Therefore wee may in some sort know by this part, facultie and vertue which is the chiefly what is the nature of the rest, that are inferiour vnto it. But because there is no part in vs aboue that, we cannot perceiue and know how it vseth the internall senses, with their vessells & instruments, as by this wee may iudge of the *Vital vertue*, which it sheweth vnto vs in the heart, and of the *Nutritive* vertue which it discouereth vnto vs in the liuer, and in other parts and members seruing to these faculties, as also to the vertue of generation. Therefore wee must waite for a more ample knowledge of our selues, chiefly of our soules, & aboue all of that part which is most excellent in it, when we shall by the goodnesse & grace of GOD beehold face to face the creator that created it, and shal behold and know our selues in him, and contemplate him in all perfection and truth. But seeing we vnderstood by the former speech, that all the *Animall* faculties and vertues, and all the internall senses (in the knowledge whereof we desire to be instructed more at large) haue their seates and instruments in the braine, let vs now consider how these parts are placed within the head. And first of all we must call to minde what wee heard beefore of the outward parts thereof. As for that which is within, there are hollow places, called *Little Bellies*, distinguished by distaunce of place, as it were diuers chambers in one building. Therefore there are certayne membranes or skinned both to distinguish them and knitte them together, as also to preserve and keepe them from all hurte and dainger.

Of the litle  
Bellies of the  
braine.

Of Dura mater,  
or the hard  
mother.

Now albeit these skinned haue this office, yet it is much to be maruailed at, how this whole frame can keepe it selfe and continue so firme, as it were the rooffe of a house or Church, considering that the matter there is great, spongie, and very tender. The first of these skinned is a thicke couering, which is one of the chiefest skinned that beelongs to our bodie. The substance thereof is thick and harder then any other skinned, and therefore it is called the *Dura mater*, because it bringeth forth and preserveth all the rest.

The vse and profit thereof is to wrap and fould in rounde about the whole braine, and to keepe it that whilest it mouerh, it shoulde not be hurt with the bone of the head, which is commonly called the skul. For nature vseth to set a meane betweene two contraries, as well to  
 Of the skull.  
 lesse them together, as to preserve both the one and the other. There-  
 Three vses of the hard Mo-  
 ther.  
 fore because the bones of the skull are hard, and the brain is soft and tender, God hath placed this couering, which is of a middle substance betweene them both, and is so tyed to the one and the other, that it lengtheneth as it were betweene both, and toucheth neither of them, but there is space betweene them, to the ende that the motion of the braine might be free without any let or hinderance. The second vse therof is, to serue for a passage to the veines and arteries, for the nourishing of the braine and gouerning of the vitall spirites. Last of all, it serueth to distinguish the whole braine, first into two partes, namely into that before, and that behinde: then into the right side and the left. It is of this skinnewhereof some men thinke *Salomon* spake, when he made mention of a *golden Ewer broken in the extremitie of old age*, Eccles. 12. 6. and so wee expounded it when wee intreated of the marrowe in the chine-bone. Besides this skinne, there is another named the *godly* Of *Pia mater*  
 mother, which is fine and very slender, wouen of many veines and ar- or the godly  
 teries, seruing not onely for it owne life and nourishment, but also for mother.  
 that of the braine. Neither doth it onely compasse and wrap in the braine round about, as the *Hard mother* doeth, but entreth also into the bowels & windings therof, to tie and knit it together on all sides. As for the braine, which is the fountain and beginning of the sinewes and of the voluntary motion, and the instrument of the chiefest faculty of the soule, namely, the *Animall* and *reasonable* facultie, it is greater in man then in any other creature, as that which filleth almost the whole skull. I say almost, because if it filled it full and wholly, the motion therof coulde not be perfect. His office and vse is, to worke and make fine the *Animall* spirite, which is necessary for the whole body, and to serue as an instrument to the faculty of reason, which is the chiefest facultie and vertue of the soule. The first part of the braine retaineth the name of the whole, being diuised into two partes, namely into the right part and the left. The hinder part is called the little braine, and that in comparison of the other partes. So that when a man considereth the whole brayne, hee shall finde within the substance thereof foure *Ventricles*, or hollow places, which are ioyned together by certaine waies, knowne although wee cannot see with our eyes, nor well vnderstande and conceiue howe the soule woorketh by her instruments,

Of the braine  
& offices ther-  
of.

The diuision  
of the braine

nevertheless God giueth vs a certain entrance into some knowledge thereof by the matter and forme which they haue. And therefore it seemeth, that these little bellies of the braine haue such wayes from one to another, to this ende that by them, the spirits that are made and imprinted by the sensible and intelligible kindes and images, might passe and bee communicate one with another. Now because they must not onely bee well wrought, but also thoroughly clenfed of all excrements, God hath created those vessels and instruments, in which this worke is to bee begunne, greater then the others, which are to receiue the spirits already wrought and almost perefected. Therefore the two first are the greatest, hauing the situation before; namely on each side one, and being in fashion like to two halfe moones. The third is vnderneath them right in the midst of the braine. The fourth and last is vpon the bending downe of the nape of the necke. As for the two first ventricles, they are so conioyned the one with the other, that they end in one common pipe or passage, like to two paire of smithes bellows. And seemeth that God hath made them of that fashion, as if he meant thereby to shew vs, that the spirit of the said ventricles hauing receiued his forme of the kindes and images propounded vnto it, is carried by this passage into the middle ventricle or bellie. I omit to speake at large of many vessels and instruments, which serue the braine for sundry purposes, amongst the which there is one, which both the Greeke and Latine Physicions call by a name that signifieth a *Presse*, because the blood is pressed into it for the nourishing of the braine: and another is called a *Vault*, both in respect of the fashion and of the vse. For it is like a Vault or arch-roofe set vpon three pillars, and is as it were the roofe and covering of the middle ventricle, that there might bee a more free and easie space for the motion of the *Animall* spirit that is made therein: and also that it might more easily sustaine and beare the great quantitie of braine, that lea- neth vnto each side of it. I omitte also other instruments, which serue in like manner to strengthen and support the parts thereof. There is also one instrument made as it were of many pieces w- ned together like little wheelles, which is called *Like-worme*, be- cause of the likelihoode it hath with those great white wormes that are found in rotten wood. It seemeth that this piece is placed there, to bee as it were the porter, to shutte and open the passage of the spirits that goe into the hindermost ventricle, so the ende they should enter therein measurable, and so auoyde

Of the Presse  
and the Vault  
in the head.

Of the Like-  
worme and of  
his office,

the confusion of the memorie that is placed there: which otherwise would happen if they should enter in too sodainly and too much at once. There is likewise a pipe, to euacuate the grosse and thicke excrements of the braine, aswell by the rooſe of the mouth, as by the noſe: and therefore becauſe it reſembleth a litle baſin, or rather a funnell, it is called by thoſe names.

Of the paſſage  
wherby the  
ſuperfluities  
of the braine  
are voyded.

Moreouer, there is a pipe that paſſeth from the middle ventricule to the laſt, which is as it were the chariot of the ſpिरितe, to paſſe from one to the other. In all which thinges, and in many others particularly obſerued by Phiſitions and Anatomiftes, in this parte of the braine, wee may note a woonderfull woorkemanſhippe both for the varietie of inſtruments, and for their fitte application to thoſe duties that are aſſigned them. Wherefore wee may well ſay, that it is in this part of man chiefly, wherein G O D doeth moſt excellently manifeſt his diuine nature, and the glorie of his maieſtie. And this wee ſhall better perceine, by conſidering particularly and in order vnto which of the internall ſenſes all theſe partes of the braine are veſſels and inſtrumentes, in which the faculties and vertues of the ſoule are contained and doe ſhewe themſelues. But as was ſaide in the beginning of our ſpeech, let vs not heere looke for a ſounde and perfect knowledge of that ſubſtanciall power, whereby the ſoule effecteth ſo many maruailous woorkes by the meanes of theſe ſenſes. For ſo high a ſecrete beinge ſaide vp and hidde in wiſedome and truth it ſelfe, cannot fall within the ſmall capacitie of mans ſenſe and vnderſtanding, vntill the light thereof bee purged from that corporall darkeneſſe where-with it is couered and compaſſed about during this life.

None can here  
attain to a  
Perfect know-  
ledge of the  
eſſentiall pow-  
er of the ſoule

Neuertheſſe by a diligent contemplation of that matter, which wee haue noted woorthie of admiration, wee ſhall finde ſufficient wherewith to content our mindes, by cauſing them to looke to themſelues, in reſpect of that which it hath pleaſed G O D here to reueale and manifeſt two manner of waies. Firſt, becauſe wee may in ſome ſorte take a viewe of nature, by ſearching out therein thoſe thinges, of which ſhee doeth heere ſet before vs very euident teſtimonies: euen thoſe thinges which may bee demonſtrated (although groſſely) according to the capacitie of our dull vnderſtandings. The ſecond way, which is the chiefeſt and moſt ſure, is by that teſtimonie which himſelfe affordeth vs in his worde. For let vs thinke that the minde can pronounce any thinge for certaine, but that it is directed by the teſtimonie of G O D, ſeeing the ſenſes which

The mind can  
not perfectly  
know it selfe.

hee hath giuen vs, come short heerein, and are not able to ascend so high. For the excellencie of this creature, and of the nature thereof is such and so great, that it cannot perfectly know and comprehend it selfe, especially where it is of greatest dignitie. So that if wee desire to haue certaine knowledge, whither should wee haue recourse in this defect of our senses, but vnto him that is able to certifie vs truly in this point. And who can testifie the truth of the worke, but the workemaster that made it, and therefore knoweth it better then any other, and all the perfection that is in it. Why then doe wee not yeelde to GOD that honour in a thing not to bee comprehended by vs, which wee doe to men of whom wee are well perswaded in thinges which wee cannot know but by their testimonie? For how manie thinges doe wee beleue of which wee know not the causes, and for which wee haue no other reason shewed vs, but onely the testimonie and authoritie of men, whom wee iudge woorthie of credite, who notwithstanding may themselues bee deceiued, and deceiue others. But GOD cannot bee deceiued, nor deceiue those that giue credite to his testimonie, which hee hath not so hidden from men, but that it is manifested vnto them, yea hee hath chosen some amongst them to testifie the same from him to others. And if it hath pleased him to haue such witnesses amongst them, a man may soone see that hee hath chosen them in whom hee hath caused his image to shine most excellently, and whom hee hath made more like to himselfe, as well by the reuelation of his holy spirit, in all those excellent graces and vertues wherewith hee hath endued them, as also by those holy and heauenly workes which hee effecteth by them, whereby hee hath as it were marked them with his seale to giue them authoritie, and to cause them to bee acknowledged of all for his faithfull witnesses and seruants. If then wee desire to haue certaine and true witnesses in any such matter, where can wee finde them sooner then amongst the Patriarkes, Prophets and Apostles, with all those Martyres and other holy personages, whose doctrine and life testifie vnto vs how farre they differ from other men? But above all, how highly ought wee to esteeme this testimonie of the very Some of GOD, who is to bee preferred before all others? Seeing therefore wee haue so many faithfull witnesses, let vs keepe vs to their testimonie, waiting for that perfect light, and more cleere and ample knowledge which shall bee reuealed vnto vs in that heauenly glorie. In the meane time let vs consider how wee are able to comprehend the infinite nature of the Creator of our

God cannot  
deceiue, nor  
be deceiued.

The testimony  
of the Scrip-  
tures most  
firme.

soules



foole, seeing wee cannot conceiue the nature of the soule, which hee hath created: and let vs reiect those dogges and hogges, those Atheists and Epicures, who iudge of God and of the soule of man so far forth onely as they are able to know and comprehend by their naturall sense, whereby they see no further into the soule of man then they doe into the soules of beasts, whom themselves resemble. But suppose they had no other testimony of the celestiall and diuine nature of the soule, but that which it affoordeth vs daily by those faculties and vertues wherewith God hath endued it, and the effectes it sheweth vs, yet ought they to learne to iudge otherwise. Now to morrow it will be thy part *ASER*, to begin the particular handling of these goodly internall senses, whose vessels and instruments wee haue considered of in this speech: as also thou art to teache vs who bee the chiefe ministers of the soule for all her actions.

*The end of the third dayes worke.*

## THE FOVRTH dayes worke.

*Of the seate of voluntary motion and sense: of the office and nature of the common sense: of imagination and of fantasie, and how light and dangerous fantasie is: of the power which both good and bad spirits haue to mooue it. Chap. 25.*



*SER*, The knowledge of many things is so naturall to men, that being borne with them, it is like to a light attending vpon the minde, as the sight doth vpon the eyes. For the knowledge of numbers and of order, the Principles and beginning of Artes, the knowledge and distinction of things honest and dishonest, proceede from such a light. And when Saint Paul saith, that the Gentiles, & all that haue not receiued of God the Law of the two Tables as the people of Israell did, haue notwithstanding a Law written in their hearts that doeth accuse or excuse them, no doubt but by this Law hee vnderstandeth that naturall knowledge which men haue both of God, and of good, and euil, which issueth from a higher spring then from the outward senses, and which euery one hath for a scholemestre within himselfe, euen they also that would extinguish wholly

Rom. 2. 15.

ly this light if they could. For although God hath imprinted many similitudes and testimonies of himselfe in all creatures, whereby hee manifesteth himselfe vnto vs, yet should we know nothing more then the brute beasts doe, if there were not a light in our mindes that causeth vs to see and knowe them, and to conclude that which wee doe which light is not in beasts, albeit they haue outward senses as wel as wee. But it is commonly said, that there is nothing in the vnderstanding, which hath not first beene in the outward senses: that is to say, that it can know nothing which is not first discovered and manifested vnto it by them. But wee must vnderstand that saying of such things as fall vnder their powers and faculties, which being knowne and noted by the senses, doe awaken and stirre vp the vnderstanding, which after by that vertue it hath in it selfe, proceedeth forward, namely, from signes and effects vnto causes, from accidents to substances, and from particular things to vniuersalities. But let vs consider how.

Of the seate of  
voluntary life  
and motion.

Of the Com.  
mon sense and  
of his office.

We must first remember the diuision which before wee made of the *animal* facultie and power, and therupon wee note that the sensitive and motiue powers, whereby the soule, vsing the meanes of the sinewes and muscles, giueth voluntary sense and motion to all the body, haue no speciall place or seate in the braine, as the other internall senses haue, but are dispersed throughout the whole substance thereof. Concerning the chiefe power and facultie wee were told before, how some distinguish betweene *Imagination*, *fantasie*, and the *Common sense*: and how others comprehend them all in one. But be it that wee ioyne or seperate them, let vs nowe consider of the nature and places of each of them. The *Common sense* is so called, because it is the first of all the internall senses of which we are to speake, as also the Prince & Lord of all the externall senses, who are his messengers and seruants to minister and make relation vnto him of things in common. For it receiueh all the images and shapes that are offered and brought vnto it by them, yea all the kindes and resemblances of materiall things which they haue receiued only from without, as a glasse doth: and all this for no other cause, but that they should discern and seuer every thing according to it owne nature & propertie, and afterward communicate them to the internall senses. For although all this knowlege that is in the minde of man proceedeth not from the outward senses as wee shewed in the beginning of our speach, neuertheless they are created of God, to the end they should send to the vnderstanding the similitudes of things without, and be the messengers of the minde, and witnesses of experience: and also to the end they should

should awaken and stirre vp the minde to behold & mark the things that are without it, that by considering of them, it may iudge of, and correct the faults. Wee must then obserue, that the externall senses haue no iudgement of that which they outwardely receiue but by meanes of the common sence, vnto which they make relation, and then that iudgeth: so that they ende where that beeginneth. In this manner therefore as the *Common sence* of all the internall senses is next vnto the externall, so is it the meanes whereby they communicate one with an other. For afterward it caryeth to the other internall senses whatsoeuer hath beene communicated vnto it by the externall. Now after this sence hath done his duetie, *Imagination* and *Fantasie* execute their offices, both which are taken by many for one and the same facultie and vertue of the soule, but yet distinguished from the *Common sence*: others ioyne them both with the Common sence, because these three senses, whether they be distinguished or taken all for one, haue their seates, vessels, and instruments in the former part of the braine. Therefore there will be no danger if we vse these two names *Fantasie* and *Imagination* indifferently. For *Fantasie* is deriued from a Greeke word that signifieth as much as *Imagination*: and it is translated by *Cicero* into a Latin word, which is as much as *Vision*. This facultie therefore and vertue of the soule is called *Fantasie*, because the visions, kindes, and images of such things as it receiue, are diuersly framed therein, according to the formes and shapes that are brought to the *Common sence*. Therefore *Daniel* called his dreame of *Nebucadnezzar*, the *visions of his head*, which hee had vpon his bed, according to the thoughts whereupon hee mused and fell on sleepe. For although this was a heavenly dreame, yet God vsed therein the internall senses, which hee had giuen to *Nebucadnezzar*, vnto which hee represented the image of those things hee would haue him to vnderstande and know, as afterward they were expounded vnto him by *Daniel*.

Of Imagination and of Fantasie.

Dan. 2. 28. 19

The giddines of Fantasie.

Moreouer this facultie of the fantasie is sudden, and so farre from stayednes, that even in the time of sleep it hardly taketh any rest, but is alwaies occupied in dreaming & doting, yea even about those things which neuer haue bene, shalbe, or can bee. For it staieth not in that which is shewed vnto it by the senses that serue it, but taketh what pleaseth it, and addeth thereunto or diminisheth, changeth & rechangeth, mingleth and vnmingleth, so that it cutteth asunder and seweth vp againe as it listeth. So that ther is nothing but the fantasie will imagine and counterfaite, if it haue any matter and foundation to worke vpon, without which it can build nothing, as wee may iudge by that which hath bene already shewed, namely that man can neither think, imagine,

imagine, or doe any thing else, of which hee hath not some beeginning and ground in nature and in the works of GOD, from which after hee hath his inventions. But although fantasie can doe nothing without this gappe & entrance, yet it is a wonder to see the inventions it hath after some occasion is given it, and what new and monstrous things it forgeth & coyneth, by sundry imaginations arising of those images and similitudes, from whence it hath the first paterne. So that in trueth, *fantasie* is a very dangerous thing. For if it bee not guided and bridled by reason, it troubleth and moueth all the fence and vnderstanding, as a tempest doeth the sea. For it is easily stirred vp not onely by the externall fences, but also by the complexion and disposition of the body. Heerof it proceedeth that euen the spirits both good and bad haue great access to it, to shire it either to good or euill, and that by meanes vnknewen to vs. For as wee haue many meanes to prouoke one anothers imagination and fantasie, which are not in beastes, neither can be comprehended by them, so these spirituall natures (by reason of the agreement of their nature) haue one towards an other, which wee neither know nor can comprehend, whereby they haue access to moue our fantasie diuers wayes. Wherefore as the Angells haue meanes to represent to our mindes the images of good, heavenly, and diuine things, both waking and sleeping: so can euill spirites greatly trouble them by diuers illusions: the prooffe whereof wee haue in many, whom bad spirits finde apt and disposed therunto, and namely in forcerers, whose minde they trouble in such sorte by sundry strange illusions, that they verily thinke they haue seene, heard, spoken, and done that which the diuell representeth to their fantasie, yet such things as neither men nor diuels themselves can possibly performe: and yet all that while they stir not out of their bedde, or out of some one place. But the diuell, hauing once power ouer them, doeth in such sort print in their fantasie the images of those things hee representeth vnto them, and which he would haue them beleue to be true, that they can not thinke otherwise but that it is so, that they haue done such things and that they were awake when indeed they slept. For as God appeareth to his seruants by heavenly visions, both when they sleep & when they wake, and printeth in their minds the images of those things which it pleaseth him to reueale vnto them: so the diuell, who endeoureth to counterfeit all the works of GOD to deceive men, hath his diuclish illusions for his visions, whereby hee moueth and troubleth the fantasie and mindes of those, over whom hee reigneth through their infidelitie and wickednesse. Therefore it is very needefull, that men

Fantasie is dangerous.

Is a very subject to the motions of good or ill spirits.

How forcerers are deluded by the Diuell.

The Diuell counterfeiteth the works of God.

The Diuell counterfeiteth the works of God.

should

should

should recommend themselves to God, to the ende these euill spirits may haue no such power ouer them, and that their indgements may be found to discerne the images of those things, which heere representeth to their mindes, from all Diabolical illusions. And surely no maruaile if wicked spirities so oftentimes deceiue men, when as Iuglers haue so many waies to abuse them, shewing them such strange sights, that if they were not wrought by those kinde of men, a great many would take them for miracles. Yea although they be done after this manner, yet wee wonder therat, being hardly able by the sharpenesse of our wits to attaine to the knowledge therof, so that many are perswaded that such things cannot be done without the power of the deuill. But let vs returne to our matter. This imaginative power of the soule, hath moreover such vertue, that oftentimes the imagination printeth in the body, the images of those things which it doeth vehemently thinke of and apprehend, the experience whereof is very euident, especially in the longings and imaginations of Women with childe. Many times also we see some that can hardly goe ouer a bridge without falling, by reason of the apprehension of the danger, which they haue conceined in their fantasie and imagination. But which is yet more strange, it falleth out oftentimes, that the fancies and imaginations of great bellied women are so vehement and violent, that vpon the bodies of the children they goe withall, they print the images and shapes of those thinges vpon which they haue fixed their fancies, and vnto which by reason of their fancie, they are most affectionated. Wee see examples heerof a great many continually. Neither is it altogether without reason which wee vse commonly to say, that fancie breeds the fact which it imagineth. For wee see many fall into those mishaps and inconueniences, which they imprint in their fantasie and imagination. Wee may also obserue heere, howe wee are prouoked to yawne and gape when wee see others doe so, and driuen into a desire of many things of which wee should not haue dreamed, vntill wee had beene incited thereunto by the example of others, or by some object presented to our senses, and prouoking vs therunto. Yea this imaginative vertue can do much in beastes, as among other things wee may see it in this, that they desire rather to make water in a puddle, or in a river, or in some other water, or vpon a dunghill or in a stable, then else-where. For the things that are offered to their senses soone moue their fantasie and imagination, which afterward stirrath them vp, either in respect of the agreemēt that is betwixt those things, namely, water, and vrine, or because of their custome to doe such a thing in such a place, which putteth them in minde and helpeth them

Of the force of  
imagination.

The strong fan-  
cie of women  
with childe.

Imagination  
preuaileth  
much in beastes

to



to doe it more readily, by reason of the imaginatiue vertue that is in them.

Good counsell  
for every one

Nowe if imagination hath such vertue in beastes, wee may iudge also what it is able to do in the minde of man, which is a great deale more quicke and ready. Therefore wee ought to eschew all occasions of euill, that may be presented to our senses, to stirre vp our imagination and fantasie to wicked and dishonest things. For one only wicked looke, or one dishonest speech, is sufficient to trouble our minds with diuers imaginations and fantasies. Which as it is well knowne to the diuill, so knoweth he also how to giue occasion, and to offer the means of stirring all the stuffe in our fantasies. But we keep such bad watch in this respect, that in stead of eschewing occasions of euill, we seeke after them, and where wee should shut the doore against euill, we set it wide open, that it may enter more easily into vs. Wherin wee followe not the example of the Prophet, who prayed vnto the Lorde, saying, *Turne away mine eyes that they behold no vanitie*: but wee rather take a contrary course to whet our selues forward to all beastly-nesse. Seeing therefore *Imagination* and *Fantasie* haue so little hold of themselues, wee haue neede of an other facultie and vertue above that, to be able to iudge of things imagined and perceiued by sense (of which wee haue hitherto spoken) and that is *reason*, the discourse wherof I referre to thee, *A M A N A*, as also of *memory*, which is the fift and last internall sense of the soule.

Psal. 119. 37.

*Of Reason and Memory, and of their seate, nature, and office: of the agreement which all the senses, both externall and internall haue one with another, and of their vertues.* Chap. 26.

Beastes search  
only after cor-  
porall things  
belonging to  
this life.

**A** *M A N A*, They that haue curiously searched into the nature of beastes, haue found in them, especially in such as were most perfect, as many external and internall senses as are in man: yea they perceiued, that their braine and all the parts therof, did not differ much from that of men, whether wee respect the substance or the fashion. But all these excellent giftes of nature reach no further in them, then to the vses of this present life, and the necessities therof. For they haue no reason giuen them to enquire after that which is good, to the end their will might followe and embrace the same. Moreover their *Good* consisteth only in corporall things belonging to the body, which they

easily knowe and discern as standing in neede of no other reason or vnderstanding to make enquire after it, then of that bare knowledge and naturall inclination that is given them. But the *Good* that belongeth to man, is hidden in the soule and spirite. For this cause hee must of necessity enquire after it, that hee may come to the knowledge thereof, least he chuse euill in stead of good, for want of knowledge of his proper and true *Good*, and so be deceived by the apperance of a false *Good*, which is not so in truth, but in opinion onely and by error: wherby the greatest part of men are commonly beguiled, preferring the supposed *Goods* of the body, before the true goods of the soule, and temporall thinges before eternall. Therefore as our eyes stand in neede of light to keepe vs, and to cause vs to see in darknes, so our soule and spirite hath neede of reason to guide it in the midst of error and ignorance, that it may discern trueth from lying, the true *Good* from the false, and that which is profitable from the contrary.

This facultie and verue of the soule, so necessary in man, and which is able to iudge of things imagined and perceiued by the other senses, (of which we haue spoken before) to knowe whether they be good or bad, and what is to be embraced or eschewed, is called, the *iudging or discoursing facultie*, namely, *Reason*, which is the principall part and vertue of the soule, and beareth rule among all the other senses. For this cause he hath his seate by good right assigned him in the midst of the braine, as in the highest and safest fortresse of the whole frame of man, to raigne amidst all the other senses, as Prince and Lord ouer them all. For it is he that discourseth and iudgeth of truth from falshood, that knoweth the agreement and disagreement of things, that ioyneth together whatsoeuer is to be ioyned, and separateth that which ought to bee separated, that distinguisheth thinges which followe, or are contraty each to other, by comparing one thing with another, by considering all circumstances, by referring e-very thing whither it ought to be referred. It is requisite therefore, that he should keepe his owne place, and not be shuffled vp and con- founded with *imagination* and *fantasio*, of which hee is the Iudge to approue or condemne that which is good or euill, as also to correct, to stay, and to keepe them in awe. For if reason intermeddle and mingle it selfe with them, it will bee so troubled, that it will not be able to iudge as it ought of those things, which they present and bringe vnto it, but will bee so caried away, as if it were deposed and thrust out of it owne place, and as if maides shoulde rule their Mistresse, and take place before her. The like also happeneth vnto it, when

Of the seat of reason and of his office.

Reason is the iudge of fancy

Of Memory &  
of his office.

when it is carried away with the affections, which it ought to rule moderate, and gouerne. But if it bee vpright and sound, after it hath well considered and debated of the whole matter brought and laid before it by the former senses, it giueth sentence as Iudge, and iudgeth finally without appeale. For there is no other iudgement after this. Heereof it is, that it hath a iudiciall seate in the midst, wherein being placed it heareth sutes and causes. Besides, it hath steare vnto it. *Memorie*, which is in place of a Notary and Secretary, and as it were a register booke, in which is entred whatsoeuer is ordained and decreed by reason. For as wee haue neede of such a Iudge as reason is, to conclude and determine finally in the minde, whatsoeuer may be called into question and doubted of, so it is requisite, that the conclusion and definitiue sentence should be registred in *Memorie*, as it were in a roll or booke of accompt; that it may alwaies be ready and found, when neede requireth. For what good should we get by that, which imagination, fantasie, and reason conceiue and gather together, if it should all vanish away presently through forgetfulnesse, and no more memorie thereof should remaine in man, then if nothing at all had been done? The like would daily happen to vs, that befel *Nebuchadnez*, when God reuealed vnto him by dreame in the vision of an Image, what should become of his Monarchie and Empire, and of those that followed him. For he remembred well, as himselfe testifieth, that he had dreamed a dreame, whereupon his spirit was troubled, whilest hee laboured to vnderstand it: but hee was so far from knowing the signification of his dreame, that he remembred not what he had dreamed and seene therein. Where wee see, that his imagination and fantasie were so moued by the image and vision represented vnto them in this dreame, that they imprinted in his memory how they had seene a vision, and that it was very strange and woonderfull. Yea reason it selfe iudged, that the vision and image was of another nature, then those that are commonly in the imagination or fantasie, or those which they coyne themselves in sleeping and dreaming, and that it had some diuine signification. And this did reason imprint in the Kings memorie, who remembred all these things generally, but when he beganne to enquire of the matter more specially and peticularly, he could not call to minde the kinde and manner of his dreame, but confessed that the thing was gone from him. Afterward, hauing heard and vnderstood *Daniell* hee knew that hee spake a truth, and then remembred what hee had dreamed and was gone from him, because it was not well imprinted in his memorie, but had passed ouer lightly by it. Heere then wee see how necessary this secretary and register, when

Dan. 2.

we call Memory, is for the vnderstanding and spirit, not onely to marke lightly such things as passe by it, but also to note and ingraue them, as it were in tables or pillars of stone or brasse. Therefore hath God assigned his seat and lodging in the hindermost part of the braine, to the end, that after such things as are to be committed vnto it, haue passed by all the other senses, they should be committed to it to keepe, as to their secretarie. And for this cause that part of the braine is lesse moist, and most solide and firme, for two manifest and apparant reasons. First, because it is the fountaine of the marrowe in the backe bone, of which those sinewes are deriued that giue the strongest motions to all the members of the body. Therefore also it was requisite, that they should bee of a more firme and solide matter then the rest that are taken from the substance of other parts of the braine, which are not to sustaine so great stresse. Secondly, forasmuch as the memory is as it were the Register and *Chancery Court* of all the other senses, the images of all thinges brought and committed vnto it by them, are to be imprinted therin, as the image and signe of a ring or seale is imprinted and set in the waxe that is sealed. Therefore it is needfull that the matter of the instrument of Memory should be well tempered, that it be neither too soft nor too hard. For if it be too soft, the images will be soone ingrauen, but they will not stay there any long time, as they that will be quickly blotted out. Contrarywise, if it be ouer hard, it will be a harder matter to imprint them therein. But when it is well tempered, it receiueth the images easily and keepeth them well. For the Memorie hath two duties as well in the hand, namely, to receiue and to hold fast. Therefore they that are of a moist braine receiue more easily into their memories that which is offered vnto them, and they that haue a dry braine, retaine and keepe better in memory.

Of the seate of memory.

Causes of good and bad memories.

But following that which we haue hitherto spoken of all the inward senses, we are now to obserue and note this, that the knowledge of things which we haue by the outward senses, is as if wee beheld the shadowes of them; and that knowledge which wee haue by the common sense, by Imagination and Fantasie, is as if we did looke vpon the images, which represent vnto vs those things whereof they are images more lively and cleerely then their shadowes can do. And the knowledge we haue by vnderstanding, of which facultie we will intricate hereafter, is as if we viewed not only the shadowes or images of things, but also their very bodies which is more. And that knowledge which wee haue by reason is as if, besides all the rest, we sawe their effects and vertues. Therefore there is as much

Of the agreement between all the senses.

L

difference

difference betwene the knowledge that a man may haue by any one of these faculties and powers, as there is betwixt the shadowe, & image, and body, and effects or vertues of one and the same thing, to the end that the nature thereof may be thoroughly knowen. For all these senses and vertues of mans mind agree so wel together, that as the outward senses serue the common sense, so the common sense serueth *Imagination*, and imagination fantasie, & fantasie vnderstanding and consideration, & consideration recordation, & recordation conference, & conference reason, and lastly memorie serueth them all, as they also serue memory. Therefore it is not without great wisdom & prouidence of God, that the seate and shop thereof is in the hindermost part of the head, because it must looke to the things that are

The memory is a spiritual eye, much more excellent and profitable, then if wee had bodily eye there, as wee haue before, or else a face before and an other behinde,

as the Poets fained that *Ianus* had. Thus we may learne by our speech what reason is, and the discourse thereof, and howe it causeth the nature of man to approach in some sort to that nature which is diuine & heavenly, making man farre to excell all other natures in the world. For it goeth from things knowen, to them that are vnknownen, and descendeth from generall to specialles, and from them to particulars, and mounteth aloft againe by the same steppes from one to another, and compareth one with another. For after that *Imagination* hath receiued the images and impressions of things offered vnto by the outward senses, the consideration of *Reason* followeth, which enquireth of all that may be in the minde, of the plentie or want that is there, and causeth it to returne to it selfe: as if it did beholde and consider it selfe, to take knowledge what it hath, or what it hath not, howe much it hath, and of what qualitie and nature it is. After this, reason draweth out and concludeth inuisible things of visible, of corporall things it concludeth things without bodies, and secret things of plaine and euident matters, and generall of particulars: then it referreth all this to the vnderstanding, which is the chief vertue and power of the soule, and that which comprehendeth all the faculties thereof, as wee will discourse in place conuenient, yet that which finally resteth in the contemplation of the spirite, which is the ende of all enquire of trueth, and as it were a seiled and altered view of all those things that haue bene culled out by reason, and receiued and approved by iudgement.

Of the effects of Reasons.

Of vnderstanding and contemplation.

A double discourse of Reason in man.

Hence it is that wee say, there is a double discourse of Reason in man, whereof the one consisteth in speculation, hauing *Truth* for



the scope and end thereof, and goeth no farther after it hath found the truth. The other consisteth in practise, and hath *Good* for his end, which after it hath found, it stayeth not there, but goeth on to *Will*, which is an other power of the soule of great vertue, as wee will declare heereafter, and is giuen of God to man, that hee should love, desire, and follow that which is good, and hate, eschew, and shunne from euill. But these things shall be handled more at large in the sequelle of our speeches.

Now to resume and finish this present matter, as wee learne that man by the discourse of reason that is in him, listeth vp himselfe about the outward sences, yea about Imagination and fantasie, and knoweth well that hee is inclosed within the bodie as in a prison, which notwithstanding cannot altogether hinder him from understanding and contemplating the things hee seeth not: so also hee vseth the helpe of Memorie to keepe and retaine in his minde whatsoever hee hath known by any of the sences, either externall or internall. There-

Memory compared to a Picture.

fore is the Memorie compared to a picture. For as a Picture by the sight of the eyes giueth the knowledge of that which is painted there, so is it with Memorie, by the sight of the minde endued with understanding and knowledge: for it doeth not onely looke vpon things simply as beasts doe, but considereth of them, and diligentlie enquireth into them, and hauing found them, it placeth them in the Memorie, and there keepeth them. And the better to haue them in Memorie, it often thinketh and meditateth of those things, it turneth and tosseth them to and fro, that they may bee the better imprinted therein. For this cause some Philosophers attribute vnto man beside

What remembrance is.

Memorie, both *recordation* and *remembrance*, which is one recordation vpon another, whereby we call to minde that which was slipped out of it. For it commeth to passe oftentimes, that that which before we haue seene, heard, and knowen, and euen kept a while in our memorie, is escaped vs and so forgotten, that we thinke of it no more then if wee had neuer vnderstood or knowen it, neither should we euer remember it, vnlesse some bodie did put vs in minde of it, or some euident token made vs to thinke of it. Some things also there are, which albeit they are not cleane gone from vs, but are somewhat better registered in our memorie, yet wee cannot readily remember them and bring them forth, without great and long inquirie. Therefore must the minde turne ouer all the leaues of this Booke or Register of Memorie, or at leastwise a great part thereof to finde them out, as a Chauncellour or Secretarie should search all his Papers and Registers, and all his Rolles of Chauncery, vntill hee had found Rolles,

The minde compared to the keeper of Rolles.

that which hee sought for. And wee see among our selues, what notes and obseruacions wee vse, that they might bee as it were a memoriall booke vnto our memories. You see then why some haue attributed to man both recordation and remembrance, thereby to make a difference betweene them, and bare memorie without any other consideration, which they say is in beastes, who forgetting presently what they perceived by their senses, when they see those things againe, that in some sort putteth them in minde thereof, then they call them to minde as if they had knowen them before. But now that wee vnderstand the nature, office, order, and scales of the internall senses of the soule, that all may be more easily perceived, I thinke wee ought to shew by some familiar examples, how a man may know, that these internall senses are so extinguished, disposed, and ordayned, and that they haue their seats and instruments in the braine in such sort as we haue already spoken. Let vs then heare *A R A M* discourse to this purpose.

*That the internall senses are so distinguished, that some of them may bee troubled and hindered, and the rest bee safe and whole, according as their places and instruments assigned vnto them in the body are sound or perished: and of those that are possessed with Devils.*  
*Chap. 27.*

*A R A M.* Howsoever it pleased God to enrich man with heavenly gifts and graces aboue all visible creatures, yet foreseeing the future pride of mankind, he alwayes and in all things gaue him great matter of humilitie and modestie, to the end that they which know how to profit thereby, should neuer forget the graces receiued from the goodnesse of their Creator, and so neuer become vngratefull towards him. And truly wee ought to bee very carefull to keepe our selues from pride & vaine boasting of the senses of our mind and spirit, which God hath giuen vs, how ingenious, excellent, and diuine soeuer they be: yea, rather humbling our selues before his Maiestie, wee are to yeelde him continuall thanks, and pray that it would please him to keepe them alwaies sound and safe, and to augment his gifts and graces in our minds. For he sheweth vs by experience euery day, that hee can trouble our mindes with a small matter, yea the mindes of those that are most wittie, prudent, wise, and skilfull, and the most diuine spirits that can bee found amongst men. How many doe wee see daily, yea many times of those that are admired of

in their singular wit, great prudence, knowledge, wisdom, vertue, craft, and authoritie, that loose the vse of their senses and vnderstanding, insomuch that they doe not onely grow foolish, as if they were become litle children againe, but also haue lesse direction & gouernement in them, then the poore beasts haue? And how many doe we see, that become frensie & mad, behauing themselves as if they were brute and sauage beasts, and continue in that estate vnto the death? The consideration of these things will cause vs to vnderstand better that which wee haue heard of the distinction, disposition, order, and states of the internall senses of the soule, and of their vessels and instruments. We haue then dayly great testimonies & very euident signes hereof in frantike and bedleme persons, in such as are oppressed with melancholy, in furious folkes, and in all those that are beside themselves. For there are sundry sorts of them, some being troubled but in one part of the minde onely, hauing the other parts sound: some more troubled then the former, and other some that haue nothing sound and vntouched. Hereof it is, that wee see some, whose imagination and fantasie onely are out of frame, insomuch that they iudge a thing to bee that which it is not. Therefore they conceiue strange opinions, which they imprint so deepe in their braine, that they are not easily rooted out againe. Some imagine and beleeue that they haue hornes: others that they haue a serpent, or some other beast in their bodies: others that they are become water portes or glasses, and thereupon are afraide least some bodie should insult against them, and breake them in peeces. There haue bene some that were so verily perswaded in their fancie, that they were dead, that they could neuer after bee brought to eate or drink any thing but dyed in that opinion. And yet all these did vnderstand very well and conceiue what was saide vnto them, and remembered it as well afterward. Whereby it appeareth, that they haue reason and memorie more sound, then imagination and fancie, as *Galen* and other Physicians mention many examples of such, and our selues doe often see some like to those of whome I speake now. There are others also, that haue their imagination, fancie, yea and their memorie all so sound, but their reason is so troubled, that they can not vnderstand nor conceiue that which is tolde them, nor make any discourse themselves, neither examine or conclude any thing by reason. *Galen* alleadgeth an example of one, who after hee had cast downe out of a window certayne glasses and vialles, with other vessels of like matter, threw downe a litle childe, which was slaine. This man knew well enough that hee helde in his hand glasses and other

A good admonition to humble vs.

Diuers kinds of mad folke.

The imagination troubled.

Reason troubled.

vessells of such matter, and that the childe hee throw downe was a childe, and he remembered well what hee had seene, heard, and done, but hee had not his wittes so aduised nor his reason so stayed, as to discourse, consider, and iudge thus with himselfe, that hee could not cast those vessells downe but hee must breake them, considering the matter whereof they were made, nor the childe, but hee must kill it. I omit many other examples I could alleadge to this purpose, which many skilfull Phisicians speake of in their bookes, beecause I meane not to touch this matter but as it were by the way.

The memory  
lost.

Concerning them that loose their memory, and yet keepe the other partes sound, wee haue many examples of them. For there haue bene plagues sometimes, whereby many haue lost their memories in such sorte, that they cleane forgot whatsoeuer they knew beefore, yea their owne names, their parents and their friends. And the disease called the *Lethargie* bringeth with it forgetfulnesse and want of memorie, as the name it selfe giueth vs to vnderstand in the Greeke tongue, from whence it is taken. Therefore wee see how the internall senses of the soule may bee perished seuerally one without an other: whereupon wee may well conclude, that as they may bee all sound together, so they may all bee perished at one and the same time. Example heereof is daily seene in many that are frensie and madde, hauing all their senses troubled, which sometimes they had sound and perfect. Yea there are some that bee haue themselves like dogges and wolues as Phisicians report, beecause they think they are transformed into those kinde of beasts, by reason of the violence of Melancholy, and of that malady, which is thereupon named by the Gracians *Cynanthropie* and *Lycanthropie*. It pleased God to punish *Nebuchadnezzar* with this kinde of chastisement, to bring downe his glorie and pride, when his wittes were taken from him in so much that hee did not thinke himselfe to be a man any more but a beast, and so indeede liued in the fields like a wild beast. Now therefore wee may know by the sequele of our speech, and by the examples which wee haue alleaged, how the internall senses are distinguished one from another in such sort that euery one hath his office apart, as the members that are in mans bodie. And if any desire to know more particularly in what part and place of the braine euery particular sense hath his lodging and seate for to exercise his office in, wee may iudge heereof somewhat by experience, which teacheth vs, that they who haue receiued some blow, or are vexed by sicknesse about the former ventricles of the braine, haue their common sense, their imagination and fantasie perished, when the

Daniel.4

How a man  
may iudge of  
the states of  
the senses.

instruments about those parts eyther suffer or haue suffered violence. If the same happen to the middle ventricle, the like is seene in the defect of reason: if to the hindermost ventricle, the memory faileth, as it hath befallen many vpon the receit of a blowe in that place: yea, which is more then that, experience doeth not onely shewe this when blowes and diseases light vpon the head and braine, but it appeareth also in the composition and making of al that part of the body. For according as the head shall be either well or ill framed and proportioned either before, in the midst, or in the hinder part thereof, or in all three together, so shall a man finde greater excellence, moderation, or defect, in the internall senses, which exercise their offices in the head, as well particularly as generally. Therefore it is not without reason sayde in our common speech of him that hath a good spirite, sense, and iudgement, that his head is well made: and contrarywise, that his head is ill made that wanteth these things. For whatsoever the inhabitant or workman is that labourer, the lodging in which he dwelleth, or the tooles and instruments which he useth, are of great moment to further or hinder him in his worke.

But now that wee are in hand with frenetike persons, and haue said before, that good and ill spirites, haue great meanes, and such as wee cannot comprehend, whereby they moue the imagination and fantasie of men, it shall not be altogether fruitlesse, if wee speake somewhat of them that are possessed with spirites. For there are some who thinke not, that the Diuelles in their very substance enter into the bodies or soules, heartes or mindes of men: I speake not here of such as thinke there is neither God, nor Angells, nor Diuelles, but euen of them that beleeue all these things: who notwithstanding thinke, that euill spirites trouble the hearts and mindes of men onely by prouocations, temptations, and illusions. Others there are, that refferre all the madnesse of Lunaticke folkes to naturall causes, as if they proceeded either from melancholike or cholericke humours, or some such like causes, as frenesie, madnesse, and furie, or some such diseases whereby men are caried beside themselves. True it is, and cannot be denied, that many are thought to be possessed with Diuelles, when in deede they are nothing so. For there are some counterfeit cranks, as many haue bene taken with the maner, who vpon some occasion haue by mere knowery stained themselves such. And some also there are that bee but melancholy madde, and caried away by some disease of the braine: but because their melancholy and furie is very violent and strange, ignorant people

Of such as are possessed with Diuelles.



The power of  
euill spirits.

Math. 26. 41.  
and 6. 13.

when thou lo  
dest thou shalt  
not be able

Iob. 7. 15.

suppose they are possessed with some spirit. Notwithstanding we may not doubt, but that euill spirits, desirous to hurt men both in their gooder bodies, and soules, vse all the meanes and occasions they can possibly inuent and finde out, to execute their mallice, when it pleaseth God to giue them leaue. For they can driue forward and moue the hearts and mindes of men, and set them in such a furie, that euen their reason and iudgement will be wholly confounded, and as it were cleane extinguished. Heereupon it commeth, that many being crazed headlong with such madnesse, teare, and kill themselves, or their owne wiues, children, or others, whereof wee may daily see many examples. Neuerthelesse wee say not, that the naturall light which God hath giuen them is wholly put out in them, much lesse in those that are not so farre gone: but the Diuell doth stirre them forward with such violence, that they are as it were taken perforce from themselves, when they are forsaken of God. Which examples ought to admonish vs to call vpon God incessantly, that hee would gouerne vs by his Sonne *Iesus Christ*, who is come to destroy the workes of the Diuell, that so the light of reason and of iudgement may not be darkened or put out in vs, and that our hearts be not so possessed and possessed on by Sathan, that wee rush our selues through a diuellish fire against the will of God. And this did our Sauour teach vs to demand of him when hee saide, *Pray that yee enter not into temptation: and when hee taught vs to say, Lead vs not into temptation, but deliver vs from euill.* For if euill spirits durst set vpon those that were sound both in body and soule, after that manner which I haue spoken of, according to that power that was giuen them, wee may not thinke that they spare such as are sicke: especially those that are already troubled in braine and beside themselves. For the Diuell, as our mortall enemy, continually watcheth for those occasions that are fitt, and most for his aduantage to hurt vs withall. Therefore he intrueth himselfe amidst our diseases and miseries, chiefly when there is a weaknesse of braine ioyned therewith, vsing against vs those weapons, which hee findeth in our owne nature, as also those which his owne mallice and rage ministrerh vnto him, whereof wee haue a very profitable example in the historie of *Iob*. Hee declareth plainly by his speech, that if the feare of God had not kept him backe, he had rather haue strangled himselfe, then liued in that miserable estate where in hee was. And no doubt, if God had not helde a strong hand ouer his seruant *Iob*, and bridled the rage and euill will of Sathan that persecuted him, the Diuell had had great power over this good man, to haue perswaded him to make away himselfe desperately, as

chur.

*diabolus* and *Iudas* did. Now if the Diuell prevailed so farre with *Iob*, by that leane which God gaue him to afflict and trouble him, wee may well thinke what hee can doe with the wicked and reprobate, whom GOD wholly abandoneth and giueth ouer vnto him. We haue a very plaine example in *Saul*, of whom it is written, *that the spirit of the Lord went from him*, and that hee was giuen ouer of the Lord to an euill spirit, which troubled and vexed him, and that in the end he fell into such desperation, that hee vtterly forsooke God and slew himselfe. We may know also by that which the holy Euangelists haue written of such as were possessed, and were healed by Iesus Christ and by his Apostles, what power euill spirits haue ouer them; whilst God suffered them to execute their rage and furie. A man may easily iudge, that such persons are not onely out of their wits through sickness, but that euill spirits possesse them. For he so troubleth their minde and spirit, that they know no more what they doe, then the veriest bedlems that can bee. And although he horribly vexeth their bodies, yet they feele not his torments, or if they doe feele them, yet they cannot abstain from vexing theselues. So that it is easily knowne, that the diuell is in them, & that it proceedeth not onely of a simple frenzie, or melancholy humour, seeing some of them haue done such things as could not possibly bee performed by the power of man, whereof some of those are witnesses, whom the holy scripture rehearseth vnto vs. Wherefore it is out of all question, that euill spirits haue wrought both in them and by them. Therefore we haue good occasion offered vnto vs by all that haue ben hitherto spoken, to humble our selues before God, and to pray vnto him continually, as wee said in the beginning of our speach. For being as wee are, we ought still to praise God, who distributeth his graces as it pleaseth him, and that by a most exquisite kinde of Iustice. And when wee see those that are infirme and beside themselves, some for a certaine time, and by fits, other continually and after diuers manners, let vs not mocke or despise them, but rather haue pittie and compassion ouer the, pray to God in their behalfe, and succour them asmuch as wee can, acknowledging the grace of God towards vs in keeping vs from such inconveniences, and beseeching him to preterue and keepe vs continually. For whatsoeuer befalleth others, should as it were hang before our eyes, as often as it pleaseth him to beate them with such scourges, which we our selues haue no lesse deserved then they that are beaten, yea oftentimes a great deale more. The Lord striketh whom it pleaseth him, that by them others might take instruction. Therefore if we cannot profit by such teaching, nor learne at other mens cost to feare and

1. Sam. 16. 14.  
15. & 31. 4.

Good instructions for all men.

and honour him, to call vpon him and to giue him thanks, it is to be feared that he will send vs afmuch, that so we may learne at our owne charges. Yea and then also he is very gracious vnto vs, if he suffer vs to haue our vnderstandings, to know how to profit by his rods and chastisements, and giue vs not wholly ouer into the hands of Sathan our aduersary. But enough of this matter. And now that wee haue seene the nature and office of the internall senses of the soule, with their seates and instruments, the sequels of our speech requireth (as I thinke) that we should intreate of vnderstanding and will, which are two faculties and vertues in the highest and most principall part and power of the soule of man, and in regard of which it is properly called by the name of a reasonable soule and life: as wee shall presently learne of **ACHITOB.**

*Of the reasonable soule and life, and of vertue: of the vnderstanding and Will, that are in the soule, and of their dignitie and excellencie. Chap. 28.*

**ACHITOB.** Although beasts without any iudgement and reason follow after that which they conceiue to bee agreeable to their nature, and eschew the contrary, according to their naturall inclination driueth them thereunto: yet they passe not those bounds of nature which God hath set them, nor violate the lawes therof. Whereby we see, that through a secret sence of nature, they draw alwayes towards God their Creator, in that their nature bendeth still towards that which God hath appointed to bee the chiefe *Good*, vnto which they can attaine. And no doubt but God hath giuen them such inclinations to bee as it were rules to direct them to that which is their proper and naturall *Good*, which consisteth onely in corporall things belonging to their bodies. Now if hee bee thus carefull for beasts, wee may not thinke that hee hath deprived Man of such a benefit, but that he hath also giuen him his inclination to lead him to his proper *Good*, and to the truth which in respect thereof is necessarie for him. For what likelihoode is there, that such a workman as God is, would create Man, the most excellent creature vnder heauen, in worse estate not onely then beastes, but also then all other bodily creatures, which are nothing in comparison of the excellencie which is in him, who notwithstanding following their naturall disposition, *Praise GOD and fulfill his word*, as the Psalmist sayeth.

As therefore God hath ordayned and prepared a far greater *Good* for

for men then for beasts, and hath layde vp the same in his soule and spirite, so hath he given them the meanes to enquire and finde it out. But the difficultie that is in finding it out, proceedeth through their owne fault. For the darknes of ignorance and error, which sinne hath brought into their minds, is that which hindereth them, & which had not taken hold of them, if mankind had continued in the perfection of his first nature. Neuertheles, what defect soeuer there be, yet we see, that in the minde of man there shineth alwaies this naturall light that is given vnto him aboue that which beasts haue, I mean *Reason*, which serueth to guide the soule and spirite amidst the darknes of error and ignorance, to the end they may be able to discern truth from falsehood, and the true *Good* from the false, as we see the light serueth the eyes to keepe vs, and to cause vs to see in darknesse. Therefore we haue before, that there was a double discourse of reason in man, whereof the one is *Theoricall* and *Speculative*, which hath *Truth* for his end, and hauing found it goeth no farther. The other is *Practicall*, hauing *Good* for his end, which being found it staith not there; but passeth forward to the *Will*, which God hath ioyned vnto it, to the end it should loue, desire and follow after the *Good*, and contrarywise hate, eschew and turne away from euill. Therefore when the question ariseth of contemplation, reason hath truth for her vtmost bounds, and when she is to come into action, she draweth towards *Good*, and hauing conferred together that which is true and good, she pronounceth iudgement. So that reason considereth of thinges with great deliberation, and beeing sometimes in doubt which way to take, shee stayeth and returneth as it were to her selfe, and maketh many discourses before shee iudge and conclude. But sinne hath so troubled our spirite, that these naturall rules, which shoulde euer more cause vs to incline to that which is right and good, are greatly depaured and corrupted. Neuerthelesse there remaineth in vs a small remnant of that great *Good*, which testifieth sufficiently vnto vs what losse, and damage wee receiued by our fall. Therefore both the internall and externall senses serue vs not onely for the good of the body, and for this life as they do to beasts; but also for the good of the soule, and help vs to lift vp the minde higher, to seeke for a better life, and for a greater *Good*, then can be found among all the creatures, and in which alone the minde findeth true felicitie, agreeable to such a nature as it selfe is. Heereof it commeth, that it cannot content it selfe with that wherewith beasts are contented, nor stay there where they stay. For after the spirite is somewhat seduced vpon that knowledge, which it hath by his imagination and fantasie, he

Of contemplation and action.

The senses of man serue for the good of his soule,

hee lifteth vp himselfe higher by the meanes of reason, namely to the vnderstanding of spirituall and diuine things. For hee knoweth well, that because he is as it were shut vp in an obscure prison, and compassed about with darkenesse, he is hindered from attaining of the vnderstanding and knowledge of many things whereof he is ignorant, and can neither see nor know that which he would so heerly, cleerely, and perfectly as if he were at greater libertie, nor vse that naturall vigour that he hath, being in this prison of the bodie. In this sort doth man consider of himselfe and of his nature; and from that knowledge which he hath of the highest and most excellent things in nature, there springeth in him a loue towards them, inso much that the spirit ascendeth vp and attaineth vnto God, who is the authour and Creator of al. For this cause there ariseth contention betwixt reason and fantasie. For imagination and fantasie, being neerer to the corporall senses, draw the soule to those things that are bodily: but reason and the spirit prick it forward, and cause it to lift vp it selfe to more excellent things. For the spirit (which the Philosophers expresse by *Vnderstanding*) mounteth vp vnto those things that cannot be knowne nor comprehended of imagination and fantasie, nor of any other sense. Moreouer it keepeth fantasie bridleed, and bringeth it into the right way, which otherwise wandreth farre wide, and entreth into many turnings and windings. Neither doeth the spirit wholly yeeld vnto euery present profite, or decline the contrary, but calleth things past to remembrance, coniectureth and foreseeeth things to come, and searcheth out what is true and what false to giue iudgement thereafter, and then to follow after or to eschew that which ought to bee followed or fledde from. Thus you see what the reasonable soule bringeth to men, which is not in beasts nor in their soule. Besides, from this vigour and nature of the spirit, speech proceedeth, which being his messenger, is waiting vnto beasts, because they are voyde of reason and vnderstanding, in regard whereof speech is giuen, as wee haue already heard. Therefore we vnderstand by the reasonable soule and life, such a soule and life as hath constancie, iudgement and reason, and which was created to this end, that knowing God her Creator, and louing him in respect thereof, she might honour and serue him, and finally by degrees attaine to immortall life and happinesse, which is appointed for her ende. For as nothing is more excellent then reason, whereof God hath made man partaker, so there is nothing more befitting reason then to know, loue, and honour God, seeing there is nothing greater, more excellent, or that may be compared vnto him. Therefore man differeth from brute beasts in respect of reason, wherewith God

Contention  
betwixt the spi-  
rit and fantasie

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hath indued him, so he differeth from them in that he is capable of religion, created and borne thereto, which consisteth in the things already touched. But beasts are not capable of any kinde of religion, being altogether void thereof: as on the other side, there is no man but he hath some sence of it. Whereby wee may gather a good argument, that beasts are not onely void of reason, but also that their soules are mortall, and the soules of men immortall. For the fountaine and fruit of the religion and seruice of God, consisteth not in this mortall life, and therefore it must needs bee in some other that followeth. And for this cause Reason, which is so great and excellent a gift of God in man, is not bestowed vpon vs for things of so small price & so transitorie as these are, which we vse and inioy in this life, and in which it is wholly busied: much lesse for those whereby the life of beasts is preferred, but in regard of these things which I haue now declared. Therefore as God hath not given such a life to stones as he hath given to trees and plants, nor yet sence, imagination and fantasie to trees and plants, as hee hath done to beasts: so hee hath not graunted reason to beasts, as he hath to men, and that not without iust cause. For as it is enough for stones in regarde of the perfection of their nature, to bee heauie and such as they are, and sufficient likewise for trees and plants to haue a Vegetatiue soule, seeing they want not that which beasts haue more then they: so beasts stand not in neede of that which men haue aboue them. For it sufficeth for the preferuation and defence of their life and beeing, that they haue some kinde of cogitation ioyned with imagination and fantasie: although they want reason, which is not necessary for them as it is for men, for the causes already specified: and chiefly because they were not created by meanes of the knowledge of God and of true religion to come to a better life, then their brutish life is. Therefore as man is created, to the end that the light of the knowledge of God might shine in him, and that God might communicate with him his wisdom and goodnesse, so he would that the soule of man should bee an euident testimonie of himselfe. For this cause it was said in his creation, that God made man after his owne image and likenesse, as wee haue already heard. Seeing then there are in the reasonable soule so cleere and excellent testimonies of God, and that by it especially the difference appeareth betweene man & beasts, as also in the diuers governments of their liues, it behoueth vs to consider thereof very diligently. And albeit this glasse of God cannot be so euidently seen, as those that are made of Steele, or of glasse and lead by the hand of man, to represent the image of our bodies, neuertheless the actions and works of the soule doe plainly shew, that there is such

Prooue that the soule of beasts is mortall, but of men immortall.

What is in plants aboue stones, and in beasts aboue plants, and in men aboue beasts.

The end of mans being.



sences are seruiceable vnto it, as they are serued of the externall senses, neuerthelesse it hath proper actions, vertues and motions, which it can and doeth exercise without the helpe of bodily instruments, when it is separated from the bodie. And euen while it is in the bodie, it is sometime rauished, as if it were altogether out of it, as it hath often fallen out to holy men, who haue bene rauished in spirit in the contemplation, of celestially and diuine things and that by the revelation of the spirit of God: inso much that Saint Paul testifieth of himselfe, that *Hee was taken vp into the third heauen and into Paradise,* not knowing whether hee were in the bodie or out of the bodie, but God hee knew. Wee will consider therefore in this chiefe and most soveraigne part of the soule, two faculties and vertues, namely the *Vnderstanding* and the *Will*. For it beeing so that man is created to attaine to that soveraigne and eternall *Good*, which GOD hath propounded vnto him, therefore hath GOD given him the power and vertue to wish for that *Good*, to the ende hee might desire to apply and ioyne himselfe vnto it.

This power and vertue is called *Will*. But the soule cannot have this appetite and desire, if first it vnderstand or know not that *Good* which it ought to desire and follow after. For this cause hath God given vnto it another power and vertue, which wee call *Vnderstanding*. And forasmuch as our spirit stayeth not alwaies in one thought, but discoureteth and goeth from one matter to another, it had neede of a receptacle and storehouse, wherein it may lay vp the first thoughts when others come, as if it placed them in a treasure, that they should not bee lost, but might bee founde out, and called forth when neede should require. But wee learned by our former speech, that his office apperteineth to memorie, which is as it were the Rolles of a Chauncerie Court, in which the scales of images framed by the thought, are imprinted, and vpon which the vnderstanding doeth looke as often as it pleaseth. And euen as it serueth to the other internall senses, vnto which it succeedeth in order, so also it serueth the *Vnderstanding* and *Will*.

Concerning the *Vnderstanding*, if wee consider it generally, it comprehendeth the whole minde: but beeing taken more specially, wee meane a certaine particular office thereof. For it vnderstandeth the things that come from without, as wee conceiue them: then it layeth vp that which it hath vnderstood in some litle coffer by it selfe for a time, out of which it may take them againe when neede requireth. This repetition and taking againe, which is as it were an inquirie, and searching out, is called *Consideration*: & from thence it commeth

Ezech. 37. 1

Act. 10. 3. 10  
11. 2. cor. 12. 2.Of the Vnder-  
standing and  
of Will.The memory  
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to *recordation* and *remembrance*, and so conferreth together the things it hath vnderstood, and compareth them one with another, which being done, a discourse thereof is had with others, after which discourse it determineth and iudgeth what is true and what false, what good and what euill. Then doth the *Will* choose that which is good, and refuseth the euill. And as we come from the vnderstanding to the will by these degrees, so we must ascend vp by the same steps, from the last to the first, namely from Will to Vnderstanding. For *Will* doeth not follow after or refuse any thing, which the iudgement hath not first determined to be good or euill: and the iudgement decreeth nothing before it hath taken aduise of reason, and reason aduiseeth not before she haue conferred the things one with another, and thoroughly examined them. Neither can this conferring bee without consideration, nor consideration without requiring that of *Memorie*, which was committed vnto it to keepe, and the memorie will keepe nothing safe, but that which it hath first knowne and vnderstood. So that the reasonable soule hath all these things, namely *Vnderstanding*, *Will*, and *Memorie*. And vnder this facultie of vnderstanding, there is simple and particuler intelligence, after which *Consideration* followeth, next *Recordation*, then *Conferring*, and discoursing after that, next *Iudgement*, & last of all *Contemplation*, which is as it were the rest of the soule and spirit. Now these things being so excellent and wonderful, and somewhat obscure withall, deserue to bee discoursed a more at large, and to bee vttered more clearly. And therefore before wee goe to any other matter, wee shall doe well to consider of the verities that is found in the operations & discourses of the *Vnderstanding*, according to that gift of light, which is in it, and what is the end of all discourses. Prepare therefore thy selfe *A S E R* to intreat of this matter.

*Of the verities and contrarieties that is found in the opinions, deliberations, counsailes, discourses and iudgements of man, with the cause thereof: and of the good order and end of all discourses.* Chap. 29.

*A S E R*. All things whatsoever can be rehearsed are either of mutable and temporary nature, or of the other, which is immutable, perpetuall and aboue that nature. If the question bee of the first, either the verities & things is such, that no certaine rule or determination can be giuen, whether it is a perpetuall tenour and constant in them according to their naturall inclination, through a stedfast

of the order of nature, which is alike in all according to their na-  
tures and kinds. If the variety and change be very vncertain, there can  
be no certain science and knowledge be had of them, nor any determinate  
law set down so general, but that there wilbe alwaies some exception.  
For touching the first sort, we can haue no sure knowledge of things  
that are infinit, and that haue infinit alterations. And because parti-  
cularities, and particular things are infinit in regard of our capacity,  
wee can no enture and certaine knowledge be had of them all in spe-  
ciall. As for generals, howbeit they also are variable, yet some rules  
may well bee given of them, of which the art followeth afterward:  
yet yet no such certaine rules, but often it falleth out otherwise, as we  
may see in many artes, and in sundry experiences. For although it  
is ordinarie for women to loue their children, yet there are some  
that murder them cruelly. So that howsoever it bee very common  
to loue them, yet it falleth not out so alwaies. Therefore wee may  
well say of a woman, if shee bee a Mother, it is very like, that she  
looth her childe, because it is naturall. But wee cannot con-  
clude certainly, that it is alwaies so, seeing wee often see the  
contrarie. There are also oftentimes many signes, which haue  
such apparant significations, that they seeme to signifie things vn-  
der certainly inough, wherein neuerthelesse wee are deceived, as  
it falleth out often in our suspicions & opinions, which are not ground-  
ed vpon certaine and firme arguments, and most euident reasons.  
Wherefore the knowledge that wee may haue of such things can-  
not properly bee called science, but onely coniecture, opinion, proba-  
bilitie or likelihood, because there is great shew of truth, but yet not  
very certaine.

What know-  
ledge we may  
haue of varie-  
ble things.

In what things  
coniecture  
beth place.

Of what  
things science  
or knowledge  
may be had.

Now albeit the nature of things bee mutable, yet if they al-  
waies keepe one and the same tenour and constancie, which com-  
meth alike alwaies to it selfe, a man may haue a certaine know-  
ledge of them, and that is called science: example whereof wee  
haue in celestiall bodies and in naturall things, which alwaies  
keepe one and the selfe same order and nature, both in the ele-  
ments, and in liuing creatures, in plants also and such like things.  
For as for the heauens, although they bee mutable creatures, yet  
they haue alwaies certaine courses and motions, which followe  
the accustomed order without ceasing. In like manner wee see that  
all such things mentioned esen now, are distinguished in their  
natures, and haue their naturall meanes whereby they are maintay-  
ned and preserved. For it is naturall in man to beget man, and by  
the same mankinde is preserved. The same may be said of other



living creatures, of plants also and of such other things which need  
 to be kept in their order. We have this light in vs by nature. When  
 I see a childe or a man, I may alwayes say certainly, that a  
 painter hath painted and fashioned him in that sort, and that it is none  
 of his worke: but that he was begotten and bred of a man and a wo-  
 man that were his parents. For God doeth not now create men and  
 women, as hee created *Adam* and *Eve* in the beginning, and as was  
 shewed in our first discourse, but by the common order which he estab-  
 lished at that time, and in regard of which he instituted the holy  
 state of Mariage, as we will intreate heereafter. But if the question be  
 concerning immutable, perpetuall and supernaturall things, wee have  
 neede of another light, that is greater and more agreeable to their na-  
 ture, which is given to men by diuine inspiration. This light or know-  
 ledge is called *Sapience* or *Wisedome*. For this cause *Saint Paul* writing  
 to the *Ephesians* saith, *I cease not to giue thanks for you, making men-  
 tion of you in my prayers, that the God of our Lord Iesus Christ the Father  
 of glory, might giue vnto you the spirit of wisedome and reuelation through  
 the knowledge of him: that the eyes of your vnderstanding may be light-  
 ned, that yee may know what the hope is of his calling, and what the riches  
 of his glorious inheritance is in the Saints.* We see heere how the Apo-  
 stle joyneth together wisedome, reuelation and illumination of the  
 vnderstanding, the author of which hee maketh the spirit of God,  
 by whose reuelation and lightening we obtaine true wisedome, of which  
 the wisedome of the world is not capable. And therefore afterward he  
 calleth this wisedome, *the knowledge that passeth all knowledge*. For al-  
 though by our naturall light wee haue some obscure knowledge of  
 God, as wee haue already touched it, yet it cannot so farre lighten vs,  
 nor cause vs to ascend so high, except God giue vs this also, of which  
 I spake euen now. Therefore how great fouer the naturall light is  
 which we haue, yet if we follow it any thing far, we are presently dis-  
 compassed with darknesse, which proceedeth not of the things we are to  
 know, but from our own mindes, which being pressed with the heavy  
 burden of our body, are hindred & made more slow, or els it is be-  
 cause our mindes are troubled, as if some cloud troubled the sight of our eyes.  
 So that the more light is in our minde, the greater knowledge we haue  
 there, and the lesse doubting. If there be no light at all, or so little that  
 be no better then none at all, then ignorance spreadeth it self as it were  
 darknes in an obscure and troubled night, inso much that there is nei-  
 ther science, nor opinion, nor likelihood, nor doubting. Heereof  
 that we commonly say ignorant persons call no perill. Thus doe  
 euery one hath more light in the minde, bee behouldeth

In what things  
 wisedome ta-  
 keth place.

*Ephes* 1. 16. 17  
 18.

The author of  
 Wisedome.

*Ephes* 3. 19.

Much darknes  
 mingled with  
 our naturall  
 light.

things more cleere, because his vnderstanding is better, either by the benefit of nature, or by studie and exercise, or by a speciall gift of God. Others see nothing at all or very little, no not into those things that are very cleere & manifest, so that they are like to men compassed & couered with darknes at Middy. This befalleth the either through the ignorance that is in their vnderstanding, or by reason of their slothfull slouthfulness that neglecteth exercise, or by the iust iudgement of God, who because of their sinnes hath blinded their mindes, giuing the ower to Sathan to blind them, who vseth to shut vp the eies of worldly carnal and vnfaithfull men, whom he hath in his power. So that if there be any error in the mindes of men; if they approoue and followe after lying in stead of trueth, and euill in place of goodnesse, this cometh not from the naturall or supernaturall light that God hath giuen them, nor of the knoweledge they haue thereby, howe great or small soeuer it be, but of the darknesse that is mingled amidst this light, which sinne hath made more darke and wholly ouerwhelmed, and the Dimell daylie increaseth to the vttermost of his power, because hee woulde gladly haue all light in vs, as well naturall as supernaturall, cleane extinguished and put out. For as brightnesse breedeth not clouds and obscurity; so science and knoweledge doth not bring forth ignorance and error. For contraries are not made one of another. Wherefore that cometh to passe in the lightning of our vnderstandings, which wee see to happen in the change of light, in regarde of our eyes. For according to that which is put betwixt, so doeth the qualitie and vertue of the light change in respect of our sight. If it be a very thicke bodie; which the light cannot pearce through, then is it wholly taken from vs; and as it is more or lesse thicke, or thinne and transparent, so doe our eyes receiue more or lesse light. In like manner the lightening of our vnderstanding is wonderful variable, because of the great diuersitie of things that are set before it in this life, to hinder it sundrie waies, in some more, in some lesse, according to those objects that are offered to euery one, or as men procure to themselves. From hence it is that there are so many diuers opinions sentences & iudgements amongst men, in all deliberations and in al matters, especially when the controuersie of discerning truth from falshood, good from bad, & what is to be followed, what is to be fledde. Now concerning those things, which chiefly cause this great diuersity, we haue first to consider of the composition, contemplation and disposition of mans body, whether it bee sound, or whether it be sick. Also the Age, strength, or weaknesse, the perfection or imperfection thereof, common custome, the present disposition

The cause of the diuersity of knoweledge & ignorance in men.

2. Cor. 4. 4.

Causes of the variety of mens opinions.

The manners  
of men follow  
the disposition  
of their bodies

Two kinds of  
discourses.

of vading qualities engendred by nourishment, time and place, with those actions and things that may outwardly happen to the body. For wee see by experience, that the vnderstanding and spirit with all the parts and offices of the soule receive great help or hinderance, according as the body, and all the members thereof are well or ill disposed, and that the manners follow the complexion and disposition of the body. For God hath so tempered the nature thereof with that of the soule to make them agree well together, that the one taketh much of the other, either to good or bad purpose, according as they are either well or ill affected. Concerning the soule, we haue to consider therein all the affections, besides, the nature of the vnderstanding, whether it be slow & heauie, or quicke & light, and of a readie conceipt and discourse, and whether it be sharpe or dul. Againe, consideration must be had of the teaching and instruction which it hath had, what opinions are already rooted in it, & what persuasions haue fastned it, as also how farre the behaviour, custome and authoritie of others can preuail with it. For all these things greatly trouble the mind of men, and procure not onely diuersitie, but also contrarietie of opinions, sentences and willes of men, which causeth them to change and rechange so often, insomuch that they doe not only differ and are contrary one to another, but euery one also to himselfe. For we haue daily tryall in our selues, that wee change our opinions from houre to houre, and minute to minute, insomuch that whatsoeuer we haue nowe approued, determined and set downe for a certaine decree, wee condemne and reiect it by and by after, and utterly ouerthrowe it: and contrarywise wee approue and ratifie that which we had a little before condemned and refused. Whereupon we haue note, according to that wee heard before in the discourse of reason, which is the proper effect of the vnderstanding, that there are two kinds of it. For there are discourses, wherein reason goeth on by degrees in continuall order, one discourse alwaies following another, by considering and examining whatsoeuer appertaineth to the matter in hand, that so a certaine and sounde iudgement thereof may be rendered afterwarde. Againe, there is another kinde of discoursing, wherein reason doth not onely run amaine, but withall skippeth hither & thither, as though it tooke here a little and there a little, tasting only of things very slightly & by the way, as Bees that flie from one flower to another, & leave others betwene vtouched. Which course whilst reason taketh, it omiteth some step or other which it ought to take, and that either through ignorance of the right path it ought to follow, or because it thinketh it needlesse to stay about that which it

fish by, or becauſe it delighteth not, or is not diſpoſed ſo to doe.

Moreouer, wee muſt know, that there is great diuerſitie of diſcourſes, according to the varietie of mens vnderſtandings. For ſharp wits ſtand to the bottome, that matter which is propounded vnto them: wife and ſubtill heads, euen by ſmall coniectures farre fetched, conſider that which they ſeek after and attaine thereunto. There are ſome alſo of ſuch great ſpirits, that conceiue many things at once, and as it were in the twinkling of an eye; and at one looke beehold all that is pertinent to the matter. Whereby it appeareth, that they haue a readie imagination and fantaſie, their memorie like to an open treaſure, a quick conſideration, and a perfect and ſound remembrance. For if the imagination and fantaſie bee ſlow, or the memorie ſhut vp, or if conſideration ceaſe, or recordation bee weake, the diſcourſe will bee backward, and fall out but badly, as it is with children, and thoſe that are very aged, with ſick folkes, and thoſe that haue their mindes troubled. Now the end of all diſcourſing in the minde, tendeth eyther to the inuention or conſeſion of the thing that a man all diſcourſes, ſeeketh for. And if hee attaine not to his end, it is eyther becauſe hee taketh not the way which hee ought to take, as they that know not what way to follow, which cometh to paſſe by diuers meanes: or becauſe his vnderſtanding is not good, but full of darkneſſe: or through ſome perturbation that troubleth it for a time, as when the affections are much moued: or by reaſon of the varietie of cogitations, which trouble and hinder one another.

There are ſome alſo which goe on without any regard had to that thing they ſeek after, as it falleth out with them that are too much moued, and that haue a verie haſtie imagination and fantaſie. For theſe men goe beyonde the place, where they might finde the thing which they ſeek for: and ſo leauing the chiefe matter behinde, they fall into vneſſarie and bye matter, into fooliſh trifling and ſtrange thinges, without all compaſſe of reaſon, and ſuch as beelong nothing to the purpoſe. Wherefore, ſo ſoone as the diſcourſe is begunne, fantaſie is preſently to bee bridled and kept in, & the inquiſition alſo of memory, to the end the vnderſtanding may commodiouſly take holde of that which it is to follow, and that no ſuch haſtie & light commotion cary it away, and ſo cauſe it to looſe it. Wherein wee may ſay, that it falleth out with the vnderſtanding, as it doth with a hound that is in chafe. For if hee cannot by ſent out the game he ſeeketh, or if after he hath found it & is in chafe hee will to hunt riot, or if he giue in, either for want of courage, or becauſe hee is ſpent, or becauſe the courſe is too long, hee ſhall ſe-

**A comparison** out recoverie: So in these discourses of the minde, wherof we speake, there are others also beefide them that are alreadie mentioned, who because they are of a slow spirit, and the matters they search for are farre off & hard to find, haue not vigour nor force sufficient to attain vnto them. The selfe same thing also happeneth to some, not so much for want of strength and quicknesse of spirit, as because they are commonly idle & slouthfull, as it is with them that will not be attending, and cannot away to occupie their minds, when they should take some paines to learne. There are many of these, who beeing more carefull for their bodies then for their soules, & that they may more freely attend to the bodie and the desires thereof, are soone perswaded to giue ouer all care to seeke for and to prouide things necessary for the soule. And if the bodie be neuer so little out of square, yea the very feare least they should procure it any griefe, causeth them wholly to abstaine from labouring the minde in the searching out of wisdom and trueth, so that they voluntary become ignorant. There are others that haue running heads, who will neuer continue and stay in one thing: and some also that when they should hearken to that which they are about, haue their wits a wool-gathering, and, as wee vse commonly to say, are building of castles in Spaine. But aboue all we must heerein acknowledge that God distributeth his gifts & graces to men, and bestoweth wit & vnderstanding as it pleaseth him. Now that we haue intreated sufficiently of the vnderstanding, and of the discourses of reason therein, let vs speake of Iudgement which followeth it, and of his office. This then shalbe the matter subiect of thy speech, *A M A N A*.

*Of Iudgement, and of his office, after the discourse of reason: and how Beleeffe, Opinion, or doubting follow is: of the difference that is betwene them. Chap. 30.*

The fenerall powers of the soule.

**A M A N A**. If I iudge aright of the doctrine contained in our former discourses, which handled the nature, powers, faculties and vertues of the soule, I finde that the spirit is as it were the chiefe part therein, in which is the *Minde*, the *Vnderstanding*, and *Memory*. The *Minde* is as it were a white paper, wherein as a man groweth in years and iudgement, so he writeth his cogitations and thoughts, which he hath by learning & by the iustructio of wisdom. *Vnderstanding* is formed by the knowledge of reason, and last of all *Memory* followeth. For there is great difference betwene that which the senses and



understanding are able to do in the time of infancie, and that which is done by them in other ages, wherein there is greater vse of them. And although the seeds of al the operations of the soule, are included within euen from the beginning of the creation therof, neuertheless God hath created it of that nature, that as hee hath ioyned it to the bodie, which hath his degrees of growth in every part thereof, so y<sup>e</sup> soule hath some agreement therwith in this respect, touching the manifestation of her powers and vertues. If then any man be endued with an excellent spirite, that is quicke and ready to conceiue, and with a memorie apt to retaine and hold fast, it is a great meane for him wherby to attaine to the knowledge of the trueth. But for the perfection of these two great giftes of nature, it is necessary hee should haue a good and sounde iudgement proceeding from a sounde disputing and discoursing of reason lightened by the spirit of God, and by it purged of error, illusion, and of all vaine opinions, which the nature of man hath of his owne inheritance, and which hindereth him from iudging aright of the truth.

Now the office of *Iudgement* is to like or dislike the discourses of reason, and the conclusions which are made thereby. For it becometh length to iudgement, to iudge whether reason discourse and conclide well as it ought to doe. And therefore it is in the spirite and in the minde, as a rule, or as the skales in a paire of balance: and whilest reason is a woorking, it is quiet. But when shee hath concluded and done, iudgement afterwarde examineth and considereth whether there bee any fault in the discoursing, or in the conclusion; or in both, or whether all bee well referred, before it either approue or mislike any thing. And if it finde any thing that breedeth feare least it be deceiued, then it beginneeth againe to aduise of the matter. Nowe the greatest cause it hath to feare least it bee deceiued, ariseth of probable reasons, which albeit they bee like to bee true, yet indeede are not true. And because there are some, which haue such great shewe of trueth, that it is a very harde matter to bee able to discerne them from true reasons, and not take them to bee such indeede, therefore the Iudgement may be often deceiued by this meanes. For it will not easily slippe aside, but abide constant in that wherein it is once settled, if it be not ledde and induced to allowe or disallowe of a thing, either by vertue of true and certaine reasons that may moue it, or of such reasons as are so very likely, and carry so greate a shewe of trueth, that they cannot bee knowne and discerned for others. Therefore wee may well saye, that a good, vpriight and sound

Of the office  
of iudgement.

A sound  
iudgement is  
an excellent  
gift of God.

iudgement is an excellent gifte of God : neither is there any thing more necessary in all artes and disciplines, yea in the whole course of mans life, and chieflie for the principall ende of our being, which is to know and to serue God. For as *Good* is a thing agreeable to the *Will*, so is *True* agreeable to the *Minde* : wheerupon it followeth likewise, that as *Euill* is contrarie and an enemy to the *Will* ; so is lying in this respect of the mind. Wherefore if iudgment iudgeth that the conclusion made by reason is true and followeth well, it ioyneth it selfe therunto, receiuing and imbracing it as agreeable to it selfe. This approbation is called *Consent*. But if it iudge the conclusion to be false, it turneth it aside and reiecteth it, and this refusall may be called *dissent*, because it is contrary to consent, when there is no agreement of sentences, but disagreement and contrariety. As touching *Consent*, wee may diuide it into two kinds. For one kinde therof is firme and stedfast, and another weake and vnstayed. If the consent bee firme, certaine and throughly resolu'd, it is called *Beleeffe*. But there is difference betwixt that beleeffe or faith, which concerneth humane matters, and that which is of diuine things. For then doe wee give credite to humane things, when wee take them to bee so certaine, that wee doubt nothing thereof, as namely when wee are so perswaded either by very euident reasons which remooue all doubting from vs, or els, by testimonies which wee take to bee most certaine. Wherefore wee may say, that there is great agreement betwixt this kinde of beleeffe and betweene *Science*, because there is a certaine resolution both in the one and in the other. For *Science* is a kind of knowledge in which the demonstration made vnto vs, compelleth vs to approue that which is spoken, because we see the reasons so certaine, that we cannot gainsay them nor thinke otherwise. The like is done in beleeffe, which is a kinde of knowledge, that causeth vs without doubting to give credite vnto that which is tolde vs, because we are ouercome by witnesss and by authoritie which wee approue. For if wee doubted any thinge, our consent woulde bee yet weake, and so it coulde not properly be called beleeffe, but rather *Coniecture* or *Opinion*. For considering that in this there is some kinde of consent, which inclineth to one part rather then to another, therefore it tendeth to disliking, which is wholly against consent. For this cause wee call *Opinion*, a knowledge that moueth vs to incline rather on the one side, then on the other, in regard of the appearance and shewe of reason that it hath, that wee are not fully resolu'd therein. Now albeit this consent, which is called opinion or coniecture, bee not altogether so firme, as that which wee call beleeffe : neuerthelesse it differeth from

Two kinds of consents.

Agreement betwixt Beleeffe and Science.

What opinion is.

*Doubting*, which is as it were a neuter iudgement, hanging beetweene consent and his contrary, and inclining neither to the one side nor to the other. As for that beleeue which is of diuine things, there is such a firme consent required therein, as that all doubting must be vtterly excluded. For faith is not perfect, if it doe not allowe for certaine, whatsoeuer God hath reuealed vnto men by his word, which is a certaine testimonie of his will. And although he hath giuen vnto vs the same meanes to instruct vs by in these things, that he hath done in humane things, yet hee goeth further. For he doeth not onely teach vs by experience, by reasons and demonstrations, which appeare manifestly to our senses both externall and internall, and of which our minde can iudge as well as of humane things, but he requireth chiefly of vs, that wee should beleeue his testimony, and those witnesses which hee sendeth vnto vs, and that wee should content our selues with his authoritie. And because heauenly things surpasse the capacity of our vnderstanding, God maketh them capable by the light of faith, which is a supernaturall and diuine light, whereby wee see that in God, which wee cannot behold in all the creatures, and which our humane reason cannot naturally comprehend.

What doubting is.

Of faith in diuine things.

Of the light of faith.

Now as much as this light is more certaine then all other naturall light, either externall of the eyes of the bodie, or internall in respect of the eyes of the soule and minde, so much more certaine is our sight and knowledge of that, which wee see and know by meanes of that light. For this cause when our vnderstandings are lightened with this light, wee beleeue more firmly that which it manifesteth vnto vs, I say not onely then that wherunto wee may be perswaded by all the humane reasons which can be alleadged: but also then that which wee see with our owne eyes, and heare with our eares, and touch with our hands. For these externall senses, and those internall senses also whose messengers the other are, are not so certaine witnesses to our spirit, as the senses of faith, which are more then humane. For they are heauenly. Wherefore she hath eyes whereby she seeth diuinely and not humanly, which can neuer bee deceiued as the eyes of the bodie may. The like wee may say of her eares and of her hands. For there is no sense so certaine as all hers are, because she receiuethe them diuinely by the spirit. Therefore as she hath not in her any imagination or fantastie that can deceive her, so she can neuer faile, eyther in her discourses or in her iudgements wherupon she resolueth: because she is alwaies guided in them by the holy spirite, whome shee followeth for her rule in all things, and who assureth her by his testimonie, as if she bare the markes and scales imprinted in her selfe, and in their mindes

Of the senses of faith.

and

## 186 Of Iudgement, and of Opinion, and Doubting.

Ephef. 4. 30.  
1. Cor. 1. 22.

and hearts in whom shee dwelleth. Heereof it is that Saint *Paul* is often saith, that God hath sealed vs by his holy Spirit, speaking as it were of a seale imprinted in our hearts and mindes, and as of an earnest and gage which God hath giuen vs, for the best and most certaine assurance that can bee. No maruell therefore if the children of God endued with this true faith become so resolute, so firme and constant, that no authoritie, power, wisdom, force, eloquence, no humane reasons, nor any thing that men or diuels can imagine, think, say, or doe, is able to make them to change their mindes, whereof wee haue most euident examples, especially in the person of all the Martyres, who could neuer by any violence in the world be overcome, but their faith hath euermore gotten the victory and triumphed ouer all their enemies. And by this wee may assuredly know, that it is better grounded then vpon all the reasons and perswasions of men that may bee. Therefore it is not without cause that *S. Paul* calleth it the gift of God, neither is it without great reason commended so much in the

Ephef. 2.

Heb. 11.

Epistle to the *Hebrewes*. For being come to that point, that it hath such an illumination, as to accompt all that God reuealeth in his word to bee more certaine then any thing that we either see with our eyes, or touch with our hands, & hereof to haue a true sence and feeling of the testimonie of the holy spirit, then doth it exclude al doubting, which is contrary thereunto, and differeth much from that which we hold only

The conclusions of Faith are most true and vchangeable.

in opinion, wherein there is as yet no great assurance. So that we may conclude hereupon, that according as faith is more or lesse in vs, we shall neuer conclude ill, nor at any time giue ouer our conclusions. For faith neuer concludeth any thing which God hath not before spoken, whose word and authoritie is vnto it, as indeede it ought to be, in steade of all reason. For seeing it is that wisdom and truth which can neuer faile or lie, it needeth not to doubt in any respect to conclude alwaies therewith, neyther hath it cause at any time afterward to forsake or change the conclusion it hath set downe. Wherefore when our faith is shaken and beginneth to alter, it is a signe and testimony, that it holdeth more of the nature of opinion then of beleefe, and that it hath not yet a iudgement thoroughly resolved in the conclusion which it hath taken. So that heere we may learne what difference there is betwixt beleefe, opinion, doubting, and infidelitie or incredulitie. For seeing incredulitie is contrary to beleefe, it goeth farther then doubting, which concludeth nothing on either side, as both beleefe and opinion doe, but incredulitie concludeth contrary to them both. For it giueth no consent, as beleefe and opinion doe, but taketh the cleane contrary: and therefore it may well bee called

Incredulitie contrary to beleefe and opinion.

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different or disagreement, as beeing opposite to that consent that is in beleeefe.

Now to end this speech, and to take away all doubting that may arise of this word Beleeefe or Faith, I will only ad this, that wee are ro know that it is diuersly taken in y holy scriptures. For the name which it hath in the Hebrew tongue, is taken frō the word, wherby they expresse *veritie* or *truth*, which they also take for constancie & assurāce. The word which the Euangelists and Apostles vse according to the Græcians in whose language they wrote, signifieth properly *Perswasion*. And the name used by the Latines, from whom wee haue taken our Faith, signifieth that constancie and trueth, which men keep in their words and promises: wherupon they call it the *Foundation of Justice*. Therefore faithfull signifieth as much as true, constant, and firme in that which a man hath spoken and promised, namely, when one hath kept his faith. Heereof it is also that God is so often in the holy Scriptures called Faithfull, in respect of vs, because hee neuer falsifieth his faith, but is alwaies firme & constant in all his words and workes. But when the Scripture speaketh of Faith in regard of men towards God; it doth not onely comprehend a beleeefe, whereby wee beleue that to bee true which wee heare, and which is spoken vnto vs, as when one telleth vs some historie, but it is also a trust, which assureth vs, that God will performe that vnto vs which he hath promised vs. Therefore true faith includeth in it a certaine and vndoubted confidence of heauenly things, and an assured perswasion of the accomplishment of Gods promises towards vs. Now to prosecute our purpose, seeing we haue learned, that the knowledge of the truth, which is the principall obiekt of reason and vnderstanding, is verie hard for men to attaine vnto, let vs consider of the meanes whereby wee may bee certaine and sure of those things which wee are to beleue. This discourse *ARAM*, belongeth vnto thee.

Of the diuers  
acceptions of  
this word Be-  
leeefe or Faith.

The descrip-  
tion of Faith.

*Of the meanes whereby a man may haue certaine knowledge of those things, which he ought to beleue and take for true: of the naturall and supernaturall light that is in man, and how they beare witnesse of the Image of God in him.* Chap. 31.

**A**RAM. For a man to know himselfe to be ignorant, is a goodly science and so necessary for men, that without it they cannot bee truly skilful. For the ignorant person that knoweth not himself to be



It is good for  
a man to know  
his owne ig-  
norance.

be such a one, but supposeth he knoweth that which hee doth not in deede, is as vnteachable a beast as can bee: because hee will neuer seeke for a master to be instructed by, but if any offer themselves hee will reiect them, and rather himselfe take vpon him to teach them. Therefore *Socrates* was greatly commended by the ancients because he said, that hee knew but one onely thing, namely, that he was ignorant and know nothing. True it is, that if wee speake of things which may be known by the corporall and spirituall senses of men, euen as nature hath giuen them vnto vs, and of things belonging to naturall and morall Philosophie, there are many men to bee found whose knowledge therein is so great, that other men in respect of them may seeme to bee but poore beasts. But when wee must ascend vnto the knowledge of things reuealed vnto vs in Iesus Christ, and in the Gospell, no sense or vnderstanding of man is able to comprehend any thing therein, if the spirit of God doe not teach him, and dwell in him, to seale and to confirme in his soule the doctrine of those heavenly misteries, wherein the skilfullest men are no better taught of themselves, then those that are most ignorant. For that abideth alwaies true which *Saint Paul* wrote to the Corinthians, *that the naturall man perceineth not the things of the spirit of God: for they are foolishnesse vnto him: neither can hee know them, because they are spiritually discerned.*

1. Cor. 2. 14

Four meanes  
to know cer-  
tainely  
those things  
that are to be  
beleueed.

Of generall  
experience.

Now I finde foure meanes, whereby men may bee made certaine of those things vnto which they ought to giue credite, whereof three of them are naturall and according to naturall Philosophie, the fourth goeth further, and is proper to diuinitie. The first is *generall experience*: the second, the *knowledge of principles*: the third, *naturall iudgement*: of these three wee will first speake, and then come to the fourth. General experience is that iudgement which all men of sound mindes doe giue all after one sort, of those things whereof they haue certaine experience by their corporall senses: as is to bee seene in naturall things. For who knoweth not that the fire is hot? And who would not take him for a senselesse man that should affirme the contrary? Yea, who could affirme it, beeing conuincied of the truth thereof by his owne senses? Likewise who seeth not the difference that is betweene death and lyfe, and what are the effects both of the one and the other? For euery one knoweth these things by a generall experience common to all. Wherefore this knowledge is certaine: and where it is so, there needeth no other prooffe or demonstration fetched farther then from such experience. For God hath so created the nature of things, that men must needs confesse it to be so.

generall experience doth declare it to be. And he that will not beleue  
 let him take triall therof himselfe, and he shall know whether it be  
 so or no. So that whosoever would stand against this common & ge-  
 nerall experience, he should make open warre against God and na-  
 ture, in denying all order which he hath set downe therein. Concern-  
 ing the *knowledge of principles*, wee must first know that there is vn-  
 derstoode by principles, that naturall knowledge that is borne with  
 vs, which is the seede of all Artes, and a beame of the light of God in  
 vs, to the end that by this meanes al Artes necessary for life, shoulde  
 be invented and put in vse. As for example, every one knoweth natu-  
 rally, that the whole of any thing is more then the halfe, or then a  
 part of it onely, and that three are moe then two. To be brieft, the  
 knowledge of numbers, of measures, and of other such like things is  
 naturall vnto vs, and is not founde in the nature of beasts: and there-  
 fore they haue neither the inuention nor vse of any Arte, as wee haue  
 already heard. But let vs proceede farther and consider whether there  
 be no naturall knowledge in men, whereby they vnderstand that there  
 is a diuine nature, wise, iust, true, good, that loueth goodnesse and ha-  
 teth and punisheth euil, with which nature the soule of man hath some  
 agreement, and is as it were an image thereof: for which cause hee  
 ought to be made conformable to God, by following after wisdom,  
 truth, iustice, goodnesse, and all vertue, and by shunning the contra-  
 ry vices. In this respect, he that followeth this rule obeyeth God, do-  
 ing that which is pleasant and right in his eyes: and he that leaueth this  
 rule, disobeyeth and displeaseth him, committing wicked and disho-  
 nest things, whereby he becommeth woorthy of punishment. In a  
 worde, wee may referre to these naturall principles, whatsoeuer God  
 hath imprinted in mens hartes and mindes of the law of nature, which  
 serueth all men for naturall diuinitie, the Bookes of which they carry  
 printed in their soules. And yet out of all question, this diuinitie will  
 scarce serue vs but to condemnation, if wee go no farther, because the  
 booke therof is so blotted in vs, that there is not so much as one smal  
 peece or leafe therof whole & sound, & which is not very much blur-  
 red & torne. Neuertheles that which remaineth is a sufficient processe  
 against vs before God, and able to conuince and condemne vs at his  
 iudgement. Of this wee our selues may iudge, in that wee see, that  
 there is no nation or people that liue with no religion at all, but they  
 haue one cyther true or false, whereby they labour to appease the  
 wrath of God, and to be vnder his fauour and protection, according  
 to that measure of knowledge, which they haue of him. Whereby  
 they plainly declare, that there is a certaine law within them taken  
 from

Of the know-  
 ledge of prin-  
 ciples.

Of the naturall  
 knowledge of  
 God in men,

The vse both  
of the naturall  
& of the writ-  
ten law.

Of naturall  
iudgement.

Of the fourth  
meane of  
knowledge.

Hebr. 11.

Of the image  
of God in man

from the Booke of this naturall diuinitie which condemneth them in  
their hart & wrgeth & constraineth them to do that which they do,  
euen as we see lo our selues pressed & condemned by the written law  
which God hath giuen vnto vs. Wherefore if wee knew how to prof-  
fit by them both, they would both serue vs in stead of a Schoollma-  
ster to direct & lead vs vnto Iesus Christ. For both of them, if we vnder-  
stand them wel, testifie sufficiently vnto vs, that we stand in neede  
of a Mediator, by whom we may haue accesse to God and be recon-  
ciled vnto him, seeing wee seele our condemnation within our selues  
and in our owne consciences. As for the third meane to make a man  
certaine of that which hee is to account for true, which wee sayde  
was *naturall Iudgement*, it is the vnderstanding of that order that ought  
to be in things, and of the consequence of them, whereby to iudge  
in some sort of the agreement or disagreement they haue one with an  
other; inso much that every one hath within himselfe as it were a na-  
turall logicke, whereby hee is able to iudge at leastwise of common  
things. It remaineth nowe that wee learne the fourth meane, which  
passeth all the former, and that is *diuine reuelation*, whereof we haue  
made mention, and those certaine and infaillible testimonies, which  
wee learne of the holy Scriptures, I meane the Bookes of the Pro-  
phets & Apostles, with the confirmation and vnderstanding of them  
by the holy Spirit. For it were not enough for vs to haue the worde  
of God deliuered vnto vs by them, except the holy Ghost had be-  
working both in them & in vs. Wherefore although naturally we more  
easily and firmly beleeue that which our minde is able to see, know  
and comprehend by the naturall light therof, then that which goeth  
beyond it, yet forasmuch as God hath made vs capable of vnderstan-  
ding and reason, wee ought to giue no lesse credite to all that he hath  
reuealed vnto vs by his worde, yea much more to this, howsoeuer by  
that light of nature which remaineth in vs wee neither see nor know  
how true and firme it is, and that for the causes before vttered. Here-  
of it is that in the Epistle to the Hebrewes, faith is called the *substance*  
and *ground of things hoped for*, and *such an euident demonstration of*  
*things not seene*; that it convinceth men and causeth them to per-  
ceiue and knowe the truth of them very clearly. Whereupon wee  
haue to note, that this naturall light, and that which wee call super-  
naturall, are not (to speake properly) two diuers and different lightes,  
but one and the same, as wee shoulde well haue knowen, if our na-  
ture had continued in perfection, and in that image of God in which  
it was created and framed, farre differing from all other creatures. For  
although there is in them some image of God, yet they haue not  
vnderstanding

understanding to know it as it is, neither to know God their creator, who hath imprinted it in them. But it is farre otherwise in man. For God will bee knowne of him, and therefore he hath so imprinted his image in his nature, that hee will haue him to see and know it. For this cause hee hath giuen him a minde and vnderstanding able to receive this knowledge. For the greatest likenesse and resemblance that man can haue with God, consisteth in the agreement with him in wisdom and iustice, which can not be but in a nature that is capable and partaker of reason and vnderstanding. Now because God is good, yea a common and generall Good, hee will not withhold this good in himselfe without communicating it, but maketh all his creatures partakers thereof, especially man, with whom it hath pleased him to communicate this Good of wisdom and iustice, which is the greatest and most excellent good that is in him. Therefore did God together with his image imprint his knowledge in the nature of man. For man could not otherwise know this image and similitude, neither what it is to bee like or vnlike to God, if he had no more knowledge of God, who, and what manner a one hee is; then other creatures that want this knowledge, because they are not capable of vnderstanding and reason, nor of this image of wisdom and iustice which is in God, and by which man is made like vnto him. Wherefore the first degree of this image and similitude that is in man, appeareth in that power and facultie of vnderstanding which God hath giuen him, and in that wisdom whereof hee hath made him partaker, and which hath some agreement with the wisdom of God. So that before man sinned, the image of God was such in him, that there was a perfect agreement of all the powers and vertues of the soule betwene God and him. For the diuine light did so shine in his minde, that hee had certaine and firme knowledge of G O D, neither was there any resistance against him either in his heart or in his will, but a sound and perpetuall concord and consent. So that there was alwayes betwene the minde and the will an vprightnesse and iustice agreeable with God, neither was the freedom of the will hindered or diuened forward to euill, because man had not yet made himselfe the subiect and slave of sinne. As long therefore as man kept this image of God within him, the Lord dwelt therein as in his own lodgings; and by that meanes would haue giuen to men such perpetuall life & joy, as should neuer haue bin broken off or extinguished either by sinne or by death, if he had suffered himselfe to be alwayes guided by God & neuer turned aside nor seuered himselfe from him. Therefore *S. Paul* speaking

Ephes 4. 24.

speaking of this first image and of the renewing thereof in man, *Put on the new man, which after God is created in righteousness and holiness.* Seeing then it is thus, there is no doubt but that, if man had continued in his integritie, the light which is now supernaturall in him, would haue beene naturall in all that knowledge of God, which is necessary for him to that ende whereunto hee was created. For hee had neuer beene overwhelmed with darkenesse, which dimmed and hindered this heavenly light that shined in him, and made him the habitation and temple of God, but had scene cleerely the image of the father, of the sonne, and of the holy ghost shining in his soule, in which it was imprinted, the draughts and beames whereof are yet euident inough in him, I meane to them that consider of them as I appertayneth, following the light of the word of God. But forasmuch as the darkenesse which sinne hath brought with it, keepeth man from hauing any sound and perfect knowledge of God, or of heavenly things, as hee had in his first estate, it is necessarie therefore that he should restore and kindle againe in him, this diuine and perfect life which hee hath lost, by the benefit of regeneration and spirituall renovation, as if hee created him anow, giuing him a minde to vnderstand his word, and a will to follow and to embrace it. This is that which I thought wee were to note and learne concerning the means that bring vs certaine knowledge of such things as we ought to iudge and account for true. Let vs now consider, how the spirit of man being enriched in measure with heavenly gifts and graces, doeth finally attaine to the end of all inquisition and searching out of truth, which is contemplation, that followeth iudgement, as iudgement followeth reason and the discourse thereof. Therefore doe they *CHITOB*, take vpon thee to discourse of this matter subliely, and so end all speeches of this dayes worke concerning vnderstanding, that afterward wee may looke particularly into the will, which is the second part and verue of the highest and most soveraigne power of the soule.

*How the vertues and powers of the soule shew themselves by light and life, and by degrees of contemplation & of the good that is in it: of that true and diuine contemplation which we looke for after this life. Chap. 32.*

**A**GHITOB. I was much troubled oftentimes about the vnderstanding of these two words *Soule* and *Spirit*, in seeking to find what difference or agreement they haue one with another seeing



many times I saw one of them taken for the other, and also opposed to a repugnant one to an other. In the ende I learned of skilful men, that wee might vse the word *Soule* to signifie man as hee is borne, hauing onely the gifts of a humane soule, namely, the humane senses, and those other powers and vertues both animall and naturall, of which wee haue already spoken. And as for the *Spirit*, that wee must vnderstand thereby, whatsoeuer heauenly grace and knowledge of the truth is giuen to man by the spirit of GOD dwelling in him, which guideth and leadeth him to the contemplation of the diuine nature, wherein consisteth his good and felicitie. Moreouer wee may see in sundry places of the Scriptures according to the Hebrew phrase, the word *Soule* taken not onely for the life of man, and for all things belonging thereto, but also for the whole nature of man; and thus also is the word *Flesh* taken. Therefore when the flesh is opposed and set against the spirit in man, we vnderstand thereby, not the body onely, but also the soule of man, I meane such a one as it was at the beginning, when beeing left vnto it selfe it followed the corruption of a owne nature. And likewise by the spirit, we meane that which is regenerated in euery part of man, whereby hee being withdrawn from the peruerse desires and corrupt affections of his nature, is lift vp to the contemplation of celestially and eternall things.

The difference  
betwixt soule  
and spirit,

Matth. 10. 39  
Rom. 13. 1  
Esay. 40. 5. 6  
Luc. 3. 6  
Rom. 8. 6

But our God vseth in such sort to apply himselfe to the nature & vniuersall of his creatures, that by little and little, and by degrees he disposeth vnto them those things, which hee will bestow vpon them, vniuersally keeping that order, which hee hath vsed and followed in the creation of the world. For, as *Moses* testifieth, *hee first created it of nothing*. Then hauing created the matter of all natures, hee brought it into a woork, and gaue vnto it a forme, and to polishing it by degrees and day by day, at length hee set it in that perfection, which hee minded to bestow vpon it. Wee see likewise, that in the continuation of his workes, hee beeginneth alwaies at the basest and least thing, and so goeth on encreasing, augmenting and ascending vp vntill hee hath placed them in their perfection, whereof wee haue dayly experience, principally in plants and liuing creatures. For the generation of plants cometh of their seedes, from which they take their beginning. And when the seede, which is the least part of the whole plant, is put into the ground, it taketh roote therein and then commeth forth, encreasing dayely vntill it come to those bounds, that are allotted vnto it by the Creatour, which it can not passe; because it cannot attaine to greater perfection being of that kinde, but then dayly falleth to decay, vntill it be wholly consumed

Genes. 1

How God proceeded in the  
creation of his  
works.

and returned to the Elements from whence it was taken. The like is done in the generation of all living creatures, and namely in that of man. For what is his beginning? and what is his conception, nativity, childhood, adolescence, youth, mans estate, and then old-age?

Wee see how small his beginning is, and how hee groweth step by step, and from age to age vntill he commeth to the flower of his age, and to his full strength, as plantes doe: and from thence the nearer hee draweth to olde-age, the more hee fadeth and decayeth vntill he come to death, whereby the body returneth to the Elements out of which it is taken. For as God hath given him a beginning, so hath he appointed him limits, vnto which hee may ascend vp vntill he come to his highest, and then hee is to descend, as the ordinance of God shall leade him. As for the soule, the same cannot befall it in regard of bignesse, seeing it is not corporall as the body is, neither yet in respect of death, seeing it is immortall. For it cannot be refused as the body may, to returne into the Elements, out of which it is not taken, but it abideth alwaies in that substance and nature which first it had, because it is of a celestiall and diuine nature. But if the question bee of the faculties, powers and vertues thereof, the seedes of which it hath in it selfe, wee see by experience howe they shewe themselues more and more perfect, and howe the vse of them is greater in one age then in another. For as long as the infante is in

**How the powers of the soul manifest themselves.**

How they  
have their  
degrees in  
growth.

strange thing if God deale so with it in this matter. In the meane time wee see, that although the soule of man seemeth in nothing or verie little to differ from that of plants, as long as it is in the mothers womb, nor from the soule of beaſts during the time of his infancy: neuertheleſſe afterward it ſheweth very well wherein it deſſereth from them, and that it hath certaine vertues, which are not in any other ſoule. For if this were not ſo, both in reſpect of the age and growth of the body, as alſo in regarde of that property which is in the nature thereof, it would be alwaies like to that which it is in the beginning, as wee ſee it is with plantes and beaſtes, in whoſe ſoule wee can perceiue no more change in the ende and when they growe vp, then in their beginning and firſt birth. According then to that I haue now ſayde, wee ſee by experience, that in the giſts and graces, wherewith GOD daily adorneth and enricheth his children, he doeth not communicate all at once vnto them, but by little and little and by degrees, as hee iudgeth it expedient, and as they are capable of reaſon and vnderſtanding. Therefore it is written of *Iohn* Bapiſt, that the childre  
 growe, and waxed ſtrong in ſpiriſe: which is as much to ſay, as that according as hee grew in age, God increaſed the graces of his holy ſpirite vpon him, wherewith he had indued him euen from his mothers wombe. Luke 1. 80.

And when wee haue profited well in his ſchoole, ſo that wee are aſſured of, and inſtructed in thoſe things, which wee ought to followe according to the worde of GOD, wee eaſily attaine to that good, which is the ende of all inquirie of the truth, namely to contemplation, which followeth iudgement, as iudgement followeth reaſon and the diſcourſe thereof. For reaſon diſcourſing, is as it were the inquiſition of the truth that is ſought for, and iudgement is as the election that maketh choiſe of the truth, and of that which it taketh to be moſt certaine: and Contemplation is as it were a quiet and ſetled beholding of all thoſe things which were gathered together by reaſon, and receiued with approbation by iudgement. For there is no more place for diſputation, ſeeing all thinges are certaine and cleere. Nowe all pleaſure and delight proceedeth from the conuenience and agreement, that is betwixt the thing that pleaſeth, and him whome it doeth pleaſe. And becauſe there is nothing more agreeable to the nature of the ſpirite and minde of man then truth, becauſe it commeth, that notwithstanding all corruption that is in him, there is no man but naturally deſireth knowledge and ſkill, accounting ſcience to bee excellent and worthy of great praife, and ignorance to bee full of ſhame, yea, hee iudgeth it a very ill thing to bee  
 deceived.

The difference  
 betwixt reaſon,  
 & iudgement,  
 and contem-  
 plation.

deceiued. Wherefore wee may not doubt, but that as knowledge is more true and certaine, so doeth the spirite receiue greater pleasure, and when it hath found the truth, it delighteth greatly therein. And if for the causes before touched by vs, it can not find the truth so certainly as it desireth, yet it taketh singuler pleasure in approaching so neere vnto it as it can. For this cause the more certaine the truth is which it knoweth, it is the more agreeable and pleasant vnto it, especially when it knoweth the true spring and first causes thereof. Therefore as the mindes of men delight more in those things that resemble them most, of so much the more noble and excellent nature they are, yea more heavenly and diuine, and so will take pleasure in such things as are most excellent and celestiall. Contrariwise, the more earthly, vile, and abiect they shall bee, the more will they delight in mortall, base and contemptible things, and despise such as are of greatest value. For this cause many Philosophers haue esteemed more of the studie of Philosophy and the knowledge thereof, then of kingdoms and great riches, being prouoked and pricked thereunto; by an unspeakable pleasure which their spirite tooke in the knowledge of those things that were reueled vnto them therein. On the other side, wee see that ambitious men delight more in honours and worldlie greatnesse, then they would doe, at leastwise in their owne opinion, in all the skill of the Philosophers. A couetous man pleaseth himselfe a great deale more in telling and beholding his crownes, then in any other thing whatsoever. It is no maruaile therefore if ambitious, couetous, and voluptuous men, and such like doe commonly deride those that take delight in learning, and chiefly in the doctrine and contemplation of these celestiall and eternall thinges, which they set before their eyes, or if they preferre greatly their owne estate and condition, before others that take pleasure in such things. For they are pearls cast before swine, which are not valued as they are woorth, but only of such as know them and their value.

Nowe if heathen Philosophers haue oftentimes willingly abandoned all their goodes, that they might wholly addict themselves to the study of their humane Philosophie, & to the contemplation of such thinges as they could know thereby, notwithstanding that it was alwaies accompanied with some doubting, and that they could neuer attaine to a certaine knowledge either of the beginning or ende of thinges: what ought Christians to doe, when the question is of Diuine Philosophie and Wisdome, the treasures of which are opened and offered vnto them in the word of God? For it is without all comparison farre more certaine then any science, and containeth in it other

Why some  
haue preferred  
Philosophy  
before riches.

Why some  
haue preferred  
Philosophy  
before riches.

truths, and matters that are a great deale more profound; excellent, and more worthy of contemplation. And they to whom God hath bene so gracious, as to giue some tast and experience of these things, are able to iudge well of them, yea farre better then any others. For it is certaine that euen for a little true knowledge of God, and of the truth of those things which hee hath revealed vnto vs in his doctrine, wee receiue singular delight, with great ioy, and sweet consolation. So that every man may perceiue, how much greater the pleasure will bee when the knowledge shall be greater. If then this small tast, which wee may haue in this world of these delicacies and spiritual delights, bringeth vnto vs such singular ioy, we may easily iudge how great it will bee in that most happy contemplation, which wee shall haue in heauen with God, when wee shall behold him face to face, and know him as wee are knownen, whereas heere wee see him but as it were in a glasse, and through a cloude. For that is the contemplation of all contemplations, seeing it is the beholding of God, with whom nothing may be compared. Then there shall be no cloude of ignorance, when wee shall haue, not a likely or probable, but a most certaine and true knowledge. For the truth shall bee shewed vnto vs most certaine in GOD who is the Authour and Father thereof, in whom wee shall thoroughly and perfectly see and know the causes of all things. For our spirits shall bee helde no longer in such an obscure and darke prison, as heere they are constrained to suffer in our mortall bodies. Therefore there shall be no more diuersities, disagreements, or contrarieties of opinions and iudgements, that some should condemne that which others approue, but all shall be of the same iudgement. But seeing we are fallen into the matter of contemplation, it shall not bee vnprofitable, if vpon occasion of that diuision, which is commonly made of the actiue and contemplatiue life, wee note, that although the spirit desireth about all things the pleasure that is in contemplation, as the proper foode and delight thereof, yet wee must alwayes consider, that we are not only borne for our selues, but also for others, and to this ende, that we should all in common serue one another, both generally and specially. For God doeth not only commaund the performance of that seruice, which hee requireth of vs towards his owne person according to that which is containd in the first Table of the Law, but he commaundeth vs also in the second Table to doe that which hee requireth of vs towards other men. Therefore hee will not haue vs well alwayes in contemplation, but we must put to our hand, and discharge vs of our dutie towards every one, according as hee teacheth

Of the benefit  
that cometh  
by the contem-  
plation of di-  
uine things.

Of the cōtem-  
plation that is  
after this life.

When all men  
shall be of one  
iudgement.

These things  
are all lawes  
of the second  
table.

The actiue life  
must bee ioy-  
ned with the  
contemplatiue.



vs by his word. Wee are then to learne, that so long as wee liue in the world wee must not seperate the actiue life from the contemplatiue, but alwaies ioyne them both together, vntill wee come to that blessed life, which shalbe altogether contemplatiue, when wee shall be deliuered from all the miseries and necessities, and from all the troubles and lets in which wee are wrapped and detained in this mortall life. God graunt vs his grace to vse all our senses so well, both externall and internall, and all the powers, faculties and vertues of our soule and spirit, of which we haue hetherto spoken, that wee may cause them all to serue to his glory, and that wee may attaine to that blessed contemplation, which is prepared for all his elect in his celestiall pallace: and that to this end hee would dispose in vs our will, and all the affections of our soule, of the nature of which we will begin to morrow to discourse. And first, *A SER*, I thinke thou art to intreate of those appetites that are naturally in man, seeing Desire is the proper subiect of the Will, as thou shalt instruct vs more at large.

*The end of the fourth dayes worke.*

## THE FIFT DAYES worke.

*Of the Appetites that are in all liuing creatures, and namely in man, and of their kindes: and particularly of the Naturall and Sensitiue Appetite. Chap. 33.*

The obiect of the will is as large as that of the minde.



*A SER*, As God and all that is in the world, is propounded to the minde of man, that hee might know him so farre forth as is needfull for him, so is he also propounded to the will, that he might wil, desire, and follow him as farre as his nature is capable thereof. Wherefore if man had not sinned, but had continued in his first estate wherein God created him, this great and eternall Goodnesse had shed in our soules that diuine word, together with his holy spirit: which word, being the eternall sonne of God, would haue alwayes taught and shewed vs the Father, of whom hee was begotten before all time; and would haue lightened our mindes with the light of all wisdome that wee might haue beheld and scene him; and

the holy spirit would haue ioyned our hearts and wills vnto the Father and to the Sonne, through a mutuall loue replenished with all ioy and gladnesse, and through certaine motions agreeable with the diuine nature. By which meanes there should haue ben in our hearts a great fire of loue towards God, and next to him wee should haue loued all other good things, according to that order which is shewed vnto vs in his heauenly wisdom and doctrine, and should haue desired them for the loue of him. But now in the estate of naturall corruption in which wee are, all this goodly agreement, harmony, and concord which ought to bee betweene God and man, is wholly peruerter and overthrowne. For in place of the true knowledge of God, there is nothing but ignorance and doubting in our mindes: and as for the will, it searcheth after and desireth other things whereunto it applyeth it selfe, and seeketh not after God. Neither doth it keepe any order in those things which it hath for objects, and which it setteth downe in steade of the things commanded in his word. So that while it thinketh to attaine to that good wherevnto naturally it aspieth, it obtayneth nothing to it selfe but a very great euill.

What great confusion is in our corrupt nature.

Now when wee spake before of the braine, and of the internall senses of the soule, and of the principall part and vertue thereof, we made some mention of the will, which ought to bee directed and led by vnderstanding and reason. It remaineth now that we looke more narrowly into the nature thereof, and of the affections of the soule, of the vitall vertue, of the heart, and of other members, which are the seates and instruments thereof, euen as when wee entreated of the animall vertues of the soule, wee considered of their seates and instruments. First then wee must marke what hath ben hetherto spoken, namely, that God hath giuen to all his creatures a naturall inclination, that leadeith every one of them to that which is naturall and agreeable to it selfe. Beastes haue an appetite to follow that good that is fite for them, and therefore also hath God giuen them the knowledge of that good, and senses meete for that purpose, to the end they might shew vnto them, what is good for their preservation to followe it, and to shunne the contrary. Wee haue learned also howe God hath giuen both the one and the other to man, and vnto what degree concerning both of them, hee hath lifted him above all liuing creatures. For as hee hath created him to enioy a farre greater and more excellent *Good* then hee hath beastes, and hath giuen vnto him a will to wish and desire it, so hee hath endued him with a deeper knowledge whereby to knowe that *Good*: because hee could not wish for it and desire it, except hee did knowe it,

Of the desires that are in creatures.

and hee could not know it; if hee had not a minde capable thereof, and endued with greater knowledge then that is, which hee hath giuen to beaſts. For this cauſe as they haue a kinde of knowledge agreeable to their nature, and to the qualitie of that *Good*, which being fitte for them is the greateſt they can attaine vnto: ſo alſo hath man a knowledge according to his nature, and to the end for the which hee was created. So that the knowledge that God hath giuen him, ſerueth to ſtirre vp his appetite and deſire of that *Good* which he knoweth: and this appetite alſo ſerueth his knowledge, ſo faire forth as man being moued and pricked forward to loue God, reioyceth and repoſeth himſelfe in him, hauing knowen him to bee his ſoueraigne *Good*.

Three kinde  
of appetites.

Of the Natu-  
rall appetite.

But to the end wee may the better vnderſtand this whole matter, wee muſt note, that there are three kinds of appetites among the creatures, which are commonly called, the one naturall, the other ſenſitiue, and the third voluntary. As for the naturall, wee may diuide it into two ſortes. For there is one generall to all creatures, whether liuing or without life, which is nothing elſe but a naturall inclination without any action, proceeding from any ſoule or life: as when wee ſay, that heauy things deſire to goe downeward, and light things upward, as wee ſee it in the nature of the Elements, which are without ſoule and life. But beſide this naturall appetite common to all creatures, there is an other that hath action ioyned with the inclination, which neuertheleſſe proceedeth not of any ſence. This appetite is proper to the vegetatiue and nourishing ſoule and life, whereof plants are pertakers. For wee ſee by experience, that they haue a naturall appetie to draw vnto them, and to retaine that which is meete for their nature and foode, and to expell the contrary. For if a plant waxe drie, it deſireth to be watered, and draweth and keepeth humour and moiſture neceſſary for it ſelfe. Wee ſee the like in mens bodies. For when the members want nourishment, they ſucke the veynes, and the veynes draw vnto them blood. And as the members deſire their foode, ſo they deſire to bee vnburthened when they haue too much. The appetite which we call hunger and thiſt, may be referred to this kinde of naturall appetite, if this bee excepted, that we cannot ſay, it is without ſence and feeling. For beſide the deſire of eating and drinking, there is withall a ſence of this attraction, whereby the members ſucke the veynes, and the veynes the blood: and this ſence is not without greefe and diſpleaſure. So that euery liuing creature is ſtirred vp to ſeek for his foode, and to take his reſection, Whereupon wee may diuide this naturall appetite alſo into two kinds, whereof

Of hunger  
and thiſt.

whereof the one shalbe proper to plants that haue no sence, and the other belong to liuing creatures that haue this feeling, of which I made mention euen now, and which differeth from that sence that is proper to the outward senses already spoken of. The reason whereof is, because it is properly such a kinde of feeling, as those creatures haue, which keepe a meane betweene plants and liuing creatures, being partakers of both their natures, and yet are neither simply plants, nor perfect liuing creatures, as it hath beene already shewed. As therefore we heard in our former discourse, speaking of the growing vp of mans body, and of the manifestation by little and little of the powers of the soule, namely that as long as the child is in his mothers wombe, he is like to plants, so also hee hath then great agreement with these middle sorts of creatures in regard of this kinde of appetite, and of the manner of nourishing whereby it is fedde. For the seede, whereof hee is begotten and conceived, is nourished and groweth vp as plants do, vntill such time as the Infant that is fashioned, haue sence and feeling, much like to that sence of the aforesaid creatures, which are partakers of the nature both of plants and of liuing creatures. For as yet he hath no vse of his externall senses, vntill such time as hee be borne. Now the seate of this kinde of naturall appetite, is chiefly in the liuer and in the stomacke, and generally in all the members that serue for nourishment. For these members haue that appetite that is ioyned with this kinde of sence, of which I spake euen now. And as for the appetite of the other members, which serue not for the nourishing of the whole body, but onely for themselues, it is more like to that appetite that is in plants. For they feele neither hunger nor thirst as other members doe. And thus much for the naturall appetite and the kinds thereof. Concerning this sensitive appetite, it is that which accompanieth the sence, and belongeth onely to liuing creatures. There are two sorts of this For either it is made with touching, or without touching. Pleasure and griefe belong properly to the first kinde, and the instruments and seats thereof are in the sinewes, or els in that small sinewy skinne, which giueth the sence. For those things delight the sinewes which agree with their nature, and looke what is contrary vnto them, the same affecteth them with griefe, which tendeth to their destruction, as delight procureth their preservation. So that heate, colde, drynesse, and moisture, reioyce, helpe and comfort the sinewes, or els grieue, hurt and indamage them, according as they are either well, or ill applied vnto them. Therefore the sinewes were created, to the end they might be instruments of sence and motion, and that they should receiue pleasure and paine. Now all these sorts of appetites, are not in the will and

Two kinds of Sence.

Of the seate of the naturall appetite.

Of the sensitive appetite and kinds thereof.

The vse of the sinewes.

power

power of man, neither proceed they from his imagination. For whether he will or no, he shall be subiect to hunger and thirst, and shall in the same manner feelee and perceiue things as they are applyed vnto him, it hee be so disposed in body as he ought to be. True it is he may wel abstaine from eating & drinking, & from touching whatsoeuer he pleaseth, but this abstinence in the meane time will not take from him that appetite which hee hath, but will increase it the more. For it can not hinder, but that all the members will still desire their nourishment, and the bodie will alwayes haue this sence and feeling. And as for the sence of touching, it will alwayes feelee that which it toucheth, and euen such as it is when it shalbe touched. But there are appetites of another kinde, which are bred without any touch at all, and follow the thought and imagination of a man. These are properly called affections, and haue their seate in the heart. Therefore they must bee distinguished from others that hauing sence of delectation and of grieffe, are placed in the stomacke, or in the sinewes, or in the rest of the body. Now by the affections, we meane properly those motions of the heart, which follow knowledge, and either seeke after or reiect, that which is offered vnto them: so that according to the order of nature, knowledge goeth before these motions. Heereof it is, that we commonly say, that a man must know before he loue, and that no man desireth that which he knoweth not. But before we enter into a deeper and more particular consideration of the affections of the soule, and of the heart, wee must note this; that all knowledge is giuen of God to this end, to desire that *Good* which it knoweth, and in desiring to follow the same, vntill it hath ioyned and knit it vnto it selfe, as neere as is possible. For in this manner *Good* will be good vnto it, and not otherwise. To this end sensuall knowledge is giuen for sensuall goods; and spirituall knowledge for those goods that are spirituall. And as the knowledge both of the one and the other is giuen to desire it, so also it is giuen that it might turne aside and flee from euill, which is contrarie to good, to the ende that the Will might not ioyne it selfe thereunto, by which meanes euill woulde indeede become euill vnto it, and coulde not otherwise bee auoyded. For as good coulde not bee good vnto vs, but onely so farre forth as wee did apply it and ioyne our selues thereunto, so fareth it also with euill. And because GOD hath not created beastes to enioy any other good then corporall goods, and such as belong to their brutish life, which goeth not beyonds this temporall life, therefore hee hath not giuen them the knowledge or appetite of any other good. So that as they haue no other knowledge but that which is sensuall,

Of the affections.

The end of knowledge.



all, so they haue no other appetite but sensuall, which is guided onely by naturall inclination, wherein they haue nature onely for their Mistresse, which pricketh forward both their outward and inward senses without any direction at all of Vnderstanding and of Reason. Therefore this sensuall appetite commo to all living creatures, cannot properly bee called Will. For as wee can not call by the name of Vnderstanding and Reason, that naturall inclination which is giuen to beastes for their direction, seeing men onely are endued with Vnderstanding and Reason, so is it with Will, the name whereof agreeth not to that sensuall appetite, except wee would call it sensuall Will, in respect of the resemblance of Will, which it hath, wherein it differeth much from the Will in man: as the sequelle of our speech requireth that wee should now learne, to the ende wee may know the third kinde of appetite which wee set downe in the beginning of this discourse, namely the voluntarie appetite, which is proper and peculiar to man, and the subject of his Will. Thou shalt tell vs therefore, *MANNA*, what Will is properly, what her actions are, what libertie and freedom shee hath, and what power Reason may haue ouer her.

The best things in beastes are sensuall.

Beasts haue no will

*Of Will, and of the diuers significations and vses of these wordes,*

*Reason and Will: of the actions, freedom, and nature thereof: of the power which Reason may haue ouer her. Chap. 34.*

**A** *MANNA*. The loue of GOD towards men hath alwayes bene, and is such, that albeit hee hath iust occasion to hate vs as sinners, yet that hindereth him not from louing vs alwayes as men. For hee considereth man otherwise in the nature and substance with which hee created him, and as hee is his worke, then in that disorder and confusion, which after entered vnto his nature by the worke of Sathan in him. For this cause wee see that hee causeth his Sun to shine aswell vpon the euill as vpon the good, sendeth raine, to the one as well as to the other, powreth many benefits vpon all in generall. But besides this loue, whereof euery one receiveth fruit, there is another more speciall towards his elect, whom hee loueth not onely as hee loued vs all in *Adam* the stocke of mankind, and as his creatures, created after his image, but loueth them also as regenerated, and newe creatures in Iesus Christ his Sonne, the latter and iust *Adam*, GOD and man, and the stocke of spirituall men framed againe by him to the image and similitude of

Math. 5.

From whence  
the desires of  
all creatures  
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deriued.

of God. Therefore wee must vnderstand, that God hath and doeth loue men in regarde of the good hee hath put into them; (which is wrought chiefly through the benefite of spirituall regeneration) the remnant of which Good he still loueth. And in louing that he loueth himselfe, because he is the soueraigne and onely good, which is worthy to be loued in respect of it selfe. Whereby we may see, what is the true fountaine of all loue; and of all the desires, appetites and willes of all creatures. For they must all bee drawn out of one and the same spring and fountaine, namely, the loue and will of God, and that good which he loueth and willetti. And the greater the *Good* is, the more it ought to be loued, so that euery Will should desire to ioyne it selfe therunto, to follow after it, and to haue the fruition thereof. And because there can be no *Good* greater then God, therefore no other can be loued but that. So that whilst he loueth himselfe, he loueth all the good that may bee, because there is none but in him and from him. Therefore this followeth necessarily, that as all good things proceed from him, so they must be all referred to him, and returne thither as to the Wel-head, euen as all waters returne into the Sea from whence they came first of al. Hauing then learned of our former discourse, that God hath giuen to man vnderstanding to know good, and will to desire and follow it, it is his ducie alwaies to referre all the good things he hath, vnto him that is soueraigne and eternall *Good*, and to account nothing good, as in trueth it cannot be, but him that ought to bee so accounted, and to looke at him as the last and most blessed end.

What Will is,  
and how it  
worketh.

Wee vnderstand then properly by Will, that facultie and vertue of the soule, whereby we desire that which is good, and eschew euill by the direction and guiding of reason. Therefore there are two actions of Will, wherof the first is that inclination to good by which it imbraceth the same, and the second is the turning aside from euill. And when it is idle and inclineth to neither side, it is depriued of both these actions. Now although wee saide before, that reason helde the soueraignty amongst the powers, vertues and offices of the soule, yet wee must know, that reason reigneth not ouer Will as Lady and Princeesse, but onely as Mistresse to teach and shew it, what it ought to followe, and what to flie from. For the will hath no light of it selfe, but is lightened by the minde, that is to say, by reason and iudgement, which are ioyned with it, not to gouerne and turne it from one side to another by commaundement and authority, tyther by force or violence, as a Prince or Magistrate, but as a counsailler or director, to admonish and to conduct it. And so the will desireth or refuseth nothing, which reason hath not first shewed that it is to be desired or disclained. There-

How reason is  
set ouer the  
Will.

fore



The Willay-  
meth alwaies  
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and what to refuse. The actions thereof are to Will, and not to Will: and the meane or middle thing which shee hath betwene them twayne, is to suspend her action, vntill shee decline eyther on the one side or the other. And as concerning the naturall disposition of the Will: it is to will that good which is truelie good, or that which seemeth to bee so: and to shunne euill, eyther that which is euill indeede, or that which it thinketh to bee so. Nowe if shee choose and followe euill for good, it followeth not therefore, but that shee woulde alwaies followe the good, as that which properly appertaineth vnto her, and reiect euill as her enemy. But the reason why shee maketh choyse of euill for good, is because she is deceiued, taking one for another, which commeth to passe through the ignorance and corruption that is in the nature of man. For albeit shee can will and not will that thing which is propounded vnto her, yet shee cannot simply will and not will one and the same thing all at one time, nor yet make choyse of cleane contraries. For shee can desire nothing but onely vnder some shew of good; nor refuse any thing but vnder some shewe of euill. Wherefore it may well bee that it will not desire that which shall bee shewed vnder some appearaunce of good, but it cannot hate or reiect it. Likewise it may peradventure abstayne from reiecting or flying from that, which shall bee presented beefore it with shewe of euill and not of good, but it cannot desire, loue, and pursue the same.

The Will is free  
and vncon-  
strained.

Whereupon it followeth, that our Will is at libertie and free, and cannot bee constrained: yea God the Creatour and Lorde thereof woulde haue it so, otherwise it shoulde not bee a Will. It is very true, that it followeth reason alwaies, because the Will hath no light of it selfe, but onely so farre forth as it receiue the same from reason, which guideth and directeth it. And therefore it neuer applyeth it selfe to any thing, whatsoever, but hath reason alwaies for a guide, whome it followeth. Neuerthelesse it is not so subiect thereto, as that it may compell it to followe all the reasons that are propounded vnto it by reason, or tye it to any of them, but that alwaies shee hath her libertie to make choyse of which reason shee please, out of all those that are set beefore her. And so it is alwaies a Will, although it change sometime, being perswaded by reasons to Will when it was vnwilling, or disswaded from Will to be vnwilling. But in the meane time shee willet whatsoeuer shee will, and that as long as it pleaseth her to remaine in one opinion. For not onely no creature whatsoeuer is able to take from her that which G O D her

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Creator hath given her, but shee cannot deprive her selfe thereof, no more then shee may not bee that which shee is. For as God will have his image shine in the minde of man by vnderstanding and wisdom, of which hee hath made it partaker, so hee will have his image also to shine in the VVill by that freedome and libertie which hee hath giuen vnto it. As therefore hee cannot bee constrained, but woorketh and doeth what pleaseth him with all libertie, as beeing a Soueraigne that hath no superiour, so hee hath appointed, that the VVill which hee hath giuen to men and Angels, should bee alwaies franke and free, and not bee subiect to violence or constraint: to the ende hee might haue them children, not slaues; because hee requireth of them a voluntarie obedience, and such a seruice as is not forced or constrained, but agreeable to his owne nature. For as hee doeth nothing himselfe by constraint, so hee will not constrain those by whom hee will bee obeyed: neither delighteth hee in any seruice that is not voluntary and proceeding from a good heart, and from a sincere and pure affection towards him. Therefore seeing God hath so loued vs, and done vs so great honour, as to create vs after his owne image, and likenesse, wee are vile and ingratefull wretches, if wee doe not acknowledge the same, and cause our VVill to bee seruiceable to him that hath bestowed it freely vpon vs: as wee ought also to performe the like seruice vnto him with our minde and reason, wherewith hee hath endued vs for the ruling and direction of the VVill. But when our Will taketh any other object besides obedience to GOD, it proceedeth from the same cause that blindeth our minde and reason, namely sinne, which reigneth in vs through the corruption of our nature, as we haue already touched it. Neuertheles that which I haue said is alwaies true, that the will hath *Good* in such sort for her object, that shee cannot truly & without dissembling Wil that which is euill, if it hath no shew or reason of some good. But notwithstanding shee hath free libertie, yet is shee so orderyned of God, that shee cannot will that which is euill, but onely that which is good, whether it bee good in trueth, or in opinion onely. For if shee were not created and ordayned of GOD to desire and followe after good, there woulde bee no cause why she should loue or desire vertue more then vice, or loue GOD, rather then hate him. But wee must consider diuers degrees in the actions of VVill, and in the freedome thereof. For some there are whose heart and VVill agree so together, that there is no dissimulation, neither any commaundement of the Will either towards it selfe, or towards any other, but it heartily desireth or refuseth that which

Of the image  
of God in the  
Will.

How doeth  
the Will  
obey God?

God is alwaies  
the object of  
the Will.

Diuers de-  
grees in the  
actions of  
Will.



How the Will  
commandeth  
the appetite.

which it seeketh after or escheweth. As we may say of an ambitious man, that hee doeth truly and with all his heart desire honour and glorie, as also a covetous man doeth riches. But there are other actions of the Will, wherein she commaundeth her selfe, or else the inferior powers that are subiect vnto her: as wee see in a man infected with the dropsie, who being verie drye and thirstie, desired greatly to drinke. But this appetite that commeth from the senses of the bodie, is reſtrayned by the Will that hath power over it, which knowing what hurt would issue thereof to the sick partie, commaundeth this appetite, and appointeth that hee shall not drinke. The reason why shee will haue it so, is, to the ende that the patient might auoyde greater euill then that which hee endureth, knowing well, that to drinke would hurt him more then helpe him, beecaue the thirstinesse would not bee taken from him, but encreased. Wherefore although the sensuall appetite putteth the patient in minde to desire drinke, yet Will following the iudgement of Reason, opposeth it selfe against this appetite, and commaundeth it selfe to abstain, & also the outward members, as namely the mouth not to drinke, and the handes not to giue it any drinke. Now if it so fall out, that the Will giue place to the appetite, it is alwaies with her consent, & that beecaue shee agreeth rather vnto the sensuall appetite then vnto Reason. Which agreement proceedeth of her impatiencie and incontinencie, beecaue she hath not patience to stay for the better, but rustheth vpon that pleastie, which at that present seemeth best vnto her and neereſt at hand. Therefore it is alwaies requisite that the grace of God should gouerne our minde and will, to perswade them euer, more to counsaile and to imbrace the best: otherwise wee shall make choyce of the worst, and of euill rather then of good. Which we shall easily vnderstand, if we consider what good things the wisest & most vertuous men guided only by the light of nature, are able to propound to themselves and to follow: & what difference in that point there is betwixt them, and those whom God doth guide and gouerne by his spirit: The discourse then of this matter belongeth to thee, *A R A M.*

*Of those good things, which both men, guided onely by the light of nature, are able to propound to themselves, and to follow, and they also that are guided by the spirit of God: of the power and liberie of the Will in her actions, both externall and internall. Chap. 35.*

**A R A M.** Among the heathen Philosophers there haue alwaies bene some great personages endued with excellent doctrine

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who seemed to haue bene led with a burning affection towards good and vertuous things: this no man can deny. But if wee compare them that haue had none but naturall light, with them who beleeuing the word of life, haue receiued that light, which the spirit of GOD hath kindled in their harts and mindes, we shall finde very great difference betwixt them. For they that follow the light of nature, take not an infinite, spirituall and eternall good, which is God, for the obiekt of that good which they desire, but a finite, carnall and temporarie good, and that also no farther then their reason and sense iudge it good for mankinde, or for the societie of men, or for themselves, and those whom they loue. The like respect they haue in eschewing euill, which they iudge contrarie to such a good. And yet there are verie fewe that goe so farre, who giue not themselves to vertue, rather for their owne profit and glorie, then for the loue they beare to vertue, or to the benefit of the common societie of men. And surely I thinke, that if glory had not more moued to many excellent men, as haue bene heeretofore among the Grecians, Latines, and other heathen people and nations, then their loue to vertue, and to thinges profitable for the common wealth, they woulde not willingly haue incurred so great dangers to effect so many valiant dedes as Histories specifie of them: neither woulde they haue set vertue at so high a price, if no glorie or profite shoulde haue redounded to them in following her, or at leastwise in seeming to seeke after her. If any haue beene founde to haue done otherwise, as wee reade of some, it is to bee attributed to a speciall grace that God hath bestowed vpon them in their ignorance, more then to others. But yet all this would be nothing, or very little, seeing the good which the Will propoundeth to it selfe, and pursueth in this sort, is not the true and soueraigne good, which of it selfe is able to make men blessed.

The difference betwixt the natural & regenerated man.

Wee are then to know, that the wisest and most vertuous men, guided onely by the light of naturall reason, doe not propounde to themselves, nor seeke after any other good then that, which consisteth in ciuill honestie, in worldly honour and glorie, in this bodilie life, and in the commodities thereof, and in those delights and pleasures, which their humane sense and reason desire, according as some delight eyther in the knowledge of thinges, or in ciuill and morall vertues, or in honours, or in riches and in such like things. Yea the best that euer were among the Heathen, and the wisest of this worlde that are like vnto them, neuer went farther, neyther in dede coulde. For seeing they konwe not GOD truly, they can neyther loue him nor seeke after him either because

What is the chief good that meere natural men seeke after.

they are not throughly perswaded that there is a God, or if they be sure of that, yet they stand doubtfull what he is, whether he haue care of men or no, and whether he heare and helpe them, when they call vpon him. And if they bee in aduersity, then they loue him much lesse. For if they thinke that their miseries come from their owne nature, or at all aduenture, they suppose they are not bounde vnto him, neither ought to loue him, seeing hee hath provided no better for their affaires. And if they thinke, that himselfe doeth sende them beecause of their sinnes, they are so farre from louing him, that contrariwise they hate him, and storme against him: as it is most manifest by infinite blasphemies contained in the bookes of Heathen Poets, Historiographers, and Philosophers, aswell against God, as against his providence, iudgements, and all his woorkes, when they fell not out to their liking. Now if their Vnderstanding was so blinded in the knowledge of God, their Will was much truned out of the way. For it is alwaies like to a ship carried hither and thither by diuers tempests, which seeketh still some haven to ariue at, but can finde none. So the Will seeking after the good which it desireth, runneth and skippeth from one to another without order, and can finde no rest, except that heavenly light shine into the minde, which may teach it the true good and frame it to the seeking and imbracing thereof. Therefore when this light is in the spirit of man, it first presenteth to the Will that infinite good, namely God, in whom alone she may satisfie her selfe, and then al other good things that depend of that, all which she desireth, every one in his order. Thus shall God haue the first place, and the next his creatures, all which wee ought to loue so farre forth as hee hath created them, and so consequently are good. And if wee place God in the highest degree of loue, as the soueraigne good, with whose loue wee ought to be as it were wholly swallowed vp, wee will loue nothing but in him and by him, and for his sake: and consequently we will desire nothing but according to his Will, beecause wee can Will or desire nothing but that which wee shall loue, and wee shall loue nothing, but that which wee ought to loue, neyther with any other affection nor to any other ende. Which is the proper effect of the spirite of God in them that are regenerated and guided by him. And thus when the darkenesse of our minde is driuen out by light from heaven, which is brought vnto it by Iesus Christ, and the Will inflamed by the holie Ghost, then do our harts reioyce in the goodnes of God and our conscience resteth therein, then do we loue him, and begin to odey him, not desiring any other thing. Therefore we beseech him to guide and gouerne vs, to reforme vs daily more and more after his owne image

What good  
me are taught  
to ayme at by  
the heauenly  
light.

similitude, to the end wee may be made conformable to him, both in mind & wil, & become true temples for him to dwell in. And whatsoeuer he sendeth vs, whether it be prosperity or aduersity, we take and receive al as from his hand, giuing him thanks in prosperity, & not abusing or extolling our selues against him: & calling vpon him in aduersity without murmuring or despiting his maiesty, which we adore alwaies, whether we vnderstand and comprehend his iudgements, or no. Likewise we are led by him to loue all good things, according to that order which is shewed vnto vs by his heavenly wilddome, namely, oth-er men made after the image of God as we are, & those vertues, life, and things that are agreeable vnto him, desiring them for the loue of God, & knowing that we serue him in the lawful vse of al these things, yeelding praises and thanks vnto him, as to the authour and creatour of them. Neuerthelesse it commeth to passe that we see oftentimes a very great confusion in the manners and works, euen of the holiest and best men that may be: but that is when God withdraweth from them his spirit & grace, although it be neuer so little a while, or when he doth not manifest & shew forth his vertue and power in them. For without God we can do nothing, and through him nothing is impossible vnto vs. It is very certain, that there remaineth alwaies natural infirmity and corruption in man, and that the minde, reason and memory may be troubled by the affections of the hart, which resembleth a fiery furnace, & is like to a thick smooke ascending out of a great fire which would dim the eies & make them as it were blinde. And when the light of the mind is thus darkened, reason cannot discourse so well, nor iudgement iudge so vprightly, nor memory retaine so firmly, or bring forth so readily that which it hath kept, as if none of them were thus hindred with darknesse, which compasseth about the light that ought to guide them. Now if there be such a let and impediment in regard of the minde, the Will is much more troubled by this fire of affections that heateth and kindleth it, whereby it is made a great deale more vntoward to follow the counsel & aduise of reason, then reason is wel affected to adminish and counsel it in that which is to be followed, or to be fled. And when these two principall parts and powers of the soule are thus troubled and moued, it is no maruel if man forget God & himselfe, and it with all his soule and body he turne aside from that which he ought to follow, after. As contrariwise there is no doubt, but that as long as the celestiall and eternall father disperseth his diuine lighte into our mindes by his sonne, who is his eternall word and wilddome, preparing them by his holy spirite to receaue the same, and by this meanes also, kindeleth the hearte and Will with

How we must  
cary our selues  
both in prosper-  
ity and ad-  
uersity.

Of the frailtie  
of mans estate

Of the power  
of the Will in  
all actions.

the heate thereof, disposing and framing them to follow this light, no doubt I say, but there will ensue a good agreement and great conformance of the minde and heart, of the Reason and Will, and of all the affections, yea of all the senses and members of man. But let vs returne to the sequelle of our speech, which hath an especiall respect vnto the Will, we haue then to consider more narrowly of the power and freedom of the Will, both in her internall and externall actions. For the first, if the question bee of deliberating about any thing, it is in the choise of the Will to propound the same to the minde, to aduise and consult thereupon, or otherwise not to propounde the same vnto it. After whilest the matter is in deliberation, she may command either to prosecute the same, or to deferre it to some other time, or to giue it ouer quite, and to turne the minde to some other thing, as it were a Prince among his counsell. And if the consultation bee finished, and sentence giuen by iudgement, yet may the will stay it selfe from desiring and following after that which is counselled, and iudged to be good by reason. So that the whole consultation lieth in the liberty and choise of Will. For men are not drawne by an immutable violence of nature as beastes are, but reason enquireth what way is to be taken or left, and wayeth and examineth what good or euill is in euery thing. Therefore *Will* may goe about a gaine with that which was once deliberated of, to the end the first conclusion be not approued & staied in, but that greater inquiry may be made, to finde out, if it may bee, some better or more profitable thing. And thus when many things are shewed and set before her, she may choise what pleaseth her, although it be not that which was best approued by iudgement, and which reason vpon very euident arguments counselled her to follow. For if there be another side that hath some shew of good, albeit neuer so small, she turneth to that if she please: so that vpon one onely coniecture, or opinion of good, she will lay hold vpon that, and reiect the other side in which peraduenture the true good is to bee founde. The chief cause whereof is in the corruption of our nature, and in those impediments of good discouraging, and of vpright iudgeing, whereof we haue alreadie hearde, and which hinder reason and iudgement diuers and sundry wayes. And this also taketh place in respect of Will, which likewise hath great occasions offered to beguile and deceiue it selfe, because all the affaires of men are intermingled with good and euill things. Therefore it is very hard to be able to discern and separate them well one from another. For men being compounded of diuers natures, namely of a body & of a soule, they propound also diuersity of good & euill things vnto themselves: & because



they know corporall and terrestriall things better then spirituall and eternall things, therefore they preferre them often times beefore the other. Which is the cause why there are so many that loue this life a great deale better; and those outward good things belonging therunto, then they doe eternall life, and those goods, which are able to leade men thether, and giue them full fruition thereof when they come thether. Therefore in so great diuersitie of good and euill things, it is no maruile if ther came nothing into deliberation, wherein reason findeth not some good or euill, which in the end it counsaileth vs to follow or to auoyd, according to the circumstances of times, places, persons, qualities and other such like things. It commeth to passe also oftentimes, that *Will* refuseth all counsaile and exhortation to doe that onely which she pleaseth, thereby to shew that she is Lady and Mistresse and subiect to none. And beeing mounted vp to that pride, shee accounteth this Lordshippe which shee taketh to her selfe to be a great good, and so maketh knowne her power and magnificence, as it were a tyrannicall prince, making choise in the meane time of a false kinde of good, which is no way good but a very great euill. And thus much concerning the libertie of the Will in her internal actions: which freedome also appeareth plainly enough in the outward actions. For after she hath liked of a thing, she may put it in execution, or stay execution: yea after she hath beegunne, shee may giue it cleane ouer, or doe not so much, or so speedily as shee might. And although it filleth out oftentimes, that men are hindered from executing their Will, yea are forced and compelled to doe the cleane contrary, yet their Will, if wee consider the matter well, is neither hindred, forced or constrained. For that keepeth it not from willing still that which it pleaseth: but the violence offered outwardly, stayeth the effectes and execution thereof. Heertof it is that wee commonly say, that a mans Will is taken for his deede, although it bee not put in execution. Now to conclude our speech, wee know that the Will hath hinderances: to let her from choosing those good things which shee ought to follow; and refusing those euills shee ought to eschewe and auoyde. For Reason beeing appointed as Mistresse, to guide and direct Will by her iudgement, the selfe same things that moue Reason and Iudgement, doe moue Will also, as if the one touched the other; or as if there were a certaine knitting and ioyning of them together, not vnlike to the linkes of a chayne, of which if yee moue or touch one, the like is done to the others that are conioyned into it; by reason of the coniuñction they haue one with another. Wee ought also to know, that although the Will often

Why men preferre earthly things before heauenly.

Will sometime reiecteth all counsaile.

what freedom the Will hath in outward actions.

The neere coniuñction of Reason & Will.

Euill spirits  
haue power  
ouer the Will

choose euill in stead of good, yet it ceaseth not therefore ever to desire good naturally, which is most fit and agreeable to the nature thereof; but it is deceaued in that it hath no skill to discerne betweene true and false goods, and to distinguish the greater from the lesse. And as wee haue heard, that euill spirits may trouble and moue the fantasie and minde, so no doubt they can doe the like towards the heart and Will, to induce them to euill, and to drue them to doe greater things then weake nature would doe of it selfe, if it were not holpen by them, euen to cause them to commit such crimes as nature abhorreth. Therefore wee must without ceasing watch and pray that we enter not into temptation, and if wee bee tempted, that wee faile not, neither bee overcome. And this wee may assuredly beleeue we shall obtaine, if through regeneration by the spirit of GOD our minde bee taught, and our Will guyd by his light. Now then hauing spoken enough of Vnderstanding and of VWill, which are the principall powers of the soule, let vs come to the affections thereof: and first it shall bee good for vs to consider of the distinction that ought to bee made betwixt all these faculties of the soule, and betweene their seates and instruments, which they haue in the bodie. But wee shall learne these things of thee, *ACHITOB*.

*Of the distinction that ought to be betweene the Vnderstanding & knowledge, and the Will and affections in the soule, and betweene the seates and instruments which they haue in the body: of the agreement that is betweene the heart and the braine. Chap. 36.*

The difference  
of mans obedience  
to God  
from that of  
other creatures.

**A***CHITOB*. The heavens, the earth and all the elements, the stones, plants, beasts & all the other creatures that want reason & vnderstanding, obey God in their kinde, but yet they know him not: & the obedience which they yeld vnto him proceedeth not of any knowledge they haue of his will, or of Iudgement in them to discerne good from euill, but onely so farre forth as they are drawne by their natural inclination in those things that concerne their nature. But Angels & men, in whom God would haue his Image to shine in euery part of them, & after all sorts, were created by him of that nature, that he would be knowne of them, and that they should follow his Will, not without Vnderstanding & iudgement thereof, nor without agreement of their wills with his. Therefore he hath given them a nature that is partaker of Vnderstanding, and prescribed vnto them rules of Iudgement and of certain knowledge, which are vnto them as it were

lawes ordained by a soueraigne Prince for the ruling of his subiects. And to the end that these lawes should not be in vaine, he hath placed in man a Will to execute them, and an affection of ioy, that is brought to him by meanes of the good which hee receiueth or expecteth, when he obeyeth these lawes that commaund nothing but iust things. So that hee would haue the nature of man to leade a ioyfull life, and by this meanes be preferued, that he might solace himselfe in the knowledge of God his Creator, and in obeying him, settle and rest himselfe in him. As contrariwise, it pleased him to place there an affection of sadnesse, to take vengeance of rebellion against his lawes, and of the transgression of them, to the end there might be a flame of anger and griefe to destroy that nature, when it doth not conforme it selfe to the rule of his diuine wisdom and will. Heereby wee know by experience what difference there is betweene a ioyfull life, and that which is sad and full of griefe, and how ioy preferueth and maintaineth the one, and sorrow consumeth and extinguieth the other.

But to the end wee may fully vnderstand these things, and be able to iudge aright of the diuers powers, vertues and offices of the soule, wee must diligently consider, that as GOD hath distinguished the Vnderstanding from the Will and affections, and the *Animall* vertue and life from the *Vitall*, so also hee hath giuen them diuers Seates and Instruments in the bodie. There is likewise great difference betwixt Vnderstanding and Knowledge, and the Will and Affections, as wee see it by experience in common life. For it falleth out often, that after we know a man, we either loue him or hate him. And if at the first we loued him well, yet after he is knowne vnto vs, we may fall to hate him: or if wee first hated him, afterward vpon better knowledge we may receiue him into our loue. Now although these affections of loue and of hatred bee thus mutable in vs, yet the selfe same knowledge remaineth alwayes with vs. For if wee did not still know him, wee could neither loue nor hate him: because as a man cannot loue without knowing the thing loued, so hee cannot hate that which is vnknown. Therefore it is no difficult matter to iudge, that the Vnderstanding differeth from the Will and affections, and that they are distinct offices and severall properties and vertues of the soules which haue also their diuers Seates and Instruments. For the internall senses are ioyned with that power which the Soule hath to knowe: and the heart with the power of the Will and Affections. Heereof it is, that wee see manie endued with great knowledge of honest and vertuous things, but they haue no good affection to followe after

Difference be-  
twixt Know-  
ledge and Af-  
fections.

Of the discord  
betweene the  
heart and the  
braine.

A comparifon.

Rom. i. 18.

verfe. 11.

them and to put them in praife: so that their hart agreeth not with their braine, nor their will and affections with their vnderstanding & reason. Contrariwise, there are others that haue not so great knowledge of goodnesse and of their dutie, and yet they haue a good affection and Will to do well, but for want of vnderstanding what is right and iust, they obserue and keepe it not according to that measure of desire which is in them. Where wee see againe how and in what sort there is no good agreement betweene the braine and the heart, and betweene those powers and vertues of the soule, which wee haue already named. So that wee may compare the former sort of men to one that hath eyes to guide him, but no legges or feete to goe vpon, or if hee haue any, yet hee will not set them on worke. As for the other sort, they are like to blinde men that long to goe and to walke, and haue legges to carry them, but they cannot goe whether they would, because they haue neyther eyes nor sight to direct them, nor guides to leade them. Now by the consideration of these two sortes of men, wee may well conclude and iudge with our selues what they are, that want all these thinges mentioned by vs, because they haue neither sounde knowledge of the trueth and of that which is good, nor Will and desire to haue any, nor any affection to follow that which is good: whom I would compare to them that are blind, and withall haue both hand and feete lame at one time. But this matter may yet bee vnderstoode better, if wee make this our speech to agree with that which Saint Paul writeth to the Romanes, where hee sayeth, *That the wrath of God is reuealed from heauen against all vngodlinesse, and vnrighteousnesse of men, which withholde the truth in vnrighteousnesse.* For wee may vnderstande by trueth, those true and naturall impressions of the knowledge of GOD and of his lawe, and of good and honest thinges which are in men as beames of the diuine wisdom, shining in that part of the soule whereby hee knoweth. But because the Will and the affections of the heart agree not with this knowledge, and there are no diuine motions, nor celestiall flames to stirre vp and to kindle the heart with the loue of God, and to procure it to follow after that knowledge, therefore men are detained in vnrighteousnesse, and yeelde not vnto God that honour and obedience that they owe vnto him. Wherein they shew themselves vnthankfull and vnrighteous. And therefore the Apostle expounding himselfe sayeth by and by after, *That when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imagination, and their heart voyde of vnderstanding was full of darkness.*

Where

Whereby hee declareth, that their ingratitude and naughty hearts was the cause why they abused that vnderstanding and knowledge which they had receiued of God, and afterward also he depriv'd them of these excellent gifts of his grace, which he attributeth to the heart for certaine reasons which wee are to note. For wee may see in many places of the Scripture, and in their writings and exhortations that follow the doctrine and stile thereof, that the heart is often taken for the seate of the minde, of the vnderstanding, and of reason, as well as for the affections of the soule. Neuerthelesse the Philosophers and they that follow them in such discourfes, attribute these foueraigne powers of the soule onely to the braine, which they make the seate of them, as wee haue sufficiently shewed heeretofore: and as for the affections of the soule they asigne the seate of them to the heart. Now one body hath not two, but one soule. Therefore although it haue many faculties, powers, vertues, and offices, yet they are all comprehended vnder those two and depend of them, euen as in one bodie there are many members appointed to diuers operations. Now because reason ought to be the Gouvernesse and Mistresse of the affections, it is necessarie they should agree together. For as reason guideth before, the affections will follow after. Therefore wee may alwayes iudge of reason by the affections which it ought to gouerne, as of the government of a good Prince by the estate of his subiects, & of a good father of a family by those of his household. Moreouer, seeing the affections proceede from the heart, there is the seate of that loue which wee ought to beare as well towards God, as towards men, which comprehendeth the whole law of God and all iustice. For he that loueth God, is not onely afraide to offend and displease him, but desireth also to serue & please him: and he that loueth his neighbour, doeth not onely abstaine from procuring him any dishonour or losse, but laboureth also to aduance his honour and profit. Therefore if the minde bee lightened and inflamed with diuine light, and the reason also that ruleth therein, then the heart will waxe hote, and burne with the loue of God and of his neighbour. Which if it fall out so, the heart will not be slacke in shewing foorth those heauenly motions that are within it, and in giuing matter to the soule to glorifie God, and to the tongue and mouth, which will speake out of the abundance thereof. Likewise there will be an accord and consent betwene it, and the voyce and tongue, which then will vtter nothing but the truth. And this is the cause of that which wee are taught before namely, that God by his providence and wise counsaile hath ioyned more vnto the heart the chiefe instrument of the voyce, which is the

How the scripture taketh the word heart.

Math. 23. 40.

Of the agreement that ought to be betwene the minde and the heart,



lungs: as the other instruments that are higher, are lodged neere to the braine, and chiefly the tongue, as the Oratours and Embassadors of Kings are placed next vnto them. Wherefore if mans nature had not beene corrupted through sinne, but had continued perfect and sound, there would alwayes haue beene a goodly concord and consent betweene the heart and the braine, the voice and the tongue, the reason and the affections. Next, wee must note, that seeing the heart is the first member of the whole body that receiveth life, and then giueth the same to others, as also the last that leaueth life: and seeing it is the shop of all the vitall spirits, without which neither the braine, nor the rest of the members can haue life, or performe their duties, it is not without cause, that this member is taken to bee as it were the seate not onely of the affections, but also of reason. Therefore it is taken in the Scripture one while for the minde, as when *Moses* saith to the people of Israell, *Yet the Lord hath not giuen you a heart to know: and another while it is taken for the affections, as when our Saviour Christ* saith, *Thou shalt loue the Lord thy God with all thy hart, with all thy soule, and with all thy minde.* For wee see heere how he putteth a difference betweene the heart and the minde. Sometime they are put indifferently one for another, or one for both, especially the heart, as when the Lord saide to *Salomon*, *Behold I haue giuen thee a wise and an vnderstanding heart,* the heart is taken for the sciences and minde, as it appeareth very evidently. For the same cause *Saint Paul* continuing his speech of Gods punishment aboue mentioned, against the vngodlinesse and vnrighteousnesse of men, hee addeth to that before recited, this saying: *Wherefore also God gaue them vp to their hearts lusts, vnto uncleannesse, to defile their owne bodies betweene themselves: which turned the truth of God vnto a lie.* In which place wee see how the Apostle maketh the heart to be the Seate of the appetites and of the affections, and how hee calleth the vnruly and disordered affections of the hart by the name of lustes, for so hee expoundeth himselfe by and by after, calling them *Vile Affections*, vnto which God gaue them vp. Whereupon wee will note this, that the naturall affections of the heart, which pricke it forward to the desire of pleasure, and which minister pleasure vnto it, should bee no sinne at all vnto men, but a benefite giuen them of God in the perfection of their nature, were it not that by reason of the corruption which hath taken holde of it, such desires and affections can not containe themselves within the limites of their sound nature: but there is alwayes some extesse euen in the perfectest, and that being sinne, is properly called euill concupiscence, because it continually prouoketh vs

Why the heart  
is taken some-  
time for the  
seate of reason.

Duet. 29. 4.

Math. 22. 37.

1. King. 3. 12.

Rom. 1. 24. 25.

Pleasure of it  
owne nature a  
gift of God.

will, and causeth vs to goe beyond the bounds which God had set to our affections. Whereof it is come to passe, that that which should be a benefit vnto men in their naturall pleasures, is become hurtful vnto them. Now forasmuch as the order of our discourses hath brought vs to the tractate of affections which haue their seate in the heart, before we goe any further, we must say somewhat of the nature of this part of the body, as wee haue done of the braine, to the ende we may the better know the seate and instruments of the vital power and vertue of the soule, and of the will and affections, as those which belong to the animall power & vertue, haue beene declared vnto vs. Let vs then heare *ASER* handle this matter.

*Of the nature and composition of the heart, and of the midriffe: of the tunicles or skinnie coverings of the breast, and of the Pericardion, or casle about the heart: of the motion, office, and vse of the lungs, of the heart, and of the arteries.* Chap. 37.

**A***SER*. It is not without good and iust cause, that God hath ordained that reason should lodge in the highest part of y<sup>e</sup> frame of man, and that the will and affections should lodge lower, namely, in the heart. For by this order hee would admonish and tell vs, what part and power of the soule ought to beare greatest sway therein, and that vnderstanding and wisdom, which teach vs the true rules according to which wee must square our whole life, ought to raigne and haue the first place, seeing the principall cause wherefore God hath created vs, is to know him, to the end that knowing him wee should loue and honour him as we ought: and as for the affections, they are to be guided and governed by wisdom and vnderstanding. Wherefore if this order appointed by God be confounded and turned topsie turvy in vs, he causeth vs to feele and know it well enough. For although sinne bee the cause, yet the impression of that diuine image, which God hath set in the nature of man, cannot be so wholly defaced in vs, but there will alwaies remaine very euident and wonderful testimonies thereof. And therefore presently after we haue ouerthrowne this order, & that the will lifteth her selfe vp against reason, euen then doth reason condemne that fault of hers, and compelleth the heart to take vengeance thereof, and to punish in it selfe her disobedience and rebellion, with great torments and griefes: inso much that either it must consume away and perish, or else retorne to his due order & place, & the will must know, that she hath a mistres, not onely to teach her, but also to correct her when she shall doe amisse, and peruert her order.

But

The end of  
mans creation

Of the second  
belly of the  
body.

Ezech. 27.4  
Jonas. 2.4  
Math. 12.40

Of the mid-  
riffe and of  
his vlc.

Of the skins  
of the breast  
and of their  
vle.

But let vs speake of that, which more particularly concerneth so wonderfull a part of the bodie, namely, the heart. First we must remember how we diuided beefore the internall parts of the frame and building of man into three bellies and lodgings, of which the first, I meane the braine, was shewed vnto vs with all his parts. Now we will come to the second, which is in the midst betweene the other two, namely, in the breast, which containeth the vessells and instruments of the vitall facultie and vertue, and those are the heart, the arteries, the lungs, the rough artery, with the appurtenances thereof. Heereof it is that the name of the heart is oftentimes taken in the holy Scriptures for the midst, or for the inward and secret part of a thing, as when it speaketh of the heart of the earth and of the sea, and of the heavens. Now, as wee haue heard how reason hath his throne and iudiciall seate in the braine, what ministers and what secretary he hath neere about him, and in what chambers & lodgings they are placed, as also what ministers and officers are ioyned with him for the execution of his iudgements and decrees, namely, the will and the affections: so also wee must consider what manner of lodgings and habitations are assigned to these latter sort in the heart. And although these officers and ministers are not alwaies obedient to reason, but rise vp against it oftentimes, and doe cleane contrary to that which it iudgeth and appointeth to be done, yet by that order which God set downe, they were to obey, and to agree well amongst themselves, as he sheweth it by the disposition of their lodgings. We haue heard before, that the heart & the lungs are lodged within the breast, as in a strong holde, and are compassed round about therewith for their safegard and defence. But wee must note, that there is a partition called *Diaphragma* by the Græcians, which separateth the instruments of the vitall parts, from the nourishing parts that are in the third belly and lodging of the body, of which we will speake heereafter in his order. This partition is about in respect of the naturall instruments appointed for nourishment, and beneath in regard of the spiritual instruments that serue the vitall parts. And because it is a great round muscle of the breast about the ende of the neather parte thereof, it hath two vses, of which the first and greatest is to be an instrument of breathing: the second is to help to purge and expell the excrements of the body. Next to that there is a tunicle or skinne which is very thin and slender, much like to a spiders web, and is spread ouer the whole capacite of the breast, out of which two others proceede that diuide it throughout, to the end they might be two distinct places of receipt, that if a man had some great wound in one part thereof, whereby the

## and of other internall parts.

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office of respiration and breathing which it hath, should vtterly perish, yet the other part that is vnhurt, might, at leastwise retaine the one halfe. These skinnes serue also to couer and binde together all the vessels and instruments contained within the breast: and the former of them, which hemmeth in the ribbes, serueth chiefly to defend the lungs on that side where it is ioyned to the bones of the ribbes, to the ende they should not touch the bare bones, when they execute their office, namely, when wee breathe. Concerning the heart, it hath for his next dwelling house a membrane or skinne called by the Græcians *Pericardion*, which signifieth as much as if in our language we should say in a worde, a *compasse-heart*. And therefore this skinne is made of the same fashion the heart is, namely, verie large and ample beneath, but afterward it narroweth by little and little, so that it endeth pointwise, being in proportion like to a pine apole or to a pyramide, which is the figure of a flame of fire. Whereby it seemeth that God hath made the heart of this fashion to admonish vs, that it is the place of that naturall fire which is in the body, and appointed to giue it so much naturall heate as is necessary for the life thereof. This skinne, which is also called the little cloſſet of the hært, is of such capacitie, that it is seuered from the same on euery side as much as is requisite, that his motion might no wise bee impeached. Some thinke, that there is some water within this vessell, or some moisture like to a dew to water the heart, that it shoulde not drie vp through the great heate that commeth of continuall motion, in which it is without ceasing. Now because this humour cannot be seene but onely in dead bodies, there be that thinke it is made there onely after death, through the exhalation and gathering together of the spirites, which are there dissolved. And indeede it seemeth to be a hard matter to know this by Anatomie, because commonly it is not practised but vpon dead bodies. And although a man would trie the experiment vpon quicke and liuing bodies, yet they would be alwaies dead before hee should come to that part, or at leastwise there would bee such a change and alteration, that it would bee very hard for a man to giue a right iudgement. Neuerthelesse this might be knowne by cutting vp that part in some beast or other. For there is alwaies some moisture found there euen before it be starke dead, although indeed it cannot liue long after that part is opened. But let vs returne to that which we beganne to speake of the heart, which beeing the roote and fountaine of naturall heate, disperseth it abroad by the arteries into the whole Body, and giueth life to euery part thereof. For albeit the instruments of respiration serue the voice, yet they were created principally for the heartes sake, that the

Of the cawle  
of the heart.

Of the fashion  
of the heart,

Of the water  
in the cawle  
of the heart.

Of the office  
of the heart,  
the

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Of the lungs  
& of their vse.

the naturall heate which is in it, might bee refreshed, increased and fed by them. For this cause hath the Diuine providence made the lungs to bee as it were the forge and shop of resperation, to this end, that the ayre without might bee sent euen to the heart, for the causes and endes before spoken of. For the aire that is to bee brought to the heart, is first prepared in the lungs, to the ende it might moderate the heate of the heart and spirits, and not enter in thither either too hot, or too colde, or in too great abundance, whereby it might bee damnified or quite choaked vp. Therefore hath God made the flesh and substance of the lungs very light, soft and spungie, more then any other part of the body, so that it holdeth much of the nature of the aire, and that for two notable causes. For first, seeing the lungs haue not their motion of themselues, neither are fastened to the body to receiue motion from it, it was needefull to haue them of such matter, that they might bee easily mooued and follow the motion of the breast. Next, they will receiue the aire more easily without any violence, if at any time it enter in vehemently and in great quantitie. To conclude this point, they are so seated in regard of the heart, that they wrap it and clothe it both on the right side and on the left, and serue to defend it against all the neighbour-bones neere about it.

How the lungs  
couer the hart.

How the heart  
agreeth with  
the heauens.

Of the arteries  
& their office.

But heere wee are to note the agreement and mutuall relation, which the heart hath with the heauens, in that as the first motion of the whole world beginneth by the heauens, of which all the other motions that are in nature doe depend, so the heart is that member in mans body, which first receiueth life and motion, and which is the wel-spring and fountaine thereof: wherevpon also it is the first that liueth, and the last that dieth. And because God hath created it to put into it the vitall facultie and vertue from whence the life of living creatures proceedeth, hee hath also appointed the arteries, who receiuing their originall from the heart, are afterward distributed and spread throughout all the members of the bodie, as the sinewes and veines are, to giue vnto the aire and vitall spirits necessarie for life, euen as the blood is likewise distributed by meanes of the veines that come from the liuer, to nourish them withall, and as sence and motions are caried by the sinewes that are deriued from the braine and marrowe of the backe bone, as wee haue already shewed. Therefore as the aire hath his motion, and the windes their course, euen such as GOD hath appointed them in the whole body of this great world: so wee see that the aire and vitall spirits are in mans body, which is the little world, as windes that haue their course and pas-

How the vitall  
spirits agree  
with the aire  
and windes.



sages therein, to bee carried vnto all the members, and to bee distributed and communicated vnto them by meanes of the arteries. Hereof it is that they heaue and beate in those places where arteries are appointed to be, so that by their peace and quietnesse, Physitions iudge of the vertue and strength of the heart, and consequently of the whole body, of health and sicknesse, of life and death, and of the whole position therof. Therefore the heart hath a double motion to serue for this vse: which I speake, because it hath yet a third motion and that of another nature, of which wee will speake hereafter. But as for this first double motion which is heere mentioned it is so called because the one is made when the heart giueth out, and the other when it shrinketh in. For when it extendeth it selfe forth, then is it refreshed and cooled thereby, and when it gathereth inwarde and restraineth it selfe, then doeth it expell and driue out those fuliginous and smookeie excrements, which otherwise would stiffe it. This two fold motion is naturall, proceeding from the proper nature of the heart, and not voluntarie as that of the muscles is, which is gouerned by the motion of the braine and sinewes that come from it. For the heart hath his filaments or small threedes, apt and conuenient for that purpose. Nowe this motion serueth not onely for the vses alreadie spoken of, but also for the nourishing of the vitall spirite, I meane to drawe the blood wherewith it is nourished, and also to perpare foode for the lungs, thereby to returne such mutuall helpe vnto them as it receiveth from them. For as the lungs serue to send breath vnto it, thereby to coole it and to further it in the execution of that office which it hath, so the heart serueth to nourish and feede the lungs. Whereby wee haue a goodly aduerticement concerning that naturall agreement that ought to be in vs, and of that reciprocall helpe which wee owe one to another, and howe wee ought to acknowledge the good turnes that are done vnto vs, and doe the like againe to them, according to that abilitie which every one shall haue so to doe. For if wee deale not in that sorte, it will be all one with vs in humane societie, as if one should separate in our bodie the heart from the lungs, that the one might not doe his duetie towardes the other: which questionlesse would cause the death and ouerthrowe of the whole body.

Of the double motion of the heart, and the vses thereof.

An admonition to mutuall loue.

Moreouer, wee must note, that betweene these two motions of the heart nowe spoken of, there is some small space, in which there is a little rest: and then doeth the heart restraine it selfe and drawe from all sides rounde about the aire which is drawne in by the lungs which it enioyeth and hath vse of. And for this cause the heart,

whose

whose flesh is hard and can hardly suffer, hath three kindes of filaments called *Fibres*, which serue for all these motions. Thus you see the heart that is Lord of mans life, how hee hangeth as it were in his coffer, and withdraweth himselfe into his chamber or closet, being in a manner seperated from the rest of the body to which he giueth life, but onely that hee is ioyned thereunto by veines, arteries, and sinews, which hee vseth as pipes, some to receiue the benefites that come vnto him from others, & some to distribute his good things by. Wherein we haue a faire resemblance of that mutuall communicating which ought to be among men. For although the heart bee as the fountaine of life, which it imparteth to all the rest of the members and parts of the body, yet can it not liue alone, without those necessarie helps of the other members vnto which it is seruiceable. Now wee are to consider the substance, situation and counterpoize thereof, with the nature and vse of the vitall spirit: which shall bee the matter subiect of thy discourse, *A M A N A*.

*Of the substance, situation and counterpoize of the heart: of the nature and vse of the vitall spirit, and of the forge, vessels and instruments thereof: of the sundry doores and pipes of the heart, and of their uses.* Chap. 38.

**A** *M A N A*. All men, how ignorant and brutish soeuer they be, acary about with them in their harts a great testimony, that they haue both a God and a Iudge, who approueth that which is good, and punisheth the euill. For although they neuer heard one word of his word, yet they cannot bee ignorant of this, which they sensibly feele and know by experience in themselves, that nothing but euill can befall them for euill, howsoeuer it bee long a comming, and that they cannot feele the euill which their sinne hath brought vpon them, but they will repent them for committing it, and wish it had neuer bin done. This is naturall Diuinitie, which no body can be ignorant of. Whereunto Saint *Iohn* leading vs, saith very wel, *If our heart condemne vs, God is greater then our heart, and knoweth all things.* And we see that repentance ordinarily followeth sinne, and that a sinner cannot but feele some heauinesse and griefe. Yea nature it selfe teacheth vs, when we are displeased for some thing whereof wee repent vs, to strike our breast, because the heart is within it, as also to hang downe our eyes for shame. But the vexation, sadnesse and sorrow, which after the fault committed, a man is stricken with, because of the hurt that taketh holde of him, and the punishment he expecteth or endureth already,

1. Iohn. 3. 20.

Whereof the  
striking of the  
breast arose.

serueth not but for a continuall torment vnto him, as if he were in a hell, except he change his mind, amend his fault and returne to God againe, and so betake himselfe againe to that place and order of his, which God had assigned him. Beeholde what good instructions we haue in our selues, which ought to pricke vs forward to goodnesse, and drawe vs backe from wickednesse: especially our heart beareth vs certaine testimony of that which is acceptable in the sight of God.

Of the substance of the heart.

Now as we haue heard, that the forme thereof is aptest for the motion it hath, so the substance & matter whereof it is made, is a kinde of flesh that hath none like it in all the other parts of the body. For it is needfull it should be so thick and fast, that it may the better discharge that office and duty that is laid vpon the heart. On the other side, it is so seated in the breast, that the foundation and foote thereof is directly in the midst of it: but the narrow end of it bendeth somewhat towards the left side. Which is done in regarde of two great commodities, whereof the one is, that it should not rush against the bones of the breast the other, that it should heate the left side the more, seeing the right side is holpen by the heat of the liuer, which is on that side. And although the left part of the heart be very bigge, and hard, and consequently more heauie then the right, which is more subtile, thinne and soft, and therefore lighter, neuertheless God hath giuen it such a counterpoize, that both sides are of equall waight: so that although there be no ligament or band to tie it vnto the other parts that are neer about it, yet without inclining or bending any one way more then other, it hangeth in the midst of the vessell and skinned that compasseth it round about. For the left part, which of it owne nature is heaviest, containeth in it a lighter matter, namely, the vitall spirite, and the right side that is not so heauie hath in it a more heauie matter, which is the blood. Whereby wee see howe the prouidence of God hath so well framed the counterpoize, that both parts are equall, like to an euen and iust paire of ballance. From whence also we may take a good lesson concerning the vprightnesse that ought to be in our heart and wil, and in al our affections, & with what heart we ought to follow the ordinances of God, & that way which he sheweth vs in his word, how we should continue and abide stedfast therein, and *turne neither with right hand nor the left*, as we are often commanded in the holie Scriptures. Moreouer, forasmuch as the skin that compasseth the hart, hath the bones of the breast on the one side, & the lungs on the other, it was requisite that it should be of a matter so well tempered, that it might do no harme by y hardness of the bones & on the other side should be so hard as to be able to hurt the lungs, which are of as soft & tender

The situation of the heart.

Of the counterpoize of the heart.

A good lesson for euery one.

Deuter. 5.  
Ezech. 30.

Of the two  
voide places in  
the heart, and  
of their vse,

What the vi-  
tall spirit is.

Of the great  
artery.

An example  
of mutuall  
succour.

Of the veiny  
artery.

der a flesh as any is in all the body. Which teacheth vs sufficiently, that the providence of God hath forgotten nothing in any respect. But wee must further know, that there are two capacities or hollow places in the heart distinguished one from another by a partition, the one being on the right side, the other on the left. That place on the right side serueth to receiue the blood that commeth from the liver to the heart by veines, both for the nourishing of it selfe and of the lungs, and for the generation of the vitall spirits, whose forge and shop is in the other voide place on the left side, where the heart doth exercise his chiefe office, which is to ingender the vitall spirits of the finest and thinnest blood, which resolueth it selfe there, as if it came of the sweat that proceedeth out of the right capacitie. Now the vitall spirit is as it were a most bright and liuely flame, like to the celestiall nature, which carrieth heat & life to the whole body, and is the instrument of the chiefe actions and workes therof. In this left hollow place there is a great artery, which is as it were the stock of all the arteries in the body, which a litle from the heart diuideth it selfe into two branches, whereof the one ascendeth vpward, to carry the vitall spirit into the vpper parts of the body: the other, which is somewhat bigger, descendeth downward, By meanes of these arteries, which are as it were the pipes of the heart, the greatest benefit of all is communicated to all parts of the body.

Now because the arteries and veines haue neede one of an other help, they meet one another, & are so linked and ioyned together, that the arteries are seldome alone without the veines. For the arteries being ioyned vnto the veines doe giue them aire and spirite, which through the vitall heate stirreth the blood, and helpeth to bring it to perfection, and to preserue it. In like manner the arteries sucke some small quantitie of blood out of the veines, whereby the vitall spirit is carried, sprinkled, and increased. Wherein wee haue againe a notable example and goodly paterne of that mutual communicating, that ought to be among men, without which neyther nature nor humane societie can be preserued: the like also heereof wee see betwene the heart and the lungs, in which there are pipes that passe from the one to the other for their mutuall helping and succouring one of an other. For the Arteriall veine, that proceedeth out of the right side of the heart, carrieth the blood to the lungs to nourish it: and the veiny arterie, which commeth out of the left side of the heart, carrieth and vnto it from the lungs to refresh it. For after it is brought to the lungs, by the artery or wind-pipe, the lungs communicate the same vnto the heart. Likewise by that same veiny artery, the ouer-heated ayre and

fibres are carried from the heart and seruethe besides to carry the spirit and the arteriall blood vnto the lungs to heate them. Therefore this arterie is not altogether so thicke as the rest are, not so thin as the veines, to the end it may easily enlarge or straiten it selfe, to giue and receiue the ayre, and that through hardnesse it hinder not the motion of the lungs, as also that the foggie blood may evaporate and sweate through. For this cause it is called the vein-artery, because it holdeth of the nature both of an artery and of a veine, and hath this office belonging properly vnto it, to carry the ayre and the spirit.

There are also in the heart other small peeces, which Anatomists distinguish from it, as the two little eares, the right and the left, which are as it were little doores, as there is also in all the pipes thereof, which are so small, that vnneth may they bee discerned by the eyes. These doores and pipes that are in them serue partly to this end, that when the heart sucketh such blood as is necessary for it selfe, the veine wherewith it draweth should not breake, through any over-great, vehement, and sodaine attraction: and partly, that the ayre might enter in more gently and better wrought, according as neede requireth. For this cause also it is, why the heart doeth not draw the ayre immediately from the mouth, both because if this space were not betweene, it could not draw so much as it wanteth, and so would bee choaked, as also because it should receiue it in too colde, whereupon it would bee greatly hurt. Therefore it hath pipes, passages, and instruments, not onely to bring this ayre vnto it, as it is brought to the lungs, but also to dispend and prepare it as it is most conuenient for it, as wee haue learned already by our speech of the rough artery, and of other instruments of the voyce and of respiration. Out of which we are to note two goodly points of the providence and wisdom, whereby hee doth admonish vs of that moderation, which wee ought to keepe in all things, and how wee ought to behaue our selues, not onely in one worke, but also in all things that wee take in hand. For concerning the first, God hath provided alwayes throughout the whole worke of mans bodie in such sort, that there should be no violent thing, but hath so well framed, disposed and linked altogether, that no one part or member should receiue hurt of another, but all might help and support each other. Therefore if there be any but then to cary from one to another, God hath so distributed it by little and little, and by such conuenient meanes, that no part is pressed: teaching vs thereby, that he loueth moderation and not violence in all things: for which cause hee dispenseth all and

Of the doores  
and pipes of  
the heart.

Good instru-  
ctions for all  
men.

Moderation  
is to be kept  
in all things.



Superfluity to  
be auoided in  
all things.

Good counsell  
for Princes.

distributeth drop by drop, as it were by distillation. And to the end he may conioyne in one, things of a contrary nature, hee alwaies placeth between two contraries things of a middle disposition which are most apt to tie them together and to keepe them. Besides, wee see how hee hath ordered all the parts of the body so wel, that one only member & instrument serueth oftentimes for many offices & vses, as we haue already touched it. Wherin God doth admonish vs further of two things wel worthy the noting. The first is, that we ought to looke so wel vpon all things, that we neither forget nor omit any thing that shalbe requisite & necessary. The other, that we shold imploy our selues about euery thing that we can and may do, according to those giftes and graces, which we haue receiued of God, and that we should vse all things in euery such purpose as they will serue, and so auoid al vaine and superfluous charges. For (as it is commonly saide) nothing is to be done by many things, that can bee performed by fewer: otherwise there will be more hinderance then gelpe, and greater losse then profit. For his cause as God hath not giuen to the body one member lesse then there ought to be, so he hath not giuen it one more. For if there were either more or lesse, it would not onely be monstrous, but there would be eyther some want, or some let and hinderance. And when as one member is able to satisfie two offices, he hath not created many to do it, if either profit or necessity required not the help of many. Wher vpon gouernours of Common-wealths ought to learn, that their people are not to be burthened with vnprofitable and vnnecessary offices and persons. If therefore men would learne those lessons that God giueth them in their owne bodies, and in the members thereof, they would alwaies keepe a meane in all things, following this heauenly example, and neuer offend either with too little or too much. But notwithstanding wee haue all Nature to be our Mistresse, so that shee keepe a schoole within vs, and teach vs these things her selfe, yet we profit little thereby. Now leauing this speach, seeing we haue taken a viewe of the nature of the body, and of the naturall motion thereof, which is commonly called the Pulse, and what vse it hath in this corporall life, as also of other things concerning this matter, it shall be good for vs now to speake of another motion that is in the nature of the soule, which serueth not onely for this life, but also for the spirituall, in respect of which especially it is giuen vnto it, as image and representation whereof wee haue had in this motion, of which wee haue already spoken. It belongeth to thee, *AR* to discourse vpon this matter.

Of the second motion of the Heart, which belongeth to the affections of the Soule, and of those that goe before or follow after iudgement, of the agreement that is betwene the temperature of the body, and the affections of the Soule. Chap. 39.

**A R A M.** As God is not onely an eternall & infinit essence, but also infinitely good and happy, so hath hee not rested in giuing vnto his creatures life and being, as it were imparting to them some part of his being, but it hath pleased him also to make them partakers of that Good which is essentiall in him, and of his blessednesse and felicity, according as euery one was capable thereof in his kinde. For he will not onely haue them to be, but also to bee well. For this cause we see, that although men desire much to be, and therefore are greatly afraid of death, as of an enemy that seeketh to vndoe them, yet many misse falleth out so that they desire death, to the end they might be no more, because they thinke it a greater good, or at leastwise a lesse euill to be no more, then to be miserable & vnhappy. And by this we may know, that man was not created of God onely to be, neither was that his principal end, but also to be blessed. For this cause as God hath giuen to the creatures an inclination to preserve themselves in their being, to the end they might be, so he hath put into them a natural appetite & desire of that which is good, to the end they might be well, & that good might befall them; but man specially is thus affected: which desire of good is also ioyned with an eschewing of euil. For in the pursuit of good, his contrary, which is euil, must of necessitie be fled from. And of this natural inclination to good proceede all those affections of the soule that draw it hither and thither to seeke for it; but because of her bad iudgement, proceeding of the darkenesse of ignorance which is in the minde, she chooseth oftentimes the cleane contrary to that which she desireth, as we haue already touched.

We call then properly by the name of affections, the motions and desires of that naturall power of the soule, which consisteth in following after good, & eschewing of euil. For receiuing of God in our first creation to be & to be well, we haue still some naturall seedes of the pursuit of these two great gifts, which teach vs naturally, that it is a good thing for one to preserve himselfe and his being, as also to be well & happy in his being; but this is onely generally. For whome are to consider these generalities vnto particulars, there are wonderful errors & mistakes throughout the whole course of mans life. Now among the motions of the soule, some go before iudgement, others follow after: though oftentimes they are so spaine & headstrong withall, that it

Man was created not onely to be, but also to be well.

What the affections are.

Two kinds of affections.

What affecti-  
ons go before  
iudgement.

appeareth plainly they haue shaken off the bridle, & neuer expected  
& waited for any iudgement. Notwithstanding it is true, that the heart is  
not moued before ther hath ben some iudgement to determine, whe-  
ther that which is then offered vnto it be good or euill. But because the  
motions of our Spirit & minde are very light & sodain, & need not so  
long time, as otherwise is requisite for vs if we will take good heed to  
our matters, heereof it is that they seeme to vs many times to preuent  
& go before iudgement giuen, when indeed they follow it. And as for  
those naturall motions, which in truth go before it, they are such as are  
bred & borne of the disposition of the body, as the desire to ease in  
hunger, & to drinke in thirst, & sorrow in time of sicknes, or the motion  
of a melancholike humor, or ioy proceeding from good & pure blood  
in the heart. But the other motions follow the aduice of iudgement, &  
as that is moued & changed diuersly by such meanes as haue already  
bene declared, so the affectiōs alter, & increase or decrease, or other-  
wise vanish cleane away & come to nothing. Whereof it followeth  
that they are appeased by the same meanes by which they are moued,  
according as they are applied vnto them. But although it behooueth  
that the affectiōs should bee pricked forward by iudgement, yet it  
followeth not thereupon, that they cannot bee stirred vp, except the  
mature & ripe iudgement be alwaies there, which ordaineth things to  
be done after the discourse of reason. For it is enough for them if they  
haue another iudgement, that obserueth not such an exact & diligent  
examination, but onely that which fantasie offereth without any other  
discourfing. And this iudgement thus moued by fancie, is most vniuersall  
ordinary, & that which most guideth & ruleth the affectiōs of man.  
Therefore it is a sodain & tumultuous iudgement, of which a man may  
truly say, *a short sentence of a sottish Iudge*. Thus fancie, being very im-  
bulent & skittish, & drawing to it self confusedly some shew & ap-  
pearance of opinion & iudgement, whereby it deemeth that which is of-  
fered vnto it to be either good or bad, is the cause that we liue in the  
middest of marueilous troubles in respect of our affectiōs of fear, of  
desire, of sorrow, of ioy, and that one while we weep, and sodainly we  
laugh againe. And because it hath great power over the body, as we  
haue already declared, these perturbations doe manifestly incline the  
way. We see also by experience, that there is great agreement betwix  
the qualities and temperature of the body, and the affectiōs of the  
soule: insomuch that as the bodies of men are compounded of the  
qualities of heate, colde, moisture, and driennesse, so among the af-  
fectiōs some are hot, others colde, some moist, others drye, and some  
mingled of these diuers qualities. So that every one is most fully

Agreement be-  
twene the  
temperature  
of the body &  
the affectiōs  
of the soule.

these affections that come nearest to the nature, temperature, & complexion of his bodie. As for example, the affection of ioy is hote and moist and therefore they that are hot and moist, as children, yong men, sound and healthy folkes, and idle persons, are more easily inclined to that affection. Contrariwise, sorrow is a cold and drie affection, and therefore they that are cold and dry are most giuen to that affection, and such are olde folkes and they that are of a melancholy humiour, which is sarby, cold and drie. For the like reason, they that haue a soft and tender heart, receiue more easily the impression of ioy and grieve, as wax taketh the print of a seale: and they that haue a hard and hot hart, quickly receiue ioy and keep it a long time. And on the other side, they that haue hard and cold hearts, receiue sorrow and grieve very soone, and retaine it long, as appeareth in melancholy and melancholike persons. And as the affections follow the temperature and complexion of the bodie, so they for their parts haue great vertue and power ouer the body. Therefore we see, that ioy is as it were a medicine to the body, and foode to the naturall heate and moisture, in which two qualities life chiefly consisteth, as we haue already heard. For it greatly preserueth and increaseth them: forasmuch as it strengtheneth the animall and naturall vertues, stirreth vp the spirits, helpeth digestion, and generally profiteth the habite and disposition of the whole body. For the heart thereby sendeth with the blood, much naturall heate and more spirits vnto all parts of the body. By meanes whereof the members are watred and moistned by the humiditie contained in the fountaine of blood: whereupon it followeth, that all the parts increase in bignesse and waxe fat. For this cause Phisicians alwayes exhort sickle persons to bee as merry as they may, and to avoid sorrow and sadnesse, which being colde and dry is contrary to life, and so consumeth men. For it dryeth vp the whole body, because the heart thereby is closed vp and restrained: so that no great quantity of spirits can bee made there, and those few that are there, cannot easily bee distributed and disposed with the blood throughout the members. Whereupon the vitall vertue and her companions being weakened, the lively colour of the face waxeth warme and pale, and in a manner vanisheth cleane away: and so consequently the whole bodie becommeth leane and consumeth, as if it tooke no nourishment, yea death oftentimes followeth thereupon. This agreement therefore, which is (as wee see) betweene the temperature and complexion of the bodie, and the affections of the soule, ought to teach vs to be very temperate in our eating and drinking, and in all other things belonging to our life. For as wee are either temperate or in-

The affections  
can doe much  
with the body,

Ioy good for  
the body, and  
Griefe hurtful  
to it.

temperate, so will the qualities be whercof our bodies are composed: and so consequently according to the temperancie, or intemperancie that is in vs, the affections of the soule also will be more moderate or immoderate; and the perturbations which they shall bring with them, will be greater or lesse, and more easie or vncasie to be provoked or appeased. Whereby wee might know what great agreement God hath made betweene the bodie and the soule: For notwithstanding their natures differ in much one from another, yet seeing they must be linked together, it is necessarie they should haue some agreement betweene them, to the end they may be conioyned and vnited in one. It is true, that by the reasons of humane Philosophie, we know well how the coniunction of corporall things and of their qualities, what contrarietie so euer it is betweene them, may bee effected and wrought. But as wee cannot see or know our soule, or any spirittuall nature, as wee know our bodies and bodily natures, so can wee not iudge so easily of the meanes whereby the body agreeth with the soule, and corporall natures with spirittuall, but onely as experience and the effects giue vs some sight thereof. For wee see by experience from whence the good or ill disposition of the body, and health and sickness proceede; namely, from the good or ill temperature of the qualities thereof. Wee see also, that according to the nourishment which the body taketh, and that sobrietie or gluttonie it vseth in eating and drinking; and according to the abstinence or the effects it bringeth forth in all things, it is either better or worse affected and disposed. Wee see likewise the changes and alterations that befall it according to the ages and exercises it hath. Wherefore although we had nothing else to looke vnto, but to maintaine and preserue our health, yet ought wee to desire to be sober, moderate, and very temperate in all things, seeing moderation beareth so great sway in all the parts of mans life. But it ought to bee more precious in our eyes, when we see that the temperance or intemperance that may bee in our bodies, extendeth it selfe vnto the estate of our soule, and that it can do much either in the helping and maintayning, or in the hurting and troubling thereof. For wee know already by experience, that which is of a cholericke nature, is more subiect to those diseases that are bredde of a cholericke humour, then a flegmatike person that is of a contrary temperature, and that a flegmatike bodie is most subiect to diseases proceeding of flegme. The like may bee said of all the other qualities and complexions. If then every one encline more to such diseases, as may proceede from those naturall qualities which abound most in his body, it is an easie matter to iudge, what is the

How the agreement between the body and the soule may be discerned.

Naturall qualities breed diseases.



to fall vpon him if they exceede, whereby they are increased much more. And if that humour which naturally exceedeth most in a man (and of which his temperature and complexion hath his name) cause him to incline most to those diseases that may bee bred thereof, a man may iudge into what disposition of body he may fall through excessse of other qualities, which are more repugnant to his nature and complexion, if there be no such counterpoize and equalitie, that one contrary may serue as a remedy against another. But hauing considered of these things, we must goe forward and prosecute our speech of the affections of the soule, which are as it were health and sicknes therein according as they shalbe either well or ill moderated, and see what conueniencie there is betweene corporall and spirituall phisicke. Finish therefore this dayes worke, *ACHITO B.* with some discourse vpon this point, which may serue to instruct vs in the matter of the affections of the soule, of which to morrow wee are to intreate particularly and in order.

*Of the Health and diseases of the soule: of the agreement betweene corporall and spirituall Phisicke: how necessarie the knowledge of the nature of the body and of the soule, is for euery one. Chap. 40.*

**A***CHITO B.* It is alwayes in his power who hath giuen vs being, namely God the spring and fountaine of all essences, to preserve & keepe vs therein, & to take it also from vs when it pleaseth him. But forasmuch as hee delighteth not in destroying the works which himselfe hath wrought, hee hath giuen vnto his creatures certaine meanes to preserve themselves in that nature wherein he created them. And that they might haue those meanes neere at hand, he hath placed them even in their owne nature. For they haue by nature an inclination, that moueth and vrgeth them to keepe and defend themselves as much as they can possible, from euery thing that may corrupt their nature, that is contrary vnto it or that will bring to an end that being, which they haue receiued of God. But that which herein is most to be lamented in man, is his ouer great care and curiositie in searching out remedies meete for the maintenance and preservation of his bodie, the least grieve and ill disposition whereof seemeth vnto him to be very burthen some: but as for thinking either vpon those meanes, whereby God hath appointed him to attaine to an eternall and blessed life, or vpon the diseases of the soule, which in steed of life will bring death vnto it, and are farre more dangerous, stubborne, and vneasie to be cured, then those of the body, he dreameth little thereof, his cares verie small,

Men are more careful for the health of their bodies then of their soules.

small, he esteemes them not great, and therefore is verie slouthfull in seeking remedy for them.

The affections  
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nes of the  
soule.

We are to know then, that the affections of the soule are as it were health and sicknesse therein, according as they are eyther temperate or intemperate. For as there is no euill disposition or sicknesse in the bodie, but contrariwise good health, if there bee not some excesse in in the qualities of which it is compounded, which may destroy that equalitie that is requisit for the keeping of it sounde: so is it with the faculties, powers, qualities and affections of the soule, which according to her nature hath her health and her diseases. Wherefore when the harmonie, conueniency and temperature of her powers and affections, is such as her nature requireth, then is shee well disposed and in health: as contrariwise shee is ill affected and diseased, when in place of temperance and mediocrity, there is intemperance and excesse. Now according to that which wee heard in the former speech of the conueniency between the temperature and complexion of the body, and the affections of the soule, wee see that a man of a cholerike nature is a great deale more easily stirred vp to anger, then an

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tures thereof.

other that is of a flegmatike or melancholy nature. For seeing the cholerike humour is by nature hot and burning, like to fire, that man in whom this humour raigeth is sooner inflamed with anger and wrath, then another that is of a contrary nature. For fire will more speedily kindle in a matter that commeth neerer to it owne nature, and of which it may more easily take holde, then in another that is more contrary to it. It is otherwise with flegmatike or melancholike men, according as the humour which rule in them, dispose & incline them more to be caried with one affection rather then with another. Therefore wee see that they which are of a cholerike complexion, as they are of a more hot and dry nature, so their affections are more sodain, burning and violent, like to fire. Flegmatike and melancholie persons as they are colder, so they are not so easily mooued, but are more slowe and heauy, and haue also other inclinations and other affections. And as they that are commonly said to be sanguine, are of the best temperature so their affections are for the most part more cheerful & more temperate. And as there are diuers mixtions of bodily qualities, so there are sundry sorts of temperatures and complexions of the body, and consequently of soules in regard of their faculties and affections. Therefore also there is great agreement betweene corporall and spirituall Physicke. For this cause the Physicians both of the bodies and soules of men are to follow almost one & the same methode, and obserue a like order in their arte & practise, every one according to the subiect pro-

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Agreement be-  
tweene corpo-  
rall & spiritu-  
all Physicke.

pounded vnto them : inſomuch that looke what the one doeth vnto the body, the other is to deale ſo with the ſoule, ſuch things being applied as beſt agree with their ſeueral natures. Wherein they may further each others work greatly, obſeruing that end at which both of them aime, which to the one is the health of the body, and to the other the cure of the ſoule, conſidering that the one may help the other, as hath bene already touched. For if the body be not temperant, hardly will the ſoule be: & if the ſoule be intemperate, the body deſireth not to be temperant. Therefore alſo we ſee, that not onely Phiſicions for the body appoint men diets, both for the preſeruacion of their bodily health, and alſo for the recouery and reſtoring thereof again, but alſo ſpirituall Phiſicions doe the like in regard of the ſoules health, ſo far forth as bodily ſobrietie will ſerue greatly to that purpoſe. For this cauſe not onely ordinary ſobriety and moderation, which ought to be kept throughout the whole life of man, is ſo greatly recommended vnto vs in holy ſcriptures, but faſts alſo, which being more ſtrict abſtinences, are very profitable, yea neceſſary oftentimes according to times, places and perſons. For they ſerue to tame and humble the fleſh, that it may be the better kept in, and leſſe hinder the ſpirit, which thereby is the better inabled to attend to euery good work, & to the contemplation of diuine and celeftiall things. Therefore the people of God and holy men faſted often, wherof we haue many teſtimonies in the ſcriptures. And as it is neceſſary that bodily Phiſicions ſhould know well the temperatures and complexions of mens bodies, and their natures, their health and diſeaſes alſo, with their conuenient and apt remedies: ſo is it needfull, that ſpirituall Phiſicions ſhould know the nature of ſoules, of their faculties, powers and affections, and the natures of vertues, which are their health, and of vices, which are their diſeaſes, together with thoſe medicines & remedies that are neceſſarie for the preſeruacion and increaſe of vertues, and for the diminution and abolishing of vices. For without this knowledge, neither of them can be good Phiſicions, but it may be feared, leaſt they make the diſeaſe worſe, or in ſteed of curing the ſick perſons, kill them outright.

But we must yet draw more instruction out of this matter heere offered vnto vs. For whatsoeuer hath beene hitherto spoken concerning the agreement betweene the temperature of the body, & the affections of the soule, or concerning the health and diseases of them both; or the knowledge that is requisit in Phisicians to follow a good method in their art and practise for the healing of their patients, I say the vnderstanding of all these things is not only necessary for the Phisicians both of soules & bodies, but euen for every one of vs particularly. For if

**Luke.21.34**

Rom. 13. 13

Ephes. 5. 18

A8.13.2

**Jude 10.16**

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• *Journal of the American Medical Association*, 2000; 284: 1039-1044

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**WCC**

we were all skilfull in the art of corporall Phisicke, I meane not such skill as is needefull for them that make publike profession thereof to all, but onely so much as is necessary for the preservation of our owne health, I doubt not but we might easily auoyd many infirmities and diseases, whereinto we fall daily for want of good diet, good gouernment and the vse of those meanes, which might either retaine vs in health, or restore it quickly vnto vs, when it is somewhat altered or impeached. Moreouer we should haue this aduantage besides, if we fell into any disease, that we should know the better how to keepe and gouerne our selues more moderately and wisely, and obey the Phisicians counsell the better, because we should haue greater knowledge of that which we ought to doe, & of the danger whereinto we might fall, or which we might easily auoyde. Wee may say as much of the soules phisicke, the knowledge whereof is a great deale more necessary for vs, not onely because the soule is more noble and precious then the body, but also because it is a harder matter to know the nature and diseases of the soule, then of the bodie. And if wee proue so happie as to be able to comprehend any thing, wee shall know dayly better and better what things are in vs of God, and what is his order, as also what there is of Satans, and what is that disorder and confusion, which by meanes of sinne he hath brought into all things. For as sinne is cause of that excesse, which is in the qualities of which our bodies are made, and consequently of the diseases that proceed from thence, which afterward bring death to the bodie, so is it in respect of the soule, and of the excesse that is in the affections thereof, and in all the other parts of it, contrary to that nature in which God created the same. And as sinne is the cause of the disorder and confusion that is in both of them, so it is the cause that one helpeth to spoile another, whereas there should be a pleasant harmonie and concord, not onely of the bodily qualities among themselves, and so likewise of the qualities of the soule among themselves, but also of the qualities both of soule and bodie one with another. For GOD hath put, not onely into our soules, but into our bodies also, the seedes of all the vertues, and the pricks & meanes to incite & to leade vs vnto them, in such manner and forme as shalbe declared hereafter. Although we may learne somewhat by that which we haue heard already of the conuergencie that is betwene the body and the soule, betwene the temperature of the one and the affections of the other. For if the one be answerable and correspondent to the other, no doubt but God so disposeth of the temperatures and complexions of the bodie, as he hath disposed of the nature of the affections in the soule, seeing the one is

sinne is the  
cause of all  
disorder, dis-  
eases and of  
death.

to serue the other through that mutuall agreement, which they ought to haue one with another. Now to morrow wee will prosecute our speech begunne concerning the affections of the soule, to the end we may fully vnderstand this goodly and large matter, which may procure to the soule and body, both life and death. And first, me thinkes wee are to enter into the consideration of foure things, which are in the will and in the power to desire, that is in the soule, namely, naturall inclinations, actions, habites, and affections. This shalbe then, *AS ER*, the subiect of thy discourse.

*The end of the fift dayes worke.*

## THE SIXT DAYES worke.

*Of foure things to be considered in the Will, and in the power of desiring in the soule: and first, of the naturall inclinations: of selfe-love, and the vnrulinesse thereof. Chap. 41.*



*SE R*, All the actions of the soule are bred of the powers and faculties thereof: and therefore by the benefit of nature, which is the gift of God, she hath receiued powers for all thinges, which she ought to doe. Now concerning the facultie of knowing in the soule, and in the vnderstanding part therof, of which we haue intreated heeretofore, wee finde three thinges worthy of diligent consideration, namely, naturall principles, actions, and habites gotten by long custome. Wee may remember those sundry degrees, which we said were in the knowledge of the minde, and how by this facultie it doth not onely know simple and particular thinges as beasts doe, but also compoundeth and ioyneth them together: how it compareth one with another, seperateth them and discourseth vpon them: finally how it iudgeth, and either approueth or refuseth them: All which thinges are actions of the minde, proceeding from those notices, and naturall principles of knowledge that are therein. Now if these actions be sodine, and passe lightly, so that the minde doth not stay in them, nor acquaint it selfe with them, the bare and simple name of action belongeth to them. But if the minde doeth one and the same thing often, museth much vpon it, calleth it often to memorie, and accustometh

Three thinges  
to be considered  
in the faculty of Know  
ledge.



How habirs  
are bred in the  
minde.

custometh it selfe thereunto, so that it is in a manner imprinted in it, and thereby the minde becommeth prompt and readie in regarde of the long continuance therein, then doe these actions take the name of habites, which is bredde by the often repeating and reiterating of the same things. Whereby the minde is made more skilful and readie, and the spirits more fitte and apt to performe those exercises, vnto which they haue addicted themselves, and wherein they haue continued. So that such a habite is as it were a light in the spirite and in the soule, whereby the actions thereof are gouerned.

Four things  
to be consid-  
ered in the Will  
and desires.

In like manner wee finde in the Will, and in that power of desiring, which is in the soule, four things to be considered, namely naturall inclinations, actions, habites, and affections which intermingle themselves in euery one of the other. All these things are good of their owne nature, euen as nature it selfe, being considered as God hath created her. But as nature was corrupted through sinne, so is it with these things by reason of that disorder which the nature of sinne hath brought vnto them. But let vs first speake of naturall inclinations, and then we will prosecute the rest. As therefore the minde hath his naturall principles of knowledge, so the will hath her naturall inclinations and affections, which of there owne nature are good, as they are taken from that first nature created of God: neither woulde they at any time bee wicked, if there were no excesse in them proceeding from nature corrupted, which afterwarde breedeth in vs such inclinations and affections as are altogether euill and damnable. We loue our selues naturally, our wiues, our children, our kinsfolkes and our friendes, yea we are by nature so enclined to this loue, that if it were not in vs wee should not onely not bee men, but not deserue so much as to bee accounted and taken for beastes, no not for the wildest, most sauage and venomous beastes that can bee. For we see by experience what great inclination and affection there is in euery one of them towards their little ones. Therefore when *S. Paul* maketh a beaderoll of the vices and sinnes of such men as are most vicious and execrable, and as it were monsters of nature, he saith expresly, *that they are without naturall affection*: which indeed cannot be cleane rooted out of any nature liuing, vnlesse it be altogether monstrous and vnaturall: For it is an affection which is as it were a beame of the loue that God beareth towards all his creatures, and which he causeth to shine in them, so that it is not possible, that they which are capable of any affection of loue, should not loue their owne blood and their like, especially men. Wherefore if this loue and this affection were well ruled and ordered, it is so farre from being vicious, that contrariwise the spirite of

Of naturall in-  
clinations and  
affections.

espousal  
- children  
- should  
work to  
- equal

Rom. 1. 30.  
2. Tim. 3. 3.

God condemneth as monsters, those men that want it. And therefore God doth not forbid and condemne this loue and affection in his law, so farre forth as it is ruled therby, but he approueth it, & appointeth it to be the rule of our loue towards our neighbour, when he saith, *Thou shalt loue thy neighbour as thy selfe.* But when this loue & affectiō is dis-  
Leuit. 19. 18.  
Marth. 5. 43.

ordered in vs, it is not only vicious, but also as it were the originall and fountain of all other vices and sins, whereas if it were wel ordered & ruled according to the will & law of God, it would be as it were the fountaine and wel-spring of all vertues. For we should not loue our selues but in God & through him, nor consequently our wiues, nor our children, nor our friends, nor any other creature whatsoever: whereas cleane contrariwise, we set God aside, & seeke nothing but our selues and the things of the world. Therefore this loue & affection being now so vn-  
Of the vnrule-  
nes of our na-  
tural affectiōs.

ruly through sin, is so violent in vs, that it withdraweth vs from the loue of God and of his creatures, to loue the diuell and his wicked workes, because it seemeth to vs, that he is a greater friend vnto vs then God. For whereas the holy spirite doeth resist and set himselfe against our euill affections, and will haue vs to bridle them, Sathan on the contrary part letteth them loose, & not onely giueth vs ouer to follow our peruerse and vitious affections with full sway and libertie, but also prouoketh and thrusteth vs forward with great vehemencie. Whereby we may iudge, what loue and affection a man may cary towards creatures in those things wherein they may be contrary vnto him, and with what fury and rage he may be led against them that resist his disordered affections, seeing he carieth such an affection toward God his Creator. Therefore S. *Paul* speaking of wicked mē that should be in the latter times, saith first, *That they should be selfe-louers:* and hauing set down  
2. Tim. 3. 2.

this disordered loue as the roote, after he commeth to the branches & fruites of such a tree, saying, *That they shall be couetous, boasters, proud, car'd speakers, disobedient to parents, vnthankfull, vnholie, without naturall affection, truce breakers, false accusers, intemperate, fierce, despisers of them that are good, traitors, heady, bie minded, louers of pleasures more then louers of God hauing a shew of godlinesse, but denying the power therof.* And in the Epistle to the Romanes he expressly mentioneth *haters of God.* Thus we see what the loue of men is towards them-  
Rom. 1.

selues being left in the corruption of their nature, in respect of that which ought to be, if it were not vnuly & disordred. For man should loue himselfe as the gift of God, as also his life & being which God hath giuen him, & that blessed estate for the enioying of which he hath his being, and that *Good* wherein it consisteth, and whereby hee may attaine vnto it, and shoulde loue no other thing, nor otherwise. But the  
Of true loue  
towards a  
mans selfe, &  
towards his,  
great

Gen. 22.

Naturall inclinations are  
seedes of vertues  
or vices.

great excesse that is in the loue of our selues, causeth it to bee cleane contrary, both to that loue which ought naturally to be in vs, and also to our loue towards God, so that it ouerthroweth and confoundeth all heavenly order, and the whole course of mans life. Neuertheles, when it so falleth out that this loue & affection is moderate in vs, although in deede it be neuer so as it ought to be according to the rule of Gods will, yet are they acceptable in his sight, as our other naturall affections and friendships are, which wee beare towards them that belong to vs: provided alwaies that they bee ruled and guided by faith and true loue, and kindled with the flames of the holy Ghost, as they were in *Zacharie* and *Elizabeth* towards their sonne *Iohn*, and in so many other holy men, as haue loued both themselves and theirs according to God, whereof we haue a notable example in *Abraham*. For out of all question if euer father loued his children, hee loued his sonne *Isaac*. But he shewed evidently by the effect, that he did not onely loue him with the loue of flesh and blood, as commonly we loue our children: but he loued him also in God, towards whom yet his loue was farre greater, seeing he was very ready to offer him vp in sacrifice vnto him, when he so commanded it. But although this naturall loue and affection bee not so pure in vs as in these holy men, but that still there is mingled with it some thing of our owne because of sinne, which wee haue by inheritance, yet is it alwaies acceptable to God, so that hee be first and chiefly loued. For through his mercie he beareth with our infirmities which euermore accompanieth our desires and wills. As for those that are guided onely by the light of nature, and are not regenerated by the spirit of God, albeit these naturall affections are too vnclane in them, yet they doe not so much displease him, as inhumanitie and crueltie doe, that are cleane contrary to the other, & which doe viterly dispossesse men of loue and charity. We may consider the same things in all the other naturall inclinations. For we see that some are by nature inclined to ciuill iustice, some to liberality, and others to such like vertues. Now if these inclinations be well guided, they are goodly seedes of vertues, but if they bee not well ordered and ruled, they corrupt & degenerate, yea they turne into the vices that are contrary to those vertues. For iustice, which is neuer without moderation, may be turned into ouer great rigour, or into crueltie, as wee see it in many, who being naturally inclined to severity, which many times is very necessary in iustice, become so rigorous and extreme, that their severity, which ought to be a vertue, is turned into cruelty. The like may be said of other inclinations and affections. Now that which befalleth these inclinations, is procured also vnto them by the humors

and qualities of the bodie, which haue a certaine agreement with the affections. For a sanguine man, in whose nature blood beareth great sway amongst the other humours and qualities, will naturally be more enclined to loue, to ioy, to liberalitie, and to such other affectiones as are most agreeable to his nature. But if this complexion bee not moderated and well guided, it will easily passe measure in euery affection, so that it will fall into foolish and vnlawfull loues, into excessiue and vnmeasurable ioyes, and into prodigalitie in steede of following liberalitie. The same may bee saide of all the other temperatures and complexions for their part, in that they may bee seeds and prouocations: either to vertues or two vices, according to that correspondencie, which is betweene the body and the soule, and the temperare of the one with the affections of the other. Therefore we may well conclude, that as diseases ingender in the body of the humours that are in it, according to their change, mingling and corruption: so it falleth out in the nature of the soule and in the affections thereof. For as good naturall humors become euil by corruption that seizeth vpon them, and turne that health which before they afforded into diseases: so the inclinations and naturall affections of our soule, which of their owne nature are good and the seedes of vertues, are turned into vices and into their seedes, through that corruption which sinne bringeth vpon them. Behold then what we haue to consider of those naturall inclinations that are in the Will and in the desiring power of the soule, and of the actions thereof, namely to will and not to will, and to suspend and stay her action, and to commaund ouer the power of the appetites, of all which wee haue largely intreated in our discourse of the Will. Wherefore we will come to the habites, of which thou shalt now discourse, *A M A N A.*

The originall of all diseases,

of all diseases,

of all diseases,

of all diseases,

of all diseases,

of all diseases,

of all diseases,

of all diseases,

of all diseases,

of all diseases,

*Of the Habite of the soule in the matter of the affections, and of what force it is, of the causes why the affections are giuen to the soule: with the vse of them: of the fountaine of vertues and vices.*  
*Chap. 42.*

*A M A N A.* If a man will learne an occupation, hee prones not as a woorkeman the first day, but learneth by little and little, and beginneth to labour therein: afterward by long continuance and custome he groweth more ready in his arte, and practiseth it with greater facilitie and ease. A painter waxeth expert in his science by often painting, and his hand wherewith hee labourerh by long continuance becometh more steady, more ready and able, so that he can handle

Q

his

his penfill with greater ease, and is farre more expert therein, then he was in the beginning. Wee may note the like in the soule, and in the chiefe powers and actions thereof. For there are some of them, which incontinently follow the nature of the faculties of the soule, when they haue their iust times, and are come, as a man would say, vnto their ripenesse, as we may see by experience in the corporall senses. For not long after the childe is borne he seeth and heareth, the reason whereof is because the senses of seeing and hearing are by nature absolute and perfect. Therefore in such actions there needeth no exercise to cause them to performe that which they doe well, but onely a good vigour and strength, because in them nature is a great Mistres that hath all efficacie. But there are farre more excellent actions, as science, arte, prudence, fidelitie, and such like, which had neede of vse and exercise to cause them to doe readily and well. This vse bringeth custome, which hath in it a facultie to worke, and a disposition tending therunto. And then such actions take the name of habite, which is bred by the reiterating thereof.

What a habite  
is,

Of the force  
of custome.

Thus the actions of the Wil & power of desire in the soule, of which wee haue spoken before, when they are oftentimes reiterated, so that they grow to be firme and stedfast, are called habits, because the Will is so accustomed thereunto, that it becommeth more constant either in desiring one certain thing, or in eschewing the same. Therefore as the affections are more or lesse forward, more seldome or often vsed, more weak or strong, so they are called either inclinations or actions, or habites. But we are to note, that habites extend not themselues onely to those things which wee doe, but also to those which we suffer & abide, which displease vs and are contrary to our nature. For custome diminisheth & moderateth by litle & litle the sense of that grief & pain which they bring vs, whereof we haue trial in all diseases, which commonly seem not so grievous & intolerable after we haue bin long accustomed vnto the, as in the beginning of them. And although pouertie be a heauy burthen, neuerthelesse custome maketh it familiar vnto vs, and familiarity causeth vs to thinke it lighter. Wherefore we ought not to marvel, if our God doth vsually send affliction to his childre to acquaint them therewith, as also to the ende they might obtaine the vertue of patience, which is learned by often suffering: inso much that there remaineth a habite in men, which being nothing else but a common custome, causeth them mildely to beare and sustaine all euents. Whence there are some that like furious and desperate men are caried away with great impatience, eyther because they neuer suffered much before, or if they did suffer, yet they neuer accustomed theselues to beare



their afflictions patiently. Moreover we know by experience, that although the way of vertue at our first entring thereinto, seeme vnto vs very difficult to tread in, yet afterward we finde it very easie, when we haue walked in it a certaine time. For there is no honest trade of life in which we finde not great difficulty. And the more excellent it is, so much the more troublesome and tedious it will seeme to our flesh, whereas the path of pleasure will seeme to bee very delectable and easie, because it is a great deale more naturall to our corrupt nature. But howe harde soeuer it bee to our flesh to followe after a vertuous, honest, and sober life, yet custome will make it easie to overpasse, as likewise to forsake that which is contrarie vnto it. Therefore it hat not without iust cause beene giuen out long since by wise and skilfull men, that it is very good and profitable to bee accustomed to good things, especiallie from ones infancie: that it skilleth much howe euery one hath beene brought vp from his youth: that nothing is of greater force then custome, eyther to good or to euill, as that which seemeth to bee an other nature. Nowe vpon this speech of habites wee are to note further, that as all other naturall thinges in the soule are giuen vnto it for the good thereof, so is this habite, which is no other thing but a custome rooted therein. For except continuance of time did confirme this power of the soule, I meane, that it ought not onelie to doe a thing, but to doe it well and as it ought to be done, that it is to gette a facultie therein through vse and exercise, to the ende it may doe the same thing afterwarde more freely and readily, and bee more willing to occupie it selfe about the same thing, and that after the same manner I say except this bee so, many inconueniences will ensue thereupon. The first is, that it shoulde labour altogether in vaine. The seconde, that it shoulde alwaies come rude and vnskilfull, as it were a newe prentice, to the exercising of these excellent actions and woorkes. Whereof this woulde followe, that hauing profited nothing with the time, it woulde not doe any thing perfectly. And this wee ought not onely to vnderstand of those thinges we doe willingly, but even of that which we suffer and endure maugre our willes: wherewith of all other things we had need to be best acquainted. For seeing we are compassed about daily with so many miseries, seeing we must suffer and vndergoe so many sharpe and vnworthy assaults, how much greater will our misery bee, if longe custome and an habite in suffering shoulde afford vs no ease and refreshing? But let vs come nowe to that which particularly concerneth the affections of the soule, that we may bee fullie instructed in the nature and sundrie kindes

Sweat is Gentleman-vnto vertue.

The cause & profit of an habite.

What affectio  
is, and from  
whence ver-  
tue and vice  
first spring

The fountain  
of morall phi-  
losophy.

Why the affe-  
ctions are gi-  
uen to the  
soule.

of them. First wee will note, that we vnderstand by affection that natural power in the soule, which openeth it selfe towards Good, & withdraweth it selfe from euill, as wee haue already declared beefore. Nowe when the actions of an affection are grown to be habites, then are they called either vertues or vices, according as they are either well or ill done. And from hence proceede good or ill manners, of which morall Phylosophy tooke that name, because it intreateth of them. For that sheweth what vertue and vice is, how manie kindes there are of them, and what difference there is not onely betweene vertues and vices, but also betweene the sundry sorts of them, as wee haue discoursed at large in our first Academicall assembly. But let vs vnderstand this that the knowledg of the soule and of the powers of it, about which wee now labour, is the right springhead and fountaine of that morall Philosophie and doctrine. This knowledg therefore is very profitable and necessary, to the ende that by it we may know the originall and beginning of all vertues and vices, of their whole generation, and their sundry kindes. For if wee bee well instructed in all the partes and powers of the soule, we know the causes of these actions: we know how the minde iudgeth, how the will chooseth and commaundeth, as wee haue already spoken. And thus we see, that there are most sure and certaine, principles of knowledg, which shine in the minde as it were a light, which are the rules whereby the soule squareth out her actions, and which discerne betweene trueth and falsehood, good and euill, to the ende that all the actions therof might agree with those rule, which are the beames of heavenly wisdom in our selues. For it is an order which God hath so ordained & established. And forasmuch as the soule was to dwell in the body, God gaue vnto it this natural power of the affections, that it might bee wakened and stirred vp by them as it were with prickes, thereby to be kept from idlenes, and from being lulled a sleepe and oppressed with the heauines of the body, and so neglect all care of good things, & of that which is very expedient & profitable for it self. For this cause the soule hath her affections of which some serue for spurres to prick her hither & thither, & as oftē as need requireth: others serue for a bridle to keep her back & to stay her from rushing vnto euil, & from following those things that are hurtfull for her. And indeed we stand in need of such spurres and bridles: but herein we erre greatly in that we knowe not howe to keepe a moderation betweene these twaine. For because wee make these spurres too sharpe, and prick the horse too much which we haue to guide, the bridle on the other side is too gireous vnto him, so that he listeth vp and girdeth forward our

furiouly

seriously. And this commeth to passe because wee doe not content our selues with that which is requisite for the succouring of our naturall necessities, but we adde therevnto infinite superfluities. For vpon some light necessitie that might soone be dispatched, wee torment our selues a great deale more then neede is, beecaue wee perswade our selues that our necessities are greater then they bee, and so seeke after more remedies and helps then is requisite. Of this wee haue dayly experience in that care which wee take for things necessarie for this life, which is the cause that wee burne continually with insatiable couetousnesse, which is such a marueilous spurre vnto vs, that wee take very little rest for it. For if wee would bee contented with enough, it would not put vs to that torment, which wee dayly suffer. But nothing sufficeth vs: and therefore the affections are in our soule, as the windes vpon the sea. For some windes are very small, and mooue the water but a little: others are more vehement, and rayse vp certaine waues: and some againe are so tempestuous, and make such horrible stormes and gustes, whereby the Sea is so mooued, that sea and sand and fish and all seeme to bee turned topsie toruie.

The affectiōs compared to the windes.

The like may bee sayde of the motions of the soule. For some are so light, that they seeme to bee nothing else but small beginnings of moouing. There are others stronger which moue it somewhat more. And some also are so violent, that they altogether trouble the soule, even in such a vehement manner, that they driue her from her seate of iudgement. Therefore these two first kindes of motions are properly called affections, and the other that are so violent are termed *Com-motions* and *Perturbations*. For they bring a kinde of blindness with them, which is the cause that iudgement and reason see neuer a whit. Whereupon it followeth, seeing neither Reason nor Iudgement beare any more rule, that the Soule is as if shee had no more power ouer her selfe, but were subiect to the iurisdiction of some other. The Grecians terme such affections with a word that signifieth as much as if wee should say passions.

Of commotions & perturbations.

And in deede wee commonly saye, that a manne is passionate, when hee is tormented by such violent affections. For as the whole bodie suffereth when it is mooued, or thrust too and fro, and stricken on euery side: so is it with the Soule beeing violently mooued euery way. And as the moouing is more or lesse moderate, so shee suffereth more or lesse: and if the motion bee verie violent, confusion followeth thereupn. Now for the sequelle of this speech, let vs consider how the affections are more or lesse moderate, according to the disposition of the iudgement: and what is the spring and originall

of so many sundry affections, as wee see in men. It belongeth then to thee, *A R A M*, to handle this matter.

*That according to the disposition of the iudgement, the affections are more or lesse moderate or immoderate: of the cause of all the motions of the soule and heart: of the varietie of affections: of the generation: nature and kindes of them. Chap. 43.*

**A***R A M*. Whatsoever wee doe or wish for, we doe or desire it for some *Good*, whether that which we iudge to bee good bee so in trueth, or in opinion onely. And therein we resemble God our Creator, who is not onely good, but also goodnesse it selfe, even the perfectiō of all *Good*. Wherefore if we desire to know what is the true *Good*, we must vnderstand, that there is but one onely true *Good*, even the same, by participation of which we are first made good, and then of good, most happie. For we cannot be happie and blessed, which is the end we all looke for, but we must first become good. For as there is no true felicitie & blessednes but in *Good*, being the source & fountaine, yea the perfection of all happinesse & contentation, so also ther is no felicitie nor blessednesse but in *goodnesse*, which is as proper to God as his very diuinitie: because that as he cannot be God except he be good, so he cannot be good with that goodnesse that is in him, but he must be God. And as he is the essence of all essences, so he is the essential *Good*, & the essential *Goodnes* of all *Goods* & of all *Goodneses*. But although our nature doth of it selfe alwaies tend to that which is *Good*, as we haue shewed in the handling of the chief powers of the soule, Vnderstanding, and Will, neuertheless we differ much, nay wee are cleane contrary to *GOD*, when we come to the election of *Good*, because of the bad iudgemēt we haue, by reason of the darknesse of ignorance wherewith our mindes are blinded.

Heereof it commeth, that the more the iudgement is corrupted, infected, and deeper plunged in the flesh, the more euill and carnal are the affections, the more in number and the more violent: yea such as do not onely trouble and peruert the internal senses of the soule, but the external senses also of the body. This we may obserue in the that are caried away with loue, who thinke oftentimes, and are verily perswaded, that they see and heare those things, which indeede are nothing so. Contrariwise, the purer the iudgement is, and the higher it is lifted vp from the fleshe and from the earth, the fewer and lighter are the affections which trouble and molest it. For then it taketh greater heed and marketh what trueth or what false-

How farre the iudgemēt can preuaile ouer the affections.

hood, what good or what euill there is in all thinges. Whereupon it commeth to passe, that the iudgement is not so often nor so easily moued. And when it is moued, it is not so violent nor headie, but more mature and moderate. For all great, violent, and turbulent motions proceede of ignorance and inconsideratenesse, or through a false perswasion, which maketh vs to thinke, that the *Good* or *Euill* is greater then indeed it is. And this commeth for want of experience, which beeing as it were a darke cloude and mist beefore the eyes of our minde, doe greatly trouble it: insomuch that we aime not at that certaine *Good*, after which wee ought to seeke, but contrariwise we propounde to our selues many sortes of *Goods*, with many and sundry endes and meanes to attaine vnto them, which we change and rechange from houre to houre, very inconstantly, according to places, times and occasions, whereby it is euident that there is no stayednesse in vs. Besides all this, there is an other great mischiefe, namely that wee haue not that prudence which beastes haue by naturall instinct onely without reason or iudgement, whereby to knowe how wee may keepe our selues from those tempests, which our affections may moue in vs. For when beastes perceiue any tempest comming, they sodainly withdraw themselues, and seeke for meanes to auoyde it. And they that sayle on the Sea foreseeing the tempestuous stormes which threaten them, provide thereafter in good time, least they should bee caried away therewith. For otherwise they bring themselues within the compasse of this danger, that afterward they cannot be Masters of their shippe neither arriue at their desired haue, but rather hazarde the breaking of their shippe against some rocke, or of sticking fast in some sande, or of beeing swallowed vp. and ouerwhelmed with some whirlwindes and tempests. The like may bee saide of the motions of the soule made by affections. For there are not so many sortes of windes, whirlwindes, or tempestes in the Sea, as there is varietie of motions that come from the affections in our heartes. Therefore wee ought to bee verie carefull that when wee see and perceiue any beginnings in our soules, wee straightwaies giue not our selues ouer into the power and liuinge of our affections. But wee are so farre from looking to this, that we throwe our selues into the midst of the tempest, that it may carrie vs, not whither wee woulde, but whether that will. For seeing wee enterprise our affaires, not by the appointment and decree of an vpriight iudgement directed by reason, but at the iudgement and lust of our corrupt and croked nature, wee are so much moued as our nature hath power. For naturall

The original  
of violent  
motions in  
the soule.

A similitude  
shewing the  
perilous motions  
of the  
soule.



The effects of  
a prudent and  
wise man.

actions are not bounded by our will, but extend themselves as far as the power and vertue thereof is able to permit. But it is cleane contrary with a prudent and wise man. For he is not deceiued in the election and choyse of that which is good, because hee chooseth with good iudgement, and propoundeth not to himselfe many vncertaine Goods, but one onely, which is the true and certaine Good. Likewise hee chooseth not many wayes and meanes to come vnto it, but a few that are well sifted out and infallible: besides, hee is not gouerned by his affaires and affections, but gouerneth them, neyther giueth himselfe ouer into their power, but abideth alwaies in his owne: insomuch that if any affection beginneth to mooue by vertue of his naturall inclination, hee presently stayeth it, compelling it to giue place and to obey right iudgement. Thus much generally of the nature of affections: now it remayneth, that wee should say something of the number and varietie of them. Surely it is very difficult, yea impossible to set downe a certaine number of an infinit thing: although indeede the number of the affections is not infinit by nature, but onely in regard of vs, that cannot comprehend them all. But wee will reckon vp the chiefest of them, which are the fountaine of the rest.

Of the variety  
of affections.

The cause of  
all motions in  
the soule.

Heere then we haue first to note, that all motions of the soule are in regard either of some good which they seeke, or of some euill which they would auoyde, because it is contrary to that good. Therefore euerie motion of it selfe tendeth alwayes to that which is good, or withdraweth it selfe from euill, or els setteth it selfe against it, as wee haue already heard in the handling of Will. Now every good, and euery euill, is either present, or to come, or past, either possible and impossible. And as wee take the absence of euill for a good, so wee iudge the absence of good to bee an euill. For this

Two kindes of  
punishments.

cause the Diuines make two kindes of paine or punishment, whereof the first is the paine of losse and damage, and the other is the paine of sence and feeling. By the first they vnderstand that paine which a man hath because hee wanteth some good that hee should and would haue. For men account it damage, to loose that profit, which they ought to haue. By the second they vnderstand a paine which is felt, not onely when some good is wanting, which a man should or would haue, but when some euill is present, that is contrary to this good, which men feele by effect. Therefore they say that the paine of the losse and damage, is the priuation of the ioyes of Paradise. For although there were no torments of hell for the wicked, but onely a priuation of that eternall life and happinesse

happinesse, for the which man was created of GOD, yet were this no small punishment to bee deprived thereof. But there is a great deale more, when the wicked are not onely deprived of a blessed life, but besides that are delayned in perpetuall torment; as a malefactor that doeth not onely want all good company, but is withall kept in perpetuall prison and torture. But let vs proceede with our matter.

When any good is propounded, so soone as ever the soule and minde knoweth it, it is well liked of. And this liking or delight is as it were a little pleasant winde of motion in the hart, which beginneth to arise and to follow after this good. Now when this pleasure and liking is confirmed and waxeth strong, it is turned into loue. And the motion of that present *Good*, which wee haue already gotten is called *ioy*: and the motion of some *Good* to come is called *Desire*, which is inclosed within the bounds of loue. If the matter be of some euill, it is called offence, because the soule is offended thereby: and therefore she is displeased therewith and disliketh it, whereas she is well pleased with *Good*. If this displeasure or dislike be confirmed, it is turned into hatred. And as griefe is for some present euill, so is feare of some euill to come. The motion against a present euill, is anger, enuy, indignation: and against an euill to come, is confidence and boldnesse. Now all these affections haue others vnder them, For fauour, reuence, and mercy are comprised vnder loue, delight vnder ioy, hope vnder desire, and desire vnder griefe. As for pride, it is a monster compounded of diuers affections, as of ioy, of desire, and of boldnesse. And as the affections are quickly bred one of another, so some of them are brided and restrayned by others. For the first, enuy, hatred and anger spring of loue. For they are motions of the heart that loueth, against him that hateth or hurteth her who is deere or beloued. And desire riseth of reuenge, and the ioy that commeth thereby, proceede from anger and malice. If a man loue any thing, he wissheth it would come, and hopeth also that hee shall enioy it: and contrariwise, hee feareth that it will not come to passe. If it come to passe, hee reioyceth. If it come not to passe when hee thinketh it will, or when hee expecteth it, hee is grieved. In like manner, great ioy is lessened through griefe, and enuy through mercy, or through feare. And one griefe altereth another, when it is greater: and feare maketh griefe to be forgotten, and causeth the lame to runne. To be short, these sundry motions of affections are like to stormy waues and billowes, which being driuen one of another, doe either augment, or diminish, or wholly oppresse one another. Wherefore the like happeneth in the motion of our af-

Of the generation, nature & kindes of the affections.

How the affections are bred or brided one of another

Good similitudes.

fections

fections, that cometh to passe in a sedition and ciuill dissention, in which no man considereth who is the worthier person to obey and follow him, but who is the stronger and most mightie. So in the fight of the affections there is no respect had to that which is most iust, but onely to that which is strongest and most violent, and which hath gotten such power over the soule that it hath wholly subdued her to it selfe: which thing wee ought to stand in great feare of. But whatsoeuer affections are in vs, there is alwaies some griefe or some ioy ioyned with them. Therefore following our matter it shall bee good for vs to consider particularly of the nature of these two contrary motions, of which, ioy serueth greatly for the preservation of life, but griefe dryeth vp and consumeth the heart, even vnto the death of it, as wee shall now learne of *ACHITO B.*

*That Ioy, or Griefe are alwayes ioyned to the affections: and what Ioy and Griefe are properly.* Chap. 44.

**A**CHITO B. The knowledge of the Affections of the heart and soule is very necessary for euery one, because they are verie euill and dangerous diseases in the soule, but yet being knowen they may be cured more easily. This cause hath moued vs, after wee have spoken of the heart and of the naturall motion thereof, and of the use it hath in this life of the body, to enter into the consideration of a second motion it hath, which serueth not onely for this corporall life, but also for that spirituall life, in regarde of which it was chiefly giuen, and of which wee said, that there was as it were an image and representation thereof in the first motion. Now we shall better vnderstand this by the subiect of this discourse propounded vnto vs, being handled particularly as wee intend to doe. For as by the first naturall motion of the hart, it receiueth such refreshing as is necessary for the sending of life vnto the whole bodie, and for the maintenance and preservation of the same, as also for the expelling and driving out of all such things as might hurt and stifle it: even so is it in this second motion, as far as we can conceiue of the nature of it. For seeing God hath appointed ioy as a meanes to preserve life, hee hath likewise put this affection in the heart, whereby it is as it were enlarged to receiue within it selfe, and to embrace all *Good* that is offered vnto it: as also it restraineth and shutteth it selfe vp through griefe which is contrary thereunto.

Moreover wee shall finde that there is no affection in vs, which is

The first motion of the hart is an image of the second.

not intermingled with some griefe or else with some ioy. For seeing the heart is the proper seate and instrument of all the affections, when it is as it were stricken and beaten with some vnpleasant thing that is offered vnto it, then doeth it retire, close vp it selfe and feelee griefe, as if it had receiued a wound, then doth it flie from the thing it liketh not. Yea the heart doeth alwaies either enlarge or shut vp it selfe according to those affections that are within it, the causes of which are in it owne nature. GOD hauing so disposed and willed the same, for the reasons which we haue already touched. For if the heart bee ioy full,

Griefe or Ioy  
in all the af-  
fections.

the ioy that it hath, doeth bring so great pleasure vnto it, that thereby it is opened and enlarged, as if it would receiue, embrace, and lay hold vpon that thing which reioyceth it, and bringeth vnto it that pleasure, which it hath in this ioy. Now because there is ioy in loue and hope, the blood and spirits are gently and mildly dispersed by their moouings, by reason of the reioycing at the good that is present, or that is expected, as if it were already present. And forasmuch as such motions are made by the enlarging of the heart, whereby we embrace the thing offered vnto vs, the face also appeareth smiling, cheerefull, and ruddy. For a man may easily iudge, that the obiect presented to the heart, mooueth that power whereby it is stirred vp, because that before the heart doth mooue it selfe, it must know the thing that offereth occasion vnto it to be moued, either with ioy or griefe, or some such like affection. For as we haue learned already, the outward senses doe first perceiue the things that are offered vnto them, & then they present them vnto the common sense, which presently by a singular providence of God sendeth them to all the other senses, and to all those powers that are in the sundry parts of the soule & bodie. This done, if there be matter of ioy, the heart being stricken with that which is acceptable vnto it, enlargeth it selfe, and beeing thus gently enlarged, as it were to embrace the same, it disperseth much naturall heate with the blood, besides great quantitie of spirits, of which it sendeth a good portion to the face, if the ioy bee so great that it mooueth a man to heartie laughter. For the face it selfe is in some sort blowen vp & enlarged: the forehead is made cleere and smoothe, the eyes glister and shine, the cheekes becomm ruddy, and the lippes gather in themselues. In a word, the heart doeth so enlarge it selfe, that it is represented in the face, as it were in a glasse, or in an image framed to expresse the ioy and gladnesse which it hath.

Ioy appeareth  
in the face.

The effects of  
laughter in  
the face.

Moreover, experience teacheth vs sufficiently, what difference there is between a cheerefull and a sad countenance. Therefore when we loue one, wee embrace him, as if wee would ioine him to our selues,

and

and put him into our bosome and heart, as some deere and very precious thing. Which wee see chiefly in mothers, when they hold their little infants betweene their armes, and embrace them with great affection of heart. For this cause Saint *Paul* being desirous to let the Corinthians vnderstand what good will hee bare them, how louing, ready and cheerefull his affection was towards them, what ioy he receiued thereby, as himselfe speaking plainly doth with his mouth giue full testimony of his heart, writeth thus vnto them, *O Corinthians*

*2. Co. 6. 11. 12* *month is open vnto you: our heart is made large: you are not kept strait in vs.* And then complaining of them that their heart was not so bent towards him, he saith: *But yee are kept strait in your owne bowels.* And heere we may note, that by this word *Bowels* is meant generally all the internall members and parts of man, especially the heart, & those that are next vnto it. Now because the heart is the seate of the affections, and the other members neere vnto it serue for his vse, therefore the bowels are taken in the holy Scriptures for all the motions of the heart, and for all the affections of men that proceed from it, but chiefly for loue, also for ioy, pittie and compassion, which haue their beginning from loue, whose nature is to open the heart: which in steade of opening shutteth vp it selfe against those that are not loued, or that a man hateth. Therefore as loue or hatred is great or small, hot or cold, so doth the heart open or close it selfe. Heereof it is said in the historie of the two women that stood before *Salomons* iudgement seat about their two children, whereof the one was dead and the other alieue, that the bowels of the true mother were moued towards her childe.

what is meant  
by bowels in  
the Scripture.

*1. King. 3. 26*

*Col. 3. 12. 13*

*14.*  
The true  
works of a  
Christian.

And Saint *Paul* exhorting the *Colossians* to charitie and compassion, saith, *Now therefore, as the clef of God, holy and beloued, put on the bowels of mercie (that is to say of tender affection) kindnesse, humblenesse, of minde, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man haue a quarrell to another: euen as Christ forgave you so doe ye.* And aboue all these things put on loue, which is the bond of perfectnesse: & let the peace of God (namely that which God hath established among his) rule in your hearts, so the which ye are called in one body, and be gracious, or amiable. We see heere what vertues accompany these bowels of mercie, of which hee spake in the beginning, as indeed all these vertues and heavenly gifts are so knit together, that they cannot be separated one from another. And Saint *Iohn* speaking of that liberalitie and loue, which ought to be among Christians, saith,

*1. Ioh. 3. 17. 18*

*Whosoever hath this worlds goods, and seeth his brother haue neede, and shutteth up his bowels from him, how dwelleth the loue of God in him? The he addeth, Let vs not loue in word, neither in tongue onely, but in workes*



and in truth. And to this purpose *Esaias* saith, *If thou poure out thy soule* *Isay. 58. 10.*

*in the hungry, and refreſh the troubled ſoule, then ſhall thy light ſpring out in the darkeneſſe, and thy darkeneſſe ſhall be as the noone-day.* All which places agree very well to that which we haue touched concerning the motion of the heart, whereby it is either opened or cloſed vp, as the affections are diſpoſed that moue it. But let vs conſider more narrowly the nature of theſe affections of ioy and ſorrow, and what difference is betweene them, ſeeing wee haue taken them for the ground

of our ſpeech. For the firſt, let vs know, that ioy is properly a motion or an affection of the hart, whereby it taketh pleaſure and ſtayeth it ſelfe in that *Good*, which is offered vnto it; or if we had rather thus, it is a motion of the ſoule, proceeding from the iudgement of ſome *Good*, which is already preſent, or certainly neere at hand. And therefore when the heart is enlarged therewith, not onely laughter is bred, but all the body alſo leapeth, when the ioy is ſo great that the breſt cannot containe nor keepe in the heart. But when the ioy is moderate, it purgeth the blood by heate, it confirmeth health, and bringeth with it a liuely and vigorous heate, which is very whoſome and acceptable to the heart. True it is, that the heart and will often deceiue them-

ſelves in the choice and election of that which is *Good*: whether it be that following reaſon and iudgement corrupted, which ſhould ſhew what is *Good*, they embrace their error: or whether it be that Will being corrupted of it ſelfe through ſinne, letteth looſe the bridle againſt the iudgement of reaſon, and ſo ſuffereth her ſelfe to be carried headlong by her euill affections, in following ſome falſe ſhew of good. Whereupon it commonly commeth to paſſe, that in ſteade of ioy which the heart ſhould receiue of *Good*, vnto which the will tendeth naturally, it receiueſh great ſorrow and griefe after knowledge taken of the fault. This is the cauſe why we are ſo often admoniſhed by the ſpirit of God, to renounce our owne ſence, reaſon, prudence, and wiſedome, and to ſubmit our ſelues wholly to the counſaile and wiſedome of God, and to iudge of good and of euill, of the true and falſe *Goods* according to his iudgement, and not according to our owne: as alſo to renounce our owne deſires to follow his will. As

for griefe or ſorrow, wee may iudge of this affection by the contrary, which is ioy, namely, that it is a motion and an affection of the hart, whereby it is reſtrayned and preſſed either with ſome preſent euill, or with ſome that is in a manner preſent: which diſpleaſeth the heart as if it had receiued ſome grieuous wound. Therefore it trembleth and languiſheth, as a ſicke body, who drying vp with griefe by little and little, in the end dieth, except hee haue ſome remedy againſt his ſickneſſe.

What ioy is.

How the hart chufeth euill for good.

What ſorrow is.

Of melancholy.

The effect of  
sorrowe.A commendable  
vse of  
teares.

nesse. For the like happeneth to the heart of man through griefe as long as it is within it, insomuch that it neuer forsaketh it, vntill it hath quite dried vp and consumed the same. And therefore as there is pleasure and rest in Ioy, so in sorrow there is dolour and torment. For it ingendreth melancholy, and melancholy ingendreth it, and increaseth it more, so that wee often see melancholy men very sadde, although no harme hath befallen them, neither can they giue any reason of their heauines. Moreouer, this black melancholie humour is of this nature that it will make the spirit and minde darkish, whereby it groweth to be blockish, & the heart looseth all his cheerefulness. And because the braine is cooled thereby, it waxeth very heauie & drowisie. Now when griefe is in great measure, it bringeth withal a kind of loathing & tediousnes, which causeth a man to hate & to be weary of all things, even of the light & of a mans selfe, so that he shall take pleasure in nothing but in his melancholy, in feeding himselfe therewithall, in plunging himselfe deeper into it, and in refusing of all Ioy and consolation. To conculde, some growe so farre as to hate themselves, and so fall to dispaire, yea many kill and destroy themselves. And as the heart by enlarging it selfe with Ioy appeareth in the countenance, so doeth it also in sorrow and griefe. For as in sorrow the heart dryeth vp and gathereth it selfe in, so it causeth the face, which is the image of it, to retire and draw backe, yea it depriueth the face of all colour, and causeth it to fall away. Briefly, it marreth all health, and hath for continuall companions, sighs, plaints, groanies, teares, and weeping, and oftentimes gnashing of teeth; as it is written of the damned, because of that sorrow and indignation in which they are, by reason of the torments which they suffer. It is true that the most of these things serue as a remedy against sorrow. For howsoeuer griefe shutteth vp the heart as wee haue saide, yet by groning, sighing and weeping the heart doth in some sorte open it selfe, as if it would come forth to breathe, lest being wholly shut vp with sorrow it should be stifled. Againe, teares are giuen vnto vs to testifie our griefe and to manifest it to others, that we may moue them to haue pittie and compassion on vs, and to help and succour vs. They serue vs further to declare what compassion we haue of other mens sorrow and griefe, which vse is very necessary for vs to get and preserve friendship one towards another, and for our mutual comfort and consolation. For we are greatly comforted when we see any take pittie and compassion of vs. Wherefore when we can not otherwise solace them that are grieved, but only by declaring that wee are sorrowfull for their heauinesse, and for those euilles which they suffer, yet doeth that afforde great consolation. And although

## Of true and false Ioy, and of Hope.

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it seemeth an easie matter to giue this comfort, yet is it harder then many thinke it is. For before wee can finde this in vs, wee must first haue loue in our hearts, which causeth vs to open our bowels, and moueth vs to compasion towards our like, that wee may weepe with them that weepe, as we must reioyce also with them that reioyce according as Saint *Paul* exhorteth vs thereunto. For by this meanes we testifie that vnion and coniunction which we haue one with an other, as members of one and the same body, and as if we felt in our selues all that good and euill which others fee. Now because in our definition of those affections of ioy and griefe, we made two sorts of those that men fee in their hearts, namely, either of that good and euill which is present, or if that which they looke for, wee must consider more particularly of these things, and see first, why God hath put these affections in the soule, and what is true and present ioy, as also what that other kinde of ioy is, which hath regard to that which is to come, which is properly called Hope. Now let vs heare thee, *ASER*, vpon this matter.

Rom. 12. 15.

*Of the causes why God hath placed these affections of Ioy and Sorrow in the heart: of true and false Ioy, and of good and bad Hope.*

*Chap. 45.*

*ASER*, Men haue commonly sharpe wits to know vaine, earthly and carnall things: but as for heavenly, true, and eternall things; they are able for the most part to vnderstand nothing. So that wee may compare the eyes of their soule to the eyes of an Owle, which seeth cleerely by night, but when the sunne is risen, seeth neuer a whit. Euen so man hath some knowledge of the troublesome things of this world, but his sight cannot pierce vnto the celestiall and diuine light. Therefore it falleth out often, that being beguiled by his owne sence and reason, in steade of *Good* and of *Ioy*, hee chuseth and followeth after that which is euill and full of griefe. For when the affection of the heart, which naturally desireth *Good* and seeketh after ioy, is misled and deceiued by humane reason, it easily embraceth euill in place of *Good*, and that vnder some vaine shew of good, which seemeth to be in that euill thing it chuseth. And although at the first the heart feeleth not that which happeneth vnto it, yet hath it leisure enough after to complaine of the torment, which is alwaies equall both for age and time, to the fault committed, and to the abuse of those gifts and graces which God hath placed in the nature of the soule.

*A comparison.*

Forasmuch

Forasmuch then as the heart is the beginning of life, wee may well know, that God hath not without good cause placed therein such vehement affections of ioy and griefe, which serue either to preserve or destroy it, and haue for their companions hope and feare, as wee will declare heereafter. For by these affections God would giue vs pricke and sollicitours, to cause vs to thinke seriously of that lesson, which *Dauid* giueth vs, when hee saith, *Taste yee and see how gracious the*

**Pla. 34. 8. 9. 10** *Lord is: blessed is the man that trusteth in him. Feare the Lord ye his Saints: for nothing wanteth to them that feare him. The Lions doe lacke and suffer hunger, but they which seeke the Lord shall want nothing that is good. What man is hee that desireth life, and longeth long dayes for to see good? Keepe thy tongue from euill, and thy lippes that they speake no guile. Eschew euill and doe good, seeke peace and follow after it. The Prophet sheweth heere plainly, wherein true life & felicitie consisteth, and the reason thereof hee setteth downe afterward, namely, that the Lord looketh both vpon the good and bad, and that as hee preserveth the good, so hee rooteth out the remembrance of the wicked from off the earth. Therefore hee saith afterward, *Great are the troubles of the righteous, but the Lord deliuereth him out of all. Malice shall slay the wicked, and they that hate the righteous shall perishe. The Lord redemeth the soules of his seruants, and none that trust in him shall perishe.* Wherefore*

**Ver. 19. 21. 22.**

Of the ioy of  
the godly.

as the children of God that are partakers of his promises, can not be without great ioy in their hearts, which feedeth and preserveth them, and causeth them to liue happily, through the testimonie and taste which they haue of the sweetnesse, goodnesse and fauour of God towards them: so contrariwise, perpetuall sorrow dwelleth in the heart of the wicked, who cannot haue that ioy in them, because they want that which should bring it vnto them. For howsoeuer it seemeth that there is no ioy in the world but theirs, yet they neuer haue any true ioy, neither indeede can haue. For they seeke not for it, neither doe they know what it is. And therefore instead of seeking it in God in whom onely it resteth, they seeke it in creatures, and in all kind of vanitie, and yet finde nothing but in offending the maiestie of God. For this cause Iesus Christ hath long since pronounced their sentence saying, *Woe be to you that laugh, for ye shall weepe. Contrariwise ye that weepe are happy, for ye shall laugh. Blessed are they that mourne: that is to say, that feele their miseries, and seeke for ioy, and consolation in God: for they shall bee comforted.* After speaking to his disciples, he sayeth, *Verily I say vnto you, that ye shall weepe and lament, and the world shall laugh at you, because ye shall sorrow, but your sorrow shall be turned into ioy. And then he*

**Luke 6. 17.**

**Math. 5. 4.**

**Esa. 61. 3.**

**Ioh. 16. 20. 21.**

hath, which is pained so long as thee is in trauaile; but when  
 thou seest it borne, thee receiveth joy, and thou forgettest her  
 paine. Whereby the words of God teacheth vs, that the griefe of  
 god men shall be turned into double ioy, that their sorrow shall be  
 short, and their felicitie of long continuance. For there is one ioy  
 man in being deliuered from euill, although it be not so great as when  
 any Good happeneth vnto vs. But the ioy is doubled, when besides  
 the deliuerance, there cometh vnto vs some ioy which wee had not,  
 which is procured vnto vs by meanes of that paine and euill which we  
 suffered. Therefore our Saviour saith further to this effect, *Ye are  
 now in sorrow: but I will see you againe, and your hearts shall reioyce, and  
 your ioy shall no man take from you.* If this ioy can not be taken away, it  
 is small, so that death it selfe can not abolish it. Whereupon it fol-  
 loweth, that it remaineth yet after death, and that there is another  
 after this in which wee shall haue fulnesse of ioy. Therefore wee  
 may well call it our owne, seeing it alwaies continueth with vs. For  
 it were not so, Iesus Christ who is the truth it selfe should not bee  
 true. But as hee cannot lie, so wee may assure our selues of his pro-  
 mise. For seeing it is grounded on him, and vpon his grace, resurre-  
 ction, and immortall life, we may bee as certainly perswaded of, as  
 we are assured of his resurrection, and of his eternall ioy and life,  
 wherein hee liueth and raigneth for euermore. Wherefore all those  
 to whome it is promised, and that are assured of the fruition there-  
 of by faith in him, haue iust occasion to liue in great ioy. So that St.  
 Paul not without good cause saith, *Reioyce alwaies in the Lord, and* Philip. 4. 4.  
*againe I say reioyce.* But of the ioy of carnall men wee must say as Sa-  
 lomon writeth, *That it is better to go to the house of mourning, then to the* Eccles. 7. 4. 6.  
*house of feasting.* And that there is a way that seemeth right to a man, *Prou. 6. 25.*  
*but the issue thereof is the way of death: yea, in laughter, the heartie*  
*shall bee greened, and the ende of ioy is sorrowe. The heart of the*  
*wise is in the house of mourning; but the heart of fools is in the house of*  
*reioyce.* For they thinke of nothing but of iollitie, whereas wise men  
 meditate on the miseries of this worlde. Therefore wee may know  
 how greatly Epicures, and such as giue themselves to pleasures and  
 themselves beguile themselves. For they thinke there is no ioy  
 but pleasures; but in their life, and that there is no life more sadde or  
 melancholy, then that of the children and seruants of GOD. But it is  
 cleare contrary. For they that feare and honour GOD, haue more  
 ioy in their heart in the midst of their greatest sorrowes, by reason  
 of the sense and feeling in them of heavenly and eternall  
 things, which they certainly expect, and be gine already to tast here,



then all worldlings and carnall men can haue in the greatest triumph of all their pleasures. Now, as there are two kindes of ioy in the heart of man, so are there also of sorrows. For we do not onely feel ioy for some *Good*, or sorrow for some euill, which we now taste of, but also for that which we attend and looke for. Concerning this latter kinde

What hope is of ioy, it is properly called *Hope*, which is an affection and motion of the heart, whereby it wilheth some *Good* to come, and prepareth to open at selfe and to receiue it. Therefore wee said before, that *Hope* was comprehended vnder desire, vnto which it giueth forme and being. For *Hope* is a desire ioyned with confidence, that the *Good* which wee wish for will come to passe. Therefore the motions of Ioy and *Hope* are very like, seeing *Hope* is alwaies mingled with Ioy, neither is there any difference but in the time, because the one is of a present *Good*, and the other of that which is looked for. In the meane time *Hope* hath no euidence or science, but is grounded onely vpon coniecture of opinion, or likelihoode and probabilitie, or possibilitie. And yet there is nothing so light, or so small, or strange, vnto which the heart will not easily ioynie it selfe and take holde of it, when it seeketh for helps and props to ground and stay it selfe vpon. Neuertheless there is great difference betweene hauing already, and hoping for a thing, namely, in respect of men, and of hope, which hath no other grounds, then those of which I now made mention. But when the expectation is grounded vpon God & his promises, it is as sure of that which it expecteth, as if it did already possesse it: which is very comfortable to a man, in respect of that which hapneth to them, who can haue no certaine hope or expectation of *Good*. For although there be hope, yet if it be not grounded vpon God, it can bring no certaine ioy, or of any long continuance. Besides, when such a one shall faile of his hope, his grieke will be doubled. Wherefore they that build not their hope vpon the word of God, can haue no true and certaine hope, but they feed themselves only with their fantasies, as they that dreame they find great riches, which vanish away whē they awake. Such is the hope of the wicked, and of all worldly and carnall men. Neuertheless the perswasion of hope, which holdeth vs vp with the expectation of better things, is very pleasant and necessarie for the life of man, in the midst of so many miseries, of so many sharp and almost intolerable paines and trauailes which accompany them. So that it bringeth great comfort to men, and is in steade of sauce vnto them, without which they would find all things to be not only without taste, but also of a very bitter and vnpleasant taste. Therefore hath the prouidence of God provided a remedy for this, namely, that hope should breed of very light euils, &

Difference betwene ioy & hope.

Of the true & certaine hope.

The profit and necessitie of hope.

should leane & stay it selfe easily vpon them : as if it selfe were very light, or very hooked & gliuish, being ready to take hold of, & to re-  
taine whatsoeuer it meeteth withal, or can lay hands vpon, to ground  
and leane thereon.

Now if men finde so great comfort in hope such as it is, and being  
laide vpon so weake a foundation, it is easie to iudge, what ioy the  
faithfull receiue by that most certain hope of eternal life, & of al the  
good things that God hath promised them: in regard wherof S. Paul  
saith, *There is one body & one spirit, euen as ye are called in one hope of your* Ephes. 4. 4  
*saluation.* It is not the without cause that he saith in another place, *The* Rom. 8. 24  
*reioyce in tribulations, knowing that tribulation bringeth forth patience, &*  
*patience experience, & experience hope, & hope maketh not ashamed: be-*  
*cause the loue of God is shed abroad in our hearts by the holy Ghost, which* Psal. 25. 3  
*is giuen vnto vs:* as if he should say, that they which stay theselues vpon  
such a hope, shall neuer be ashamed nor deceived. For the expectatio  
therof is neuer frustrated, but it hath alwaies a good & a hapie issue.  
For when we perceiue that we are deceived of our hope, we are asha-  
med & confounded. But this neuer happeneth to true hope, which pro-  
ceedeth of a sound faith in Iesus Christ, by meanes wherof we haue ac-  
cess through him vnto this grace to be in our stand, and reioyce vnder the  
hope of the glory of God, as Saint Paul said a litle before. Therefore hee  
exhorteth christians to reioyce in hope, & calleth God the God of hope,  
praying that he would fill the *Romans* with a ioy, & peace in believing,  
that they may abound in hope through the power of the holy ghost. Rom. 5. 2  
And in the epistle to the *Hebrews*, hope is compared to a sure & fast-  
fast anchor of the soule. For this cause God is so often called in the holy  
Scriptures the hope & fastnesse of his people & of his. It is written also,  
that they which hope in the Lord, doe reioyce. For he that hopeth in him  
shall be healed & preserved. Therefore it is not without cause, that the  
spirit of God so often repeateth vnto vs this sentence, *Blessed are they*  
*that put their trust in the Lord, for they shall neuer be confounded.* It is bra-  
uery to hope in him when we put any confidence in creatures. But vnfaithfull &  
wicked men can neuer be partakers of such a good, because they haue  
no such hope. For it is written, *The expectation of the wicked doth faile,* Pro. 10. 28  
*but the hope of the righteous shall be cut off, and his trust shall be as the* Job. 8. 13. 14  
*house of a spider. He shall vaine vpon his house, but it shall not stand, he shall*  
*fall by it, for his trust is not endure.* But to prosecute our matter,  
now that wee haue seene the hope of good men together with their  
ioy, let vs consider what remaineth to the wicked of their vaine and  
false ioye, namely, Feare, which is the second kinde of sorrow men-  
tioned

260 Of feare, and of the remedies against it.

tioned by vs. Tell vs then, *MAN*, what Feare is, with the nature and effects thereof.

*Of Feare, and of the nature and effects thereof towards the body, the minde, and soule, and how it troubleth them: of the true harness and armour against Feare. Chap. 46.*

The wicked cannot abide to speake or heare of God.

**A** *MAN*, As wicked men can haue no certaine hope of any good they looke for, so they neuer haue any true ioy of any present good, because they alwaies forsake the true *Good*, and stay that which is not *Good* but in their opinion and fantasie, neither do they at any time refer the end of good things vnto God, but look onely vpon the things themselves. Therefore it is neuer in their power to reioyce in that ioy which they accompt to bee their true ioy, but onely by offending God, as we heard before. Which is the cause why they seeke after nothing more then to hide themselves, and to depart from him as much as they can possible, so that they would neuer heare any speach of him, but desire to bury the remembrance of him for ever, because they can heare nothing spoken of him but as of their iudge, neither thinke of him, but he awakeneth their conscience, which they labour with might and maine to rocke a sleepe. Wherein they take a cleane contrary course to that which they ought to follow to obtaine the true *Good*. For seeing God is the soueraigne *Good* of all creatures, what *Good* can they finde that is greater, wherein they can fully reioyce and satisfie themselves? Or what other *Good* dare they promise to themselves to finde without him, and when they haue him for their enemy? But they are like to drunken men, who cannot vnderstand this Diuinitie, vntill they haue slept out their wine, and are awaked out of their drunkenesse. Then shall they know what is true and false Ioy, what is good and bad Hope, when their ioy shall be turned into sorrow, their expectation and hope into feare and terror, wherewith the wicked shall bee continually haunted, as the Spirit of God teacheth vs.

Now, as sorrow is a griefe for some euill which a man presently feeleth, shutting vp the heart as vnwilling to receiue it: so feare is a sorrow, which the heart conceiueth of some looked for euill, that may come vnto it. Therefore it restraineth the heart also and closeth it vp, as being desirous to auoide the euill. Wee see then that there is the same difference betwixt sorrow and feare in respect of euill, that is betwene Ioy and Hope in regard of *Good*. So that we may well say,

that Feare is not onely a fantasie and imagination of euill approaching, or a perturbation of the soule proceeding from the opinion it hath of some euill to come, but it is also a contraction and closing vp of the heart, which commeth from that which euery one iudgeth to bee euill for himselfe, when hee thinketh it is at hand and will light vpon him. Therefore first of all it draweth in and shutteth vp the heart, and so weakneth the same. Whereupon nature being desirous to relieue and succour it, sendeth heate vnto it from the vpper parts: and if that bee not sufficient, shee draweth away that heate also which is in the neather parts. By which doeing she sodainly calleth backe the blood and spirites vnto the heart, and then followeth a generall palenesse and cold in al the outward parts, and chiefly in the face, with a shiuering throughout the whole body. For seeing the first moouing thereof is in the heart, the other alwayes followeth: so that when the hearte trembleth, the whole body doth so likewise. Whereupon it followeth, that by reason of the great beating and panting of the heart, the tongue faltereth and the voyce is interrupted. Yea it commeth to passe sometimes, that present deathe followeth a great and sodaine feare, beecaue all the blood retiring to the heart choaketh it, and vtterly extinguisheth naturall heat and the spirites, so that death must needs ensue thereof. Therefore wee cannot doubt but that feare hath great power ouer all the body, and ouer life it selfe. For this cause *Esaias*, after hee had denounced the iudgement of God against the Babylonians, and the comming of the Medes and Persians, by whome their citie shoulde bee taken and themselves slaine, saith thus: *Therefore shall all handes bee weakened, and all mens hearts shall melt*: which is as much to say, as that their heartes shall faile them for feare. And therefore he addeth, *They shall be affraid: anguist and sorrow shall take them, and they shall haue paine, as a woman that travaileth: euery one shall be amased at his neighbour, & their faces shall be like flames of fire*. But here we will note what he meaneth by these flames of fire. For if the face waxe pale through feare, as it falleth out for the most part, it seemeth that it cannot be enflamed, for then it would be red rather then pale. But we are to know, that when nature will strengthen the heart, she sendeth vnto it from all parts, succours of heat and blood, to encourage it the more. Therefore they that haue but a little warme blood in in the heart are naturally the greater cowards: so that it is a better token of courage when the face is pale through feare, then when it waxeth redde. For this cause *Cato* misliketh that a child should becom pale in the face through shame, in stead of being red: and that a souldier should looke red in time of danger, in

How palenes, colde and shaking are bred in the body.

How death commeth through feare

*Esay 13. 7. 8.*

A place of *Esay* expounded

The cause of cowardnesse, and the signe of courage.

stead of being pale. For as it is a token of impudencie in a child not to blush for shame, so is it a signe of cowardlinesse in a man of want to looke redde when hee seeth himselfe in any danger. Therefore a pale countenance sheweth that the blood and naturall heat are gone to the heart to strengthen it: but when it is redde, that argueth that the blood and heate are not much gone inward to strengthen the heart whereupon it is made more weake, and so the feare of it is greater and the trembling much more. And because the blood and naturall heat mount vpward in stead of descending, therefore doth the face looke red. Which argueth want of courage and a fainting heart: as it befell the Babylonians, whose heartes were possessed with feare and terrour at the comming of their enemies, because God would give them over into their handes. Wee might also referre this rednesse and inflammation of visage to the paines and griefes which they were to endure. For when one is pressed with griefe, his countenance is red and fierie: because men are then as it were shut vp in a fire.

And as the face is red through Feare, for the reasons set downe by vs: so if the naturall heate leave the heart and goe downward, the feare is not onely encreased, but it bringeth withall a loosenesse of the bellie. Therefore it is written in the Booke of *Iob*, where it is spoken of the feare that *Linian* bringeth vpon men, that *the might tremble at his maiestie, and purge themselves through his moonings*: that is, through feare of him. Heereupon a heathen Poet, when he would note a fearefull and dastardly fellow, saith to this purpose, *That his heart was fallen into his heeles*. Nowe if feare mooueth all the body in this sorte, no doubt but it greatly mooueth also the minde and the whole soule of man. For it so troubleth the minde, that it confoundeth all the thoughts thereof: as wee may try by this, that many times the least fancie of euill that entreth into our braine, is enough to trouble the minde very much. For as imagination and fancie beare great sway over the affections, so they shewe what power they haue, chiefly in the affection of Feare. And surely among all liuing creatures, none hath such a confused feare, or is more amazed therewith then man is. Therefore we may well say, that no miserie is greater, no bondage more shamefull, seruile or vile, then feare is. For it maketh men very abjects, flatterers, and suspicious, and so danneth their courage, that it leaueth them as is were halfe dead, yea, causeth them sometimes to dispaire vtterly, so that they are as it were Images destitute of counsaile, not knowing which waies to take themselves. For this cause the holy Scriptures make often mention

*Iob 41. 16.*

Effects of  
Feare in the  
soule.



of a heart that is powred out like water for feare, or that melteth like  
 waxe. And in *Jeremy* it is said, *In that day, saith the Lord, the hart  
 of the King shall perish, & the heart of the Princes, & the Priests shall  
 be astonished, and the Prophets shall wonder.* For truly if a man bee  
 once possessed with feare, especially if hee bee inclined thereunto by  
 nature, but above all, if God terrifie him, a man may well exhort him  
 to boldnesse and to take courage vnto him, and allcledge all the  
 reasons that can bee to strengthen him, against Feare, but it will be  
 to small purpose. Therefore one saith very well, that no harnessse  
 can bee found, which is able to incourage feare and to make it har-  
 dy. For if any Armorers had the skill to make such harnessse, they  
 should want no customers. But onely God is able to arme vs against  
 this, because it is hee that giueth or taketh away the heart of man,  
 that fendeth feare or boldnesse, as pleaseth him. For although he hath  
 sowed the seedes of them both in the nature of the body and soule  
 of man, with the meanes also that leade thereunto, yet hee hath not  
 subjected himselfe to all those meanes, no more then he hath to the  
 whole order of nature: but hath alwaies reserved in his power both  
 Feare and faintnesse of heart, and boldnesse and assurance, which  
 are their contraries. For assurance is a certaine perswasion and trust,  
 whereby wee are confirmed in danger against euills that threaten of assurance &  
 vs and come neere vs: and boldnesse is a confidence, which prick- boldnesse.  
 eth forward the courage either to repulse euills, or to follow after  
 good things, which are excellent and hard to obtaine. Therefore  
 when GOD is minded to punish men, he taketh away their harts  
 whom hee will destroy, causing them to tremble and to flie for  
 feare: as it is written in *Iosuah*, where *Rahab* speaking to the spies  
 of the Israelites that were sent to *Iericho*, vseth these words: *I know* Iosua. 2. 9.  
*that the Lord hath given you this land; for the feare of you is fallen*  
*upon vs, and all the inhabitants of the land faint because of you.* Con-  
 trariwise, our GOD heartneth and emboldeneth those by whom he  
 will ouerthrow others, and to whom hee mindeth to grant victo-  
 ry. Therefore it is written, that hee will cause the feare of his ser- Psa. 53. 5.  
 vants to fall vpon his enemies, that the wicked and such as haue  
 not called vpon GOD, shall feare where there is no cause of  
 feare, and shall tremble and flie for feare, although there bee none  
 that persecute them. So that if wee doe desire to finde a harnessse  
 that will arme our heart thoroughly against all feare, let vs put on  
 the armour of the true feare of GOD, and of sound Faith in  
 him. For as the Prophet *Daniel* sayeth, *Blessed is the man that fear- Psa. 112. 1. 7. 8*  
*eth the Lord: the iust shall live in assured hope: hee shall neuer be mo-  
 ued,*

Pfal. 56. 3. 11.  
and 118. 6.  
Pro. 14. 26.

Iohn. 14. 1.

Leuit. 26. 36.

Deu. 28. 65. 66  
67.

God is the au-  
thor of cou-  
rage.

and, he shall not be afraide of euill tidings, for his hart is fixed and belongeth in the Lord: his heart is stablished, therefore hee will not feare. For whosoever feareth God and walketh in innocencie, God is with him: and hee that hath God on his side, what can hee or ought he to feare? For when hee is with vs, who shalbe against vs? May he not well say with David, *When I was afraide, I trusted in thee. In God doe I trust, I will not be afraide what man can doe vnto mee. In the feare of the Lord, (saith the wise man,) there is assured strength, and his children shall haue hope.* Therefore Iesus Christ sayth to his Disciples, *Let not your hearts be troubled.* And then hee sheweth them the meanes, saying, *To beleene in God, beleene also in mee.* For nothing but Faith in God through Iesus Christ is able to giue vs this assurance. On the other side, if wee bee not armed with the feare of God, and with true faith, that wee may bee certaine of his help and prouidence, and of his loue towards vs, there is nothing that can assure vs: but rather that which is written in the Law will befall vs, *I will, saith the Lord, send a faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and, They shall flee as fleeing from a sword, and they shall fall, no man pursuing them.* And in another place where mention is made of them that despise the Law of God, and rebell against the Lord, it is saide, *The Lord shall giue thee a trembling heart, and looking to returne till thine eies fall out, and a sorrowfull minde. Thy life shall hang before thee, thou shalt feare both night and day, and shalt haue none assurance of thy life. In the morning thou shalt say, would God it were euening, and at euening thou shalt say, would God it were morning, for the feare of thine heart which thou shalt feare, and for the sight of thine eies, which thou shalt see.* Therefore when wee see, that in many great and dangerous affaires, the boldest and most couragious are oftentimes the greatest cowards, and most astonished and carried away with feare and terrour, and euen many times without any great cause are amafed and voyde of counsaile, whereas contrariwise cowards by nature grow to bee most hardy in the midst of daungers, thereby God sheweth very well, whether strength and courage come from him or from men, and who is to haue the praise thereof. But now that wee haue seene the first motions of the heart, in the affections of ioy, of sorrow, of hope, and of feare, and know that they haue respect to good or euill, either present or to come, let vs learne in the next place, that as contemplation consisteth in the rest of the Spirit after the discourse of reason and iudgement, so after the heart hath the fruition of that Good which belongeth vnto it, it is still and quiet, resting it selfe there.

in: which rest is called Delight or pleasure, of which the order of our speech requireth, that thou shouldest dilate, *AR AM*, at this present.

*Of the delight and pleasure that followeth every ioy, and of the moderation that is required therein: of diuers degrees of pleasures, and how men abuse them, especially those pleasures, which are received by the corporall senses. Chap. 47.*

**A R A M.** It is certaine, that all the affections which God hath placed in the nature of man, were given vnto him in regarde of so many good things, which were meete and conuenient for his will to long after and to desire. For ioy and hope, which affoord pleasure and consolation to the heart, were bestowed vpon him to be spurs and sollicitours to induce him to seeke after God his soueraigne Good, in whom alone he may finde all delight, rest and pleasure. As for sorrow and feare, they are sure testimonies vnto men of the iudgement of God, and executioners of his vengeance: to this end that the feare of euill, which may come vnto them, should keepe them in awe, and that sorrow and griefe for euill which they haue already committed, should be vnto them both hangman and punishment. It is true that these affections being naturall in euery one, bring forth contrary effects both in the good and in the bad. For the children of God neuer sepetate his power from his goodnesse, and the feare which they haue of him, is not ioyned with hatred, but with trust in his mercy, which mooueth them to bee grieued for offending him, and to loue him, to seeke him and to reioyce in him, and to haue him in singular honour and veneration. But the wicked who feare and tremble, like to malefactors fearing their iudge, hate and despise God, desiring nothing more then to escape his hands, and to flee from him as farre as they can. If they be grieued, it is because they may not enioy false ioyes, and vnlawfull pleasures. Therefore that which is given them for Good, is turned by them into sinne and euill, and pleasure into paine and griefe.

But heere we must call to minde what we haue spoken already concerning the signification of this word *Good*, as it is commonly taken, not considering whether it be true or false, but onely according to that opinion which men haue of it. For there are many whose fancie is sufficient to affoord them as much pleasure, as if indeed they enioyed that Good, which they thinke to haue. We see many such fooles in the world. For some are Popes or Cardinals by fantasies, others Emperors

Why God hath given men affections,

The diuers effects of feare in the godly and in the wicked.

A fantasticall Good,

or

or Kings and great princes, or otherwise very rich, or possessors of some such great Good. And yet such fantastical fellows are better contented and pleased with that which they thinke they haue in their foolish imagination, then they that haue them in truth, vnto whom commonly they serue for nothing but to torment them more. Therefore I know not which of them I should esteeme more foolish and fantastical. For none ought to bee taken for truly wise men, and of ripe iudgement, but they who know that all things in the world and vnder the Sunne, are onely vanitie, as Salomon sheweth in his booke of the Preacher. Therefore hee saith thus: *I saide in mine heart, Goe to now, I will proue thee with ioy: therefore take thou pleasure in pleasant things: and behold this also is vanitie. I said of laughter, thou art mad, and of ioy, what is this that thou doest?* But to goe forward with our matter, let vs consider what delight and pleasure is, so far as men may enioy it in this life. It is then, a rest which the heart taketh in the enioying of some Good that it liketh: euen as contemplation is the rest of the spirit after the discourse of Reason and Iudgement. Now we are to note, that there is no delight and pleasure in any thing, except there be some agreement betweene that part or power that requireth pleasure, and that which bringeth the same vnto it. This agreement cannot bee without good proportion of the one with the other, whereby there is some similitude and resemblance betweene them. For this cause also, the thing that bringeth delight must not exceede too much, either in greatnesse, or in smallnesse aboue the power which receiueth it, in regard of that part or instrument whereby the pleasure is receiued.

Hereupon when wee speake of the eyes and eares, wee shewed that light was to bee dispensed to the eyes, and sounde to the eares, in good measure and moderation. For if the light bee too great, the eyes cannot receiue it: insomuch that they will bee hurt and offended, in steade of receiuing delight. On the other side if it bee too little, it will not suffice them: and therefore it must bee betweene both. And as every mans sight is sharper and stronger, or more dull and weaker, so must the light bee dispensed according to that measure. The like may bee saide of soundes in regard of the eares, and of all other things in respect of those senses vnto which they agree. And if this moderation bee requisite for the outward senses, it is no lesse necessary in respect of the inward senses, and of all the powers of the soule. Therefore as God is incomprehensible and infinite, so is hee receiued with delight of that part

Who are to be  
accounted  
wise men.

Eccles. 2. 1.

Of delight &  
pleasure what  
it is, and how  
it is receiued.

part of the soule, which commeth neereſt vnto his nature; and which is moſt incomprehenſible, moſt ample, and moſt infinite in regard of other partes, and that is the Spirit and Vnderſtanding. On the other ſide, becauſe there is no porportion or agreement in greatneſſe and infiniteneſſe betweene G O D and the Soule, ſhe receiueth and comprehendeth him by ſuch meanes, whereby hee may bee applied vnto her, and ſhee made after a ſort capable of him. For if he ſhould preſent himſelfe vnto her, ſuch as he is in his high and diuine maieltie, eſpecially man beeing in this eſtate wherein he is in this mortall life, ſhe could not beare ſo high maieltie, as beeing too exceeding great for her. So that inſtead of receiuing pleaſure, ioy and delight, ſhee ſhould not onely bee very much frighted, but euen wholly ouerwhelmed and ſwallowed vp as a droppe of water would be conſumed beeing throwen into a great fire: as wee may iudge by ſo many examples as are in the holic Scriptures to this purpoſe. For when G O D maniſteſted himſelfe to the Patriarkes, he neuer appeared vnto them in the greatneſſe of his maieltie, but tooke vnto him alwaies ſome ſhape, and vſed ſuch meanes as were agreeable to their nature. Therefore alſo it is very requiſite, that God ſhould deſcend and apply himſelfe vnto our ſmall capacitie, to the end we may enioy him and his Goodes, and take pleaſure and delight in them. For this cauſe, hee hath not onely appointed the miniſterie of his word and Sacramentes to ſhewe and communicate himſelfe vnto vs by them, applying himſelfe vnto our nature and capacitie, but hath alſo maniſteſted himſelfe in fleſh, in the perſon of his ſonne Ieſus Chriſt, to become more like vnto vs, and to drawe neerer vnto vs in our owne nature, to this ende that wee might enioy him and all his benefites the better, and receiue more true and entire delight in them.

How Goe communicate himſelfe vnto men.

And thus much for this poynt of the agreement that ought to be betweene the thing that delighteth, and that which receiueth pleaſure. Next we are to note, that a man may take pleaſure by all thoſe partes whereby hee may knowe, as well by the internal as the external ſenſes, and by all the powers of the minde and ſoule. Whereupon it followeth, that as every one is more or leſſe addicted to any of theſe partes, ſo hee delighteth moſt in thoſe pleaſures, which hee may receive by that part vnto which hee is moſt giuen. Therefore wee ſee that the baſer and more vile ſort of people, and ſuch as are moſt rude and ignorant, are more moued by corporall and external things, which moue the bodily ſenſes, then by ſpirituall and high things, that are more meete

Of the diuers degrees of pleaſures according to every mans nature.

for



for the spirit, and wherein it taketh greater pleasures. But with prudent and wise men, and such as are more spirituall, it is otherwise. So that as euery ones nature is more noble and excellent, or more vile and abiect, and according to the nature of those things wherein euery one delighteth, so is the delight, eyther more noble and excellent, or more base and contemptible, more pure and quiet, or more impure and troublesome, of longer or of shorter continuance, and hath more or fewer pleasures; and those eyther more or lesse tedious. Nowe among those delights which a man may take by the bodily senses, the basest and most abiect of all, is that which is receiued by the sense of touching. For as it is most earthy of all the externall senses, so are the pleasures that are taken by it. That delight which is taken by the sense of tasting, is a litle more honest and lesse contemptible, and yet is it brutish enough. As for the delight that may be receiued by the sense of smelling, it is very light, and nothing so pleasant, as the yrekesomnesse that commeth of the contrary, is vnpleasant. For a good sinell bringeth not so great pleasure, as an euill smell causeth displeasure: besides, that this sense of smelling is not so sharpe in man as in beastes. And concerning those pleasures, which a man may receiue by the eares, they haue some more beautie and excellencie in them. For the more they holde of the nature of the aire, they are so much the lesse earthy and brutish. And those which wee receiue by the eyes, are yet more excellent then all the rest, because the eyes are of the nature of the fire, which commeth neere to the celestial nature. And thus much for those pleasures, which a man may receiue by the corporall senses, of which the noblest and best are baser and of lesse excellency then the least of those, which we may receiue by the basest parts and powers of the soule. For, as much as the soule is more noble and more worthy then the body, so much is the least thing in it greater and more magnificall, then that which is most noble and most excellent in the bodie. And as there are diuers degrees of pleasures according to the varietie of the externall senses, and according to the difference that is betwixt them and the powers of the soule: so is it betweene the powers of the soule, as some of them are more noble and more diuine then others. For those which appertaine to the nourishing and generative powers, are more corporall, earthly and brutish; then those that belong to the vitall partes and to the heart. And those that are proper to the spirit and minde, are purest and best of all: among which, that delight that is in contemplation is the chiefe, as we may iudge by that which wee haue already spoken. Wherefore if we would consider well of all these degrees

The delights  
of the bodily  
senses.

The delights  
of the internal  
senses.

Cōtemplation  
is the greatest  
delight of the  
soule.

of delight and pleasure, and could iudge well of them, we should not be so deccited in them as commonly we are, preferring the least before the greatest, the basest before the noblest, those that are most earthly before them that are most heavenly, and those that fade soonest before them that continue longest. Besides, the very enjoying of euery one of them ought to suffice to make vs know their nature, and the difference betweene the one and the other, and how far one is to be preferred before another. For how doe we see men giuen ouer to those pleasures wherein they delight, not onely in eating and drinking, in daintie morfels and delicate drinckes, but also in other carnall pleasures that are more earthly and vile, especially when they are excessive and vnmeasurable, as they are in whoredome? For those which wee receiue in eating and drinking, belong to the sence of taste, which is brutish enough: but these others to the sence of touching, which is a great deale more brutish. We know by experience also, that these senses are sooner wearied and tyred with their pleasures, then any other, and that such delights commonly bring with them more yrkesome and loathing, then ioy and pleasure: leauing many times behind them a long and shamefull repentance for pollutions receiued by them. The pleasures that belong to the other senses, as they are of longer continuance, so they weary not a man so quickly, especially those that delight the sight. Yea the baser and more vile the pleasures are, the sooner doe they loath a man, as they know by experience that are giuen to whoredome. For how insatiable soeuer they bee, yet can they not but be glutted therewith: neither are they able to continue their vnulinesse so long in that pleasure (howsoeuer they want no goodwill) as in the pleasures that come by eating and drinking. Neither can the greatest gluttons, drunkards, and daintie mouthed persons follow so long together after the delights of their gluttony, drunkenness, and daintie diet, as they may after those which they receiue either in smelling, or in hearing, or in seeing. As for the paines that are to be taken in the obtayning and vsing of these pleasures, the more earthly and brutish the delight is, the greater labour is to be had about it: and the more excessively the pleasures is vsed, the greater hurt commeth thereby, as we daily see in gluttons, drunkards, and whoremongers, by the testimonie of those diseases, which take hold of them through their excessse. Thus then we may learne by the vse of those pleasures, which are receiued by the bodily and outward senses, which of them are to be preferred before others, with the agreement necessary therein, and the moderation that alwaies ought to bee obserued in them. But to goe forward with our matter, we are now to compare together the

Of the abuse  
of pleasure.

Against the  
immoderate  
vse of pleasures.

the delights and pleasures that are received by the spirituall & internall senses; and to vnderstand what difference there is betwene the vse of the pleasures of the spirit and of the body, and how the one drive away the other. Now let vs heare what **ACHITO B** will tell vs of this point.

*Of the comparison of pleasures received by the internall senses: and how men descend by degrees from the best to the basest pleasures: of the difference betwene the vse of spirituall delights and corporall: and how the one chase the other. Chap. 48.*

**A**CHITO B. Experience dayly teacheth vs, that wee need but a litle griefto diminish a great pleasure, or otherwise to take it cleane away, and to change it into great displeasure, yea to turne a great ioy into extreame sorow and sadness. But few ther are that meditate and know the cause thereof. The trueth is, we can think of no other cause, then of the corruption of our nature, of the estate and disposition of our bodie, of the course of our age and life, which decline continually and waxe worse and worse. Therfore a small griefe findeth greater strength within vs to cause our heart to giue backe to close vp it selfe, and wholly to cast vs downe, then a great ioy and delight is able to open and enlarge it, and to sustaine and hold vs up. For a litle force will throw downe this shaking and reeling bodie, but there had neede to bee a great deale of strength to vnderpropp and stay it vp firme and stedfast. On the other side wee can more easily want pleasures, then not feelee their contrary griefes. For we doe not perceiue so much the want of a good which we haue not, as the presence of an euill, which wee suffer. For in the first, it seemeth that wee want nothing; but in the other the sense is afflicted, and the sound estate and disposition thereof is cleane taken away and ouerthrowne. Now if wee desire to feelee such griefes as litle as we may, and to approach as neere as our nature will permit to true delight and pleasures, wee must withdraw our selues from vile & abiect things, and contemplate most high and excellent things. Now as wee haue learned by the former discourse, that those delights and pleasures which are receiued by the chiefest senses that fauour least of the earth, are of longer continuance then the other, so we are to know, that the pleasures of the fancie are more stable and firme then those which come by the corporal senses. Hereof it is, that

The cause whi  
a litle griefto  
stronger in vs  
then a great  
pleasure,

is fitting  
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- selfe to vnder  
stand

Of the pleasures of the  
fancie

men are cloyed a great deale sooner not onely with the pleasures of eating and drinking and of other more abieſt things, but also of sweet ſmelles, of muſicke, of harmonickall ſounds, and of the beholding of goodly ſights, then with thoſe goods that are in the fancy and in opinion, whereby the minde is deceiued, as namely the getting and poſſeſſing of ſiluer, of riches, of power, of honour, and of glorie. For theſe *Goods* are goods rather in opinion then in truth. But becauſe fancy propoundeth them vnto her ſelfe for *Goods*, therefore ſhee taketh pleaſure and delight in them. Therefore the couetous man delighteth in his golde, ſiluer and riches: and the ambitious man in his power, glory and honour, which are the pleaſures of fancy: and with which ſhe is not ſo ſoone wearied, as the body is with corporall pleaſures: but contrariwiſe the more ſhee hath, the more her delight encreaſeth, and becommeth inſatiable. But the pleaſures of reason, of the minde and of the ſpirit, continue a great deale longer then they: becauſe the ſpirit is not wearie or tyred, but is recreated and reſreſhed. But none can iudge well of this, but thoſe that haue had experience thereof. No man ſhaile therefore if ſuch men as are addiſted to theſe other more baſe and earthly pleaſures, mocke and deride them that contemne their delights, and make ſo great account of theſe ſpirituall and heavenly pleaſures, that they are content to renounce all the reſt, and to forgoe all the goods in the world that they may enioy theſe, as we ſee it was with thoſe holie perſonages that haue taſted of them. As for thoſe carnall and beaſtlike men, wee may ſay of them as wee doe of hogges, that delight more in a puddle or ſinke, then in precious ſtones or ſweet odours, namely that they followe that which is moſt agreeable to their naturall diſpoſition, becauſe they want iudgement to diſcerne the value of thoſe things which they contemne and make no account of.

The pleaſures  
of reaſon and  
of the minde.

Nowe among the pleaſures of the ſpirit, thoſe that conſiſt in contemplation are of their nature by which wee ſhall become bleſſed in the life that laſteth for euer. Therefore it is no ſtraunge thing, if manie of the Philoſophers affirmed, that this kinde of life was the beſt of all and moſt excellent: and if *Ariſtote* placed the end of all *Goods* and of beatitude in contemplation. Now if theſe Philoſophers that neuer knew what was the true and chiefe *Good*, did notwithstanding mount vp ſo high, what a ſhame is it for vs to whom the ſoueraigne *Good* is reuealed from heauen, if wee ſtay and as it were rot in theſe baſe, brutiſh and ſuppoſed pleaſures? Therefore we muſt conſider, how we come downe by degrees from the higheſt vnto

How wee descend from true pleasures to false delights.

Of pleasures which men seeke crosse waies.

vnto the lowest steppes, by reason of this heauie burthen wherewith our nature corrupted through sinne, is sore charged: whercupon she is driuen downewarde to seeke for delights and pleasures, and to create bet selfe in these earthly things. But according as she retaineth more or lesse of her first purity and nobility, so she keepeth higher, or descendeth lower from the contemplation of the highest and most excellent things, to those that belong to the affections of this life. Therefore some take pleasure in the administration eyther of the common wealth, or of their domestlicall affaires. There are others, who not being able to soare vp so high, delight themselves in the knowledge and remembrance onely of those things that were done by other men, yea many times in histories and fables. Some take pleasure in handy-workes, and in such artes and occupations as belong to the. There are many, that cannot apply their mindes to so good things as those, but giue them the bridle to recreate and delight themselves eyther in vnprofitable sports and pastimes, or in vile and abiect idleness. Yea there are others that come lower. For they suffer themselves to be overcome by the allurements of their corporall senses, so that they fall into brutish pleasures, as if they were become brute beastes, and as their minde and spirit were wholly swallowed vp and plunged in the most bottomlesse gulfe of immoderate and excessiue pleasure. And when a man is come downe so lowe, hee can descend no lower. But yet he may seeke after pleasures crosse-wise, and turne cleane out of the way from reason and iudgement, feeding and delighting his fancie and imagination with false opinions. From hence it is that he hath founde out nobilitie, renowne, glory, popularitie, fauour of Princes, and all other vaine things that consist in externall goods. Yea if hee could, hee would gladly be deprived of that spirite and minde which God hath giuen him, that hee might not retaine and keepe any grauitie or seueritie besecming his nature, but plunge and giue ouer himselfe with full faile to folow all kinde of pleasure voluptuousnesse and delight. For his nature is become so nice and tender, that he can away with nothing that would molest him: so that euery litle burthen waileth very heauy vpon him. Againe, it is already so pressed with the fardell of corruption, that of it selfe it draweth downward continually, and needeth not be driuen that way by any other meanes. Therefore a great many, that of themselves would not seeme to stoop so low, fearing to loose any part of their reputation, if they should not keep that grauitie that beecmeth their person, finde meanes to do that by others which they durst not do of themselves. Heertofore commeth, that they delight in Mummings, foolles, tumblers, and others of like

trades.



grades, which are not onely vnprofitable for the life of man, but very hurtfull also, by reason of the corruptions which they bring with the. In all which things we may see the vanitie of our corrupt nature, and of those pleasures it taketh delight in. But there are other notable reasons, whereby wee know what difference there is betweene the pleasures of the minde and spirit, and those of the corporall senses. For the spirit needeth no space of time wherein to intermit his pleasures, and then to take them in hand againe, but onely changeth them from one to another, namely from the greater to the lesse, or from the lesse to the greater. In the meane time I say, there is no intermission, but it is continually busied: onely it changeth from one delight to another. For seeing our spirit is in continuall motion, if can in no wise cease from doing, vnlesse the power from whence the motion thereof proceedeth, bee stayed by some impediment of the instruments which it vseth. As in deede it falleth out in a drunken man, whose spirit and minde is as it were buried by those vapours that trouble it, of which the braine is full. The like is in an *Apooplexie*, or falling sicknesse. For these are violent things, and such as resist the nature of the spirit. But presently after the violence ceaseth which hindereth his power, he falleth to his accustomed action again, for the doing whereof hee needeth no externall ayde, but onely that all lettes and impediments should bee removed and taken out of the way. Which beeing removed the spirit and minde cannot be idle, but necessarily thinketh of somewhat continually, about which it is occupied. Therefore whosoever laboureth to stay it altogether from thinking, so that it should not bee busied about something, it is all one as if hee went about to change the nature of the fire, and to keepe it from burning, after it hath found conuenient matter and is already kindled. For either it will bee vtterly extinguished, if the impediment it hath bee stronger then it, or else beeing of greater force it will make way for it selfe. Therefore wee had neede to be well aduised alwaies what matter wee minister to our spirit, and looke that it bee agreeable to the nature thereof, and beeseeming the same, lest it should bee distracted & wander after those things that might hurt it. And when wee would recreate the minde, seeing it is in continual action, wee must so change the matters about which it is to bee employed, that they bee good and honest; howsoeuer they bee diuers and sundry. But it is not so with the corporall senses.

For they must necessarily haue some space of tyme to rest in between their pleasures, and to cease for a while from vsing them: because they are more freshe and pleasant after they haue abstained

Of the vse of the delights of the spirit.

How the spirit is hindered in his actions.

How the spirit is to be occupied.

How corporall & spirituall pleasures chafe each other.

ned for a time. ~ But the spirit cannot rest. In the meane time the pleasures of the bodie, and those of the soule and spirit haue one another in chafe. Therefore they that are addicted to corporall pleasures, haue lesse knowledge and feeling of those that are spirituall: and contrariwise they that delight in spirituall pleasures abstaine from those that are corporall. For these delights are in continuall combat one against another, so that they cannot be acquainted together, because they are contraries. This combat is such another as that which is betweene the flesh and the spirit.

Natural pleasures are more pure then artificiall,

Moreover, wee see by experience, that those delights which wee receiue of naturall things haue more force and are purer, and continue longer then artificiall pleasures. For let a man shew vs the goodliest woorkes that canne bee, either of golde or of siluer, or pictures, or garments, or houses as curiously wrought as can be devised, cyther for beautie or cost, yet when wee haue seene them foure or five times, wee beeginne to bee full of it, and takenot a great pleasure therein as wee dyd. But who is euer wearie of beholding, I will not say the heauens, the Sunne, the Moone, and the Starres, but the earth, the sea, riuers, mountaines, valleys, gardens, trees, herbes and flowres? The cause heereof is the agreement of nature. For wee being naturall, naturall things are more agreeable vnto vs then artificiall. And beecause wee were created & made, not by the hande of a Paynter and mortall man, but by the hand of the liuing GOD, who painteth liuing images and pictures, therefore wee take greater delight in his handie woorkes, then in the woorkes of any other, how excellent a woorkman soeuer hee bee. And indeede they are of farre greater perfection then those that are made by the arte of man. Therefore Arte laboureth alwaies to follow nature, and to expresse her works as neere as it can: inasmuch that they are accounted the best woorkemen, and men delight most in their doings, that come neereest vnto nature. How much more then ought wee to like the woorkes of nature, and consequently GOD himselfe, who is the Author and Creator of nature, and of all her woorkes? For the least worke of his in nature is more excellent in his kinde, then the perfectest woork that humane arte is able to shewe. Nowe if wee come from his naturall woorkes, to those that are supernaturall and aboue the reach of nature, wee shall finde in them a great deale more matter of all kinde of delight. For if wee could consider aright of these things, wee woulde ascende vp from artificiall things, and from that delight which they affoord vs, euen vnto naturall thinges, and from thence

Degrees to ascend vp to found & perfect delight.

unto the Author and Creator of them and of all nature, and there we would seeke for our true delight and pleasure. Heerein nature her selfe is our good Mistresse, as she that leadeth vs thereunto as it were by the hand. But our inconsideratenesse, or blockishnesse and ingratitude is the cause, why wee cannot learne this lesson of her, and why wee haue not the maruellous and excellent workes of God and nature, in such due admiration as wee ought to haue.

Whereupon it commeth to passe also, that wee take not so great delight and pleasure in them, and that custome, which ought to increase this delight in vs, is a meane rather to diminish the same. And by this meanes also wee are kept from that admiration, which wee ought to haue of God the Workemaster of them, and of that delight and pleasure, which wee should finde in him, if wee mounted vp so high and sought him there. But because wee are alwaies mulling about vile and abiect things, wee haue no leasure, to consider of and to contemplate higher and more wonderfull things. Now to end this daies speech, seeing wee are taught that God hath giuen vs the affections of ioy and of sorrow, to induce and mooue vs to seeke him, to the ende that by eschewing the euill that is contrary unto vs, we might attaine to that foueraigne Good, which he hath prepared for vs, and to that true delight, pleasure and blisse, which wee may finde in him, let vs know, that wee haue good occasion to pray unto him incessantly, that hee would vouchsafe so to lighten our senses and minde, and to rule all our affections and wils in such sort, that wee may at the length attaine thereunto. For then we shall not onely be delivered from all sorrow and griefe, but haue the full fruition of perfect ioy and perpetuall delight. And to the end that we may goe forward to morrow with our matter of the affections of the heart and soule, thou shalt intreate, *A S E R*, of the affections of loue, which follow those of which we haue already spoken.

## The end of the sixt dayes worke.

S.

THE

# THE SEAVENTH

## daies worke.

*Of the affections of loue, of the nature, kinde and object of it: of the beginning of friendship: of the vertue and force of alluring that is in likenesse and in beautie: of the agreement that is betweene beautie and goodnesse. Chap. 49.*



The know-  
ledge of the  
affections ver-  
ry requisite.

**A**S E R. If we know not thoroughly the affections of our soule, which, by reason of the corruption of our nature, are so many diseases in vs, wee shall neuer know our selues well, nor the image of God, which is imprinted in our soule, nor the affection of his goodnes towards vs. Likewise we can neuer learne what pure and sound parts of the nature of the affections remain yet in vs, and what is added thereunto by reason of sin that is in vs, neither yet what vertue and vice are, except we truly know the nature of the affections. Moreouer, without this knowledge, we can neuer make choice of good from euill, or of truth from lying. For being, as we must needs be during this life, subiect vnto and tossed on euery side with an infinite number of strange passions, if they be vnknown vnto vs, we cannot discern amongst a multitude of contrary opinions, which of them is soundest, every one of them pretending some shew of good and of truth. Therefore as wee saw yesterday the affections of ioy and of sorrow, of hope and of feare, and of delight and pleasure, which follow ioy, whereby we may conceiue the contrary vnto it, namely griefe and torment which follow sorrow, so this day we are to proceede in learning what other affections there are of the heart and soule.

**What loue is.** I will begin then with the affection of loue, which is a motion whereby the heart lusteth after that which is good indeed, or which seemeth vnto it to be so, desiring to draw the good to it selfe, to the end it may enioy the same. This affection commeth neere to the nature of hope, but it is a great deale more hot. Therefore after the heart is once moued, it presently draweth vnto it that thing which is offered for good, labouring as it were to haue the fruition of some great Good. But let vs consider how this affection is bredde in the heart. After that Iudgement hath iudged a thing to bee good, so soone as the same thing is presented to the Will, it doth by and by moue, allure and draw the same vnto it selfe by a certaine naturall agreement, even as there like is betweene the minde and the truth, and betweene the eye and beautie. This motion of the heart and will, hath euen then ioynt

How loue is  
engendred.

and a certaine kinde of reioyng, as testifying thereby, that the thing pleaseth in, and is very good and agreeable vnto it. Now when this reioyng is confirmed, it is called loue, which is an inclination or proceeding of the will towards that which is Good. For it fareth with the Will, as if it went before to meeete with the good that is coming, to receiue and to embrace it. Whereupon ariseth a desire of conuiction to haue the same thing to it selfe, and this loue is called *Cupiditie, Lust* or *Coueting*. But because this affection is so out of square in this our corrupt nature, these names are commonly taken more in the euill then in the good part. Now this affection of desire or coueting, hath respect eicher to that good which wee enioy already, or which we haue yet in hope only and in expectation. If it be already present, this cupiditie breedeth a desire to retaine and keepe it still: if it be yet in expectation, it bringeth forth a desire and longing to enioy it. And in this sort we loue all those things which we esteeme and take to bee profitable for vs, either for the soule, or for the body, or for the external goods. For this cause many loue God, because they know that it is he who giueth good things vnto men. But this is not that true loue which with wee must loue him. For although they are very wicked and too vnthankfull, which loue him not, at leastwise with such a loue and for that cause, yet if we goe no farther, we loue our selues more then we doe him in this kind of loue, seeing the chiefe cause for which we loue him is not in respect of himselfe, but of vs. For we loue him by reason of that good, which we receiue from him. But true loue is that, which causeth vs to loue a thing, because it is good in it selfe, and not in respect of any profite that may come vnto vs thereby. With this loue we ought to loue God, and our neighbours and friendes: and of this loue we haue a very cleare and manifest image in the loue of Fathers and mothers towards their children. For they loue them, not because they haue respect to some good, which they may receiue of them, but because they are their children. For although they receiue nothing but trouble by them from the time of their childhood, and ex- pence rather than profite, yet that letteth them not from louing them tenderly and with great affection. Now if by this loue grounded vpon such a cause, we iudge the like of the loue of God towards vs, seeing it is he that hath imprinted the same in the heartes of parents towards their children, as an image of his loue towards vs, we conclude well. For seeing he is the fountaine of all true and perfect loue, all o- ther loues are but as it were little riuers, which flowe from this founte- ine. But there is none so expresse an image thereof in all the crea- tion, as the loue of fathers and mothers towards their children. For

Of the kindes  
of desire.

Of the loue of  
men towards  
God.

The loue of pa-  
rents towards  
their children.

The loue of  
God towards  
men.



doeth God loue vs in respect of any profit, which hee looketh for our hands? Hereof it is that he setteth forth himselfe vnto vs as a father, to the end we may the better know, that he loueth vs with a fatherly loue. Therefore also hee will haue vs to call him Father, so to account of him: yea he will not haue vs to take any other for our Father, of whome to depende wholly, but him alone. And without doubt but we shoulde receiue wonderfull ioy and consolation, if we coulde as well feele within vs that loue which this good Father beareth vs, as wee feele the loue which wee beare towards our children.

The original  
of friendship.

Nowe when loue is reciprocall and mutuell, so that he which is loued doeth also loue for his part the partie that loueth him, then is friendship bred of loue, wherein there is mutual beneuolence and good will. Wherefore as God loueth vs, so must wee for our parts loue him, for this is the chiefe cause why he hath created man according to his image and similitude, and hath giuen him a soule that is immortal and endued with vnderstanding and reason, to knowe him first, and then to loue him. Therefore if wee consider by what steppes wee ascend vp to God, wee shall finde, that as by the loue which he first beareth vs, we descended from the highest to the lowest, so likewise we must vp againe from the lowest vnto the highest by that loue, which we beare him. For our soule descendeth from the highest, which is God vnto the lowest which is the bodie, by the loue of the Creator towards her who by meanes of this descending and conjunction communicates his blessednesse both with the soule and with the bodie. And as she came downe from him, so through the knowledge which she hath of God, and loue which she beareth him, she ascendeth vp againe & returneth to her first birth. Concerning those degrees by which we come thither, we begin first at material and corporal things, as the beginning of mans generation and birth teacheth vs: then we come to the senses of the bodie, by that vse which wee haue of them. Afterward we vse imagination and fantasie, and from that wee come to reason and iudgement, next to contemplation, and last of all to loue.

In what sort  
by loue we ascend  
vp to  
God & descend  
again.

Heerby we may learne also to know the steppes of descending, for they are the same, but begunne at the contrary ende. Wherefore if iudgement bee governed and overcome by the affections, and reason by fantasie, the estate of the soule is wholly ouerturned and peruered, as if the bodie being minded to walke, shoulde set the head vpon the ground, and lift the heeles vwarde. So likewise is it if in steade of mounting vp to God by loue, we descend in such sort to the creatures, that we ascend vp no more to him, that wee may be one with him. For loue maketh all things one. Therefore if we be

Of the vnion  
that is in loue.

And with God there must needs be perfect friendship betweene  
himself. For as he loveth vs, so we loue him, and then our selues for  
his sake. And from the loue of our selues springeth our loue to-  
wards our wiues and children, as though they were a part of vs, as  
also towards our like and towards our woorkes. For similitude and  
likenesse is a great cause of loue, seeing that when one resembleth  
vs, it is as if wee our selues were another: because similitude ma-  
keth many things to be as one and the same thing. Wherefore see-  
ing God hath created vs to his image and likenesse, it cannot bee but  
that he loveth his image and similitude in vs, and vs also in respect of  
that, as if it were himselfe. For this cause the more this image is re-  
formed and renewed in vs, the more (no doubt) hee loveth vs: and the  
like also may be said of our loue towards him. In like manner beauty  
hath great vertue to procure loue, and that for many causes. For first,  
the beautie which appeareth without in any bodie, is as it were a wit-  
nesse and testimony of the beautie in the soule, according to that  
which wee haue already spoken of the agreement of the powers & af-  
fections thereof with the temperature of the bodie. For God hath cre-  
ated all things in such manner, that he hath commonly ioyned beautie  
and goodnes together. And as it is written in Genesis, *That he created*  
*nothing but that which was very good*, so there was nothing made;  
but it was very beautifull in his kinde. Therefore as there is agreement  
between the body & the soule, so bodily beautie is as it were an image  
of the beautie of the soule, and promisseth after a sort some good thing  
of the inward beautie. For inward perfection breedeth the exter-  
nal. Whereupon the internal is called goodnes, and the external beau-  
ty, which is as it were a floure of goodnes that is the seed. It is true that  
this which we say doeth not alwaies fall out so, but that oftentimes a  
man may see the cleane contrary: whereupon we haue this common  
proverb, *Proper fellows at the gallies, & faire women in the stews*. For  
ordinarily the goodliest me & such as are best furnished with the gifts  
of nature in the disposition of thier bodie, are most wicked and vicious:  
the more beautifull women are strumpets, then soule womē, at leastwise  
they are in greatest danger, and haue much more adoe to keepe their  
chastity. For there is alwaies great strife betweene chastitie and beau-  
ty, which is so much the more increased, as beautie is the greater, be-  
cause it is so violent, that oftentimes many desire willingly to die for  
the beautie of others: and some are so tossed and tormented, that they  
become senselesse and out of their wits, being overtaken with looking  
upon a beautifull face, which hath such prickles, that they pearce euen  
to the liueliest part of their heart and soule.

Similitude is a  
cause of loue.

Beautie draw-  
eth loue.

Gen. 1.

Beauty a flow-  
er of goodnes.

A cause for  
faire women.

The force of  
Beautie.

The causes of  
the abuse in  
Beautie.

Beautie ma-  
keh vice  
more vgly.

A good vs of  
Looking-glas-  
ses.

Whereupon it commeth to passe that the poore silly louers are so tormented and full of passions, that they stand altogether amazed, and are like to them that are roasted by a soft fire: yea their soule is so subiect to their concupiscence and desire, that she must obey them, as if she were some poore chambermaide and drudge. Whereby wee may know what good there is in such Beautie, and what good commeth with it, also what coniunction and agreement it may haue with goodnesse, and whether a man may not truly say according to our common prouerbe, *That beauty without goodnes is worth nothing.* But we are to consider what is the cause hereof. For we speake not of that which is now done, but of that which should be done, if the nature of man had continued sound: and of that which yet would most commonly be put in vre, were it not that euill education, besides that naturall corruption which is already in euery one, did infect euen that little good of naturall inclination which remaineth in man. But howsoeuer it be, bodily beautie doeth alwayes promise more good of the soule, then deformitie doth. If it fall out otherwise, it is because God will shew, that all good things come from his onely grace and not from nature: and therefore hee doth not alwayes follow one course and one selfesame order without any change. Besides, he commonly recompenceth in one thing, that which is wanting in another, so that he supplieth that in the spirit, which is wanting in the body, or in the body which is wanting in the spirit. On the other side, because many abuse that beautie of the body which God hath bestowed vpon them, as they doe all other his gifts, he letteth them fall oftentimes into great vices, whereby they shew the deformitie of the soule, which bringeth also their bodily beautie into great obloquie and shame. For as beauty causeth vertue to appeare more faire, when it is ioyned therewith, so contrariwise it maketh vice more vgly and loathsome to looke vpon. Therefore *Socrates* had reason to say, that it was good for euery one to beholde himselfe in a glasse, that they which saw themselves faire should bee the more afraid to blot their beautie with vices, and that they which were foule should labour to beautifie themselves with vertues. Nowe seeing wee are entered into the causes why beautie draweth Loue, following this matter, wee would know of thee, *MANA*, what other things are to bee considered herein, with the sundry degrees and kindes of Beautie, and what is the proper effect of loue.

*Of other causes why Beautie procureth Loue, and of diuers degrees  
and kinds of Beautie: how it is the nature of Loue alwayes to  
unite, and what other effectes it hath: how Loue descendeth  
and ascendeth not: what power it hath to allure and breed Loue.*  
Chap. 50.

**A**MAN. Many amongst the Philosophers have made three  
kinds of good, or of good things: namely, that which is plea-  
sant, profitable, and honest. Heereupon, forasmuch as Loue is a desire  
of good or goodly things, or at leastwise of things so accompted: they  
have also made three kinds or sorts of Loue, of which the first is to-  
wards delightfull and pleasant things, and such are those things, which  
tickle and delight our senses, being properly called the goods of the  
body. The second kinde of Loue is towards profitable things, as ho-  
nours, riches, greatnesse and such other like things, called externall  
goods, or the goods of Fortune. The third kinde is towards honest  
things, as wisdom, prudence and other vertues, which are the goods  
of the soule. As for the two first kinds of Loue, we may well place  
them amongst the perturbations of the soule, because so many euill  
affections spring from them, that al confusion proceedeth from them,  
yea euery mans life is thereby made miserable. But to loue and desire  
good and honest things, is that which truly maketh a man famous:  
For this loue maketh the chiefe part of his soule excellent, even that  
part whereby he is man, and which is farthest remoued from bodily  
matter and from obscuritie, and neere to diuine brightnesse, I meane  
the spirit and vnderstanding, which of all the other parts and powers  
of man, onely is voide of the blot of mortalitie. The consideration of  
the diuers degrees and sundry sorts of beautie doth prepare the way  
whereby we may come to this laudable and honest loue. For by them  
we may ascend vp from the lowest to the highest, and turne out cor-  
porall and earthly loues into spirituall and heauenly.

Three kinds  
of Loue.

They that are most ignorant know that Loue is a desire of beauty,  
and that Beautie draweth Loue. Yea some of the learned Heathens  
haue taught that it was Loue which moued God not onely to create  
the world, but also to create it beautifull, and of so goodly a forme in  
euery part of it. And the name whereby it is called, yeeldeth testimo-  
ny of the beauty of it. For world signifieth as much as a *goodly and  
well decked ornament*. Therefore seeing God hath created and framed  
it by loue, no doubt but loue is dispersed and shed throughout the  
whole world, and is continually drawn and procured by beauty, to  
the

God created  
the world by  
Loue.

Diuers kindes  
of Beauty and  
Loue.

the ende it might bee conformable and like to the fountaine from whence it came. On the other side, all beautie is as it were a beaue of that infinite and diuine beautie that is in God: and therefore as the diuine forme draweth vnto it true and perfect loues, so the image and similitude thereof draweth the images of loues. And that loue whereby almightie God was moued to create all things, proceeded from his owne goodnesse. Now forasmuch as beautie is a beame of that goodnes which is shed ouer all, as the Sonne spreadeth his light by his beames, the goodlier any thing is, so much the more amiable & louely it is. For the mother of Loue is goodnesse, and the mother also of Beautie is goodnesse: so that both of them are bred and borne as it were of one mother. And according to the diuersitie of natures created by God, so are there diuers kindes of beautie, which are all as it were beames, flames, and lights of that heauenly and infinite beautie, which is fountaine of all the rest. The first, chiefest, and most excellent kinde of all, is that beame of heauenly beauty, whereby the spirit and minde is adorned and polished with vnderstanding and contemplation. The second is, in that illumination whereby the soule receiveth knowledge. Therefore the vnderstanding mounteth vp to those two first degrees of Loue, which is drawn by such beauties: and from thence proceedeth the loue of spirituall things. The third kind, which is as it were an other beame of diuine beautie, appeareth in the effects of lower degrees, which are in that frumfulnesse, which God hath given vnto the creatures, putting into them seedes to preserue and to increase their kindes. The last and lowest, yea, the most troublesome and earthly kinde, is in corporall matters, which are purtraiued and painted with great varietie of formes and shapes. And as the vnderstanding ascendeth vp to the two first degrees, of which I haue already spoken: so the imagination stayeth it selfe in the two last, and from thence proceedeth the loue of the body and of bodily things, and the affection to beget of that goodly thing, thereby to draw out a forme like to that beautie towards the which a man is affectionated; to which I haue also I haue wond much more than I can say.

Loue tendeth  
to vnitie.

Now when wee shall consider a right of all these degrees and beames of beautie, it is certaine that we will strue to ascend vp from the lowest to the highest, whereas commonly wee descend from the highest to the lowest, feeding our spirites with corporall and terrestriall loues, which differ from their nature, in steade of spirituall and celestiaall loues, which is their proper foode. But we must note further, that the greatest, last, and chiefest force of loue, is of many and diuers things to make one and the same. Therefore he that loveth our friend,



or doeth him any good, seemeth to do that to vs which is done to him,  
 and we esteeme of it, as if wee receiued it our selues. For it is the nature  
 of loue, which way soeuer it turne, alwaies to ioyne and knit vnto it  
 selfe: as on the contrary side hatred is of this nature, that it will euer-  
 more disioyne and seperate. For this cause Iesus Christ prayed so ear-  
 nestly for his vnto his Father, *to be end (saith he) what they all may bee* John 17. 21.  
*as I am. O Father, arte in mee, and I in thee, that they may be also*  
*in vs.* And Saint Iohn saith likewise of him, *that hee should gather* John 17. 22.  
*together in one the children of God which were scattered.* For seeing hee  
 came to destroy the workes of the diuell, (as he sayeth else where) and  
 seeing it is the nature of this enemy of mankind to scatter, to disioyne  
 and seperate, by reason of the enuy & hatred which he beareth to God  
 & men, it must needs be that Iesus Christ should gather together that  
 which the diuell hath scattered, and write in one, that which he hath se-  
 parated: to the end that as man was one with God, before he was seve-  
 red by sinne through the enuy and malice of Sathan, so hee might re-  
 turne into whity and union with his Creator by the abolishing of sin. *Sin the cause*  
 which is the cause of the separation, and by the likesnes of vertue with *of our separa-*  
 God through the meanes of Iesus Christ. Therefore so great goodnes *tion from God*  
 and beneficence of God towards vs, ought to enflame our loue to-  
 wards him, and moreover to increase the same, when wee daily see  
 new benefits powered vpon vs, which proceed & come from his bur-  
 ning loue and charity wherewith he loueth vs, although he receiue no  
 benefite thereby. For we are so vnderstand, that although he which  
 hath receiued a benefite from another, ought to carry greater loue to-  
 wards him, then hee that bestoweth the benefite is bound towards the  
 other to whome hee hath done a good turne, yet the contrary often-  
 times fallteth out. The cause wherof is, because his loue that bestoweth *A double*  
 a good turne proceedeth from his owne bounty and goodnes, where- *ground of loue*  
 as the loue of him that receiueith a benefite, cometh of necessitie.  
 So that the one hath a great deale better foundation then the other.  
 For that loue which proceedeth of necessitie respecteth our selues, be-  
 cause wee loue for the good which wee haue receiued, and not in re-  
 gard of the person from whome the good cometh. And this loue  
 proceedeth from the loue wee beare to our selues, so that it ought ra-  
 ther to be called Loue of concupiscence, then true Loue. For as wee  
 loue the person that doeth vs good, because of the good which we re-  
 ceiue, so wee loue him and wish his good, not so much for it selfe as for  
 our selues, and for that profit which wee hope will come to vs there-  
 by. But after we haue begunne with this kinde of Loue, it leaueith  
 vs sometimes at a steppe for to passe by afterwarde vnto true and  
 perfect

perfect loue. For acquainting our selves to loue them that doe vs good, we learne first hand to loue them, not onely for loue of that good which they doe vnto vs, but also because of themselves in so much that wee will not cease to loue them although it fall out so that they can doe vs no more good, yea although they stand in neede of the like good at our hands againe. Now when wee are come to this degree, our loue is a great deale more pure, yea, then is it true loue which now loueth not the person beloved onely for loue of it self but for loue of him, euen with the like loue wherewith it hath bene and yet is loued of him. And as he that loueth, is void of true Loue if hee loue onely in respect of the good he receiveth so hee that doeth good, loueth not with true loue, if hee doe it to receiue some profit thereby, and with hope of recompence, and not merely for his loue, to whom hee doeth it. For such a man respecteth himselfe more then him whom hee pretendeth to loue. Such is the loue of hypocrites towards God. Therefore they honour and serue him as hirelings doe, so long as he useth them well, and they see reward: as Sathan accused and slandered *Iob* before God, as though hee serued him for no other cause but for the benefites, which hee receiued of his goodnesse. Whereupon it pleased God to take triall of that loue which his seruant bare vnto him, to confound the slanderer, and to propound to every one in the person of his seruant *Iob*, an example and pattenne of true feare, of true lbe, of true faith, and of true patience. We see then that there are two sorts of hired loue, because it may be such, not onely in respect of him that receiveth a benefit, but of him also that bestoweth it when he doeth it for the causes aforesaid. But hee that doeth good onely of charitie and loue hath no such scope, but looketh only to the good which he delighteth to communicate to others in respect of that goodnes which is in himselfe. Therefore he hath a more sure and excellent beginning of his loue, namely, his owne goodnesse and wil, then he hath that receiveth the good; whose loue beginneth at neede and want. That loue also which is grounded vpon goodnesse groweth on more easily and with greater courage from good to better, then that which cometh from neede and want proceedeth to good. For he that doth good imparteth the same frankly of his owne good will because hee will do so: and therefore it redoundeth to his great honour. But hee that receiveth a good thing taketh it because hee hath need of it: and therefore hee must acknowledge himselfe bound to his Benefactor. For this cause he is fowly but ashamed of his neede and want. For as *Saint Paul* witnesseth according to the saying of Iesus Christ, *It is a blessed thing to give rather then to receive.* Therefore that may well be

Loue is free.

*Iob 1.9.*

Two sorts of hired loue.

*Acts 20.35.*

*Blessing*

said in this respect, which is commonly spoken, namely, that although  
 Loue be of the nature of fire, which alwaies mounteth vpward, yet  
 doeth it descend but neuer ascend. For Fathers and Mothers alwayes  
 loue their children, yea their childrens children better then their chil-  
 dren loue them. The like may bee said of others that are in the place  
 of parents. And by a greater reason this may be spoken of the loue of  
 God our Father towards vs, as also of the loue of Christ Iesus. For  
 he did not onely loue vs before we loued him, yea, euen then when we  
 were yet his enemies, but now also wee come farre short of louing  
 him as hee loueth vs. Therefore hee is called by Saint *Iohn*, not onely  
 louing and charitable, but euen Loue it selfe. For as he is the Creator  
 of all things, so he loueth, perfecteth, and preserveth them all, and turneth  
 them vnto himselfe. But among all other things which draw  
 Loue, nothing is of greater force then loue it selfe. For as one fire  
 draweth another, so is it with loue: for one draweth and engendreth  
 another. Therefore if wee would be loued, wee our selues must loue.  
 But when the contrary falleth out, namely, that we are hated of them  
 towards whom we are well affected, it is because hee that is loued  
 doeth not know nor feelee the loue that is borne him. For likenesse  
 hath such force and vertue in loue, that it is as it were the mother ther-  
 of. For seeing euery one by nature loueth himselfe greatly, and simili-  
 tude is as it were the same in many, it causeth him that resembleth vs,  
 to be as it were our selues: whereupon it followeth, that the same like-  
 nesse which causeth vs to loue an other, induceth him also to loue vs.  
 And againe, loue causeth him that doth loue to engraue & imprint in  
 his heart, that face and image which he loueth: so that the heart of him  
 that loueth is made like to a looking glasse, in which the image of the  
 party beloued shineth and is represented. Therefore when hee that is  
 loued and beholdeth and acknowledgeth himselfe in him that loueth  
 him, he is moued and whetted on to loue him againe, as one within  
 whom hee knoweth himselfe to be as it were Inhabitant, yea, as a se-  
 cond selfe. Moreouer, he that loueth, doth as it were deprive himselfe  
 of himselfe, and giue himselfe to him whom hee loueth. Therefore he  
 that is beloued accompteth him deere, and is as carefull of him as of  
 a thing of his owne. So that if we loue God, we shall be in his heart,  
 as if our image were engrauen there: and his image also shall bee in  
 ours, yea, he will be carefull of vs, as of his owne children, as we like-  
 wise will be very carefull of his honour and glory. And the more we  
 know his loue towards vs, the liker we shalbe vnto him, and shall loue  
 him the more: as he in like maner will loue vs the more. Now because  
 men can neither see nor know one anothers heart and will to iudge of  
 their

Loue descen-  
 deth but doth  
 not ascend.

1. Ioh. 4. 8.

Loue breedeth  
 Loue.

The heart of a  
 louer compar-  
 ed to a look-  
 ing glasse.

Loue ought  
to shew it self  
by workes.

their loue, wee must declare the same by outward workes. For none but God knoweth the hearts and wills of men. Neuerthelesse he will haue vs to manifest by workes our loue towards him and our neighbours, as hee hath shewed vs his loue by giving himselfe with all his benefits vnto vs. Therefore wee must yeeld testimony of our loue, by obeying his word and keeping his holy commandements, the fulfilling of which consisteth in true and perfect charitie. But forasmuch as the loue of men is so disordered now a daies, wee are to take good heede, and to looke diligently that we deceiue not our selues, by louing that which wee ought not to loue, esteeming that to bee a good thing which is wicked, and well done that which is ill done: to the ende, that our loue bee not inordinate, and bestowed vpon false and euill things, and so proue a vicious desire rather then true loue. Therefore it shall bee good, if following our matter, we consider what this affection of cupiditie or desire is properly, and what are the kindes of it, and how wee may separate it from Loue. Let vs then hearken to *AR AM* discoursing of this matter.

*Of Desire and Coueting, and of the kindes of it: of the infinitnesse of mens desires, and what Good is able to satisfie and content it: of the difference betweene Desire and Loue, and of the utmost limit and end of Loue. Chap. 51.*

**A***R AM.* As at the entry of a forrest some one path may seeme to be broad and beaten inough, yet afterward when a trauailer is well entred into it, he beginneth to loose it by little and little, and being amazed the farther he walketh on, the more hee wandreth out of his way: euen so when as sensualitie inuiteth vs to the fruition of some object, we thinke it an easie matter to attaine thereunto, and hope to get some great good thereby: but the further we enter into and follow that path, which our concupiscence doth shew vnto vs, the worse we finde the way to be, and can see nothing before vs but a large field full of thornes and thistles, which notwithstanding seeme for a time vnto fore eyes to be faire flowers of very goodly fruit. But the tasting of them alwaies bringeth with it a long and late repentance in the end. Now as the body of the Sunne when he first riseth may be easily looked vpon, but after being mounted vp certain degrees in the Zodiacke, dazeleth the eyes of them that behold it: so we may in some sort know our euill when it beginneth first, but when it hath gathered full force it wholly dimmeth our reason, and yeeldeth to no counsaile. Therefore before any passion grow to bee strong, wee must labour, that what-

Bills must be  
resisted in the  
beginning.

locute

lower shall be, rashly desired, may be suppressed by a prudent & an aduised discourse.

Wee haue heard by our former speech, that Desire and Coueting is an appetite or longing to obtain some *Good*, which we iudge is profitable vnto vs, or to preserve it if wee haue it already. For this cause we must alwaies consider aduisedly what *Goods* we want, whether they be necessary for vs or no, whether we seeke after them, either because we need them, or for profit sake, or else only to satisfie the vanitie of our minde, and our foolish and carnall affections. For there are some *Goods* so necessarie for vs, that without them wee cannot either liue, nor preserve our life. The necessitie and want of these is fitly called naturall, and ought rather in deed to be termed *appetites* then *desires*. In the number of these *Goods* are meates, drinks, clothing, dwelling places, Phisicke, fire, water, & such like things which mans life cannot be without. Therefore our appetite to these things is awakened as it were by a certaine naturall instigation, which pricketh and prouoketh the soule to make it desire & seek them, so that they stay not vntill iudgement haue giuen sentence, but proceede on forward as wee may see by experience in hunger and thirst. It is not therefore without cause saide, that the belly hath no cares. But there are other goods not altogether so necessary for mans life, which yet wee cannot be without when neede requireth, and they serue to this vse, that men might liue more commodiously and better at ease: as wine, exquisitnesse in dressing and preparing of meates, spices, and many such like things. For it is certaine, that although there were no wine nor any artificial drink, yet nature would be content and could well away with water: and although meate be not so delicate, nor so well and finely dressed as it might be, yet will it nourish well enough, so it be naturall. The same may be said of the rest, of which there is great vse in the life of man, and of those pleasures and delights which we take by all the corporall senses. The desires of these things are not to be condemned, seeing they are naturall also, provided alwaies that moderation be kept in them. For God hath not created any creature, which hee will not haue man to vse, so that hee abuse it not, but beeing contented with those pleasures which hee permitteth vnto him, keepe himselfe within the limits thereof, and fall into no excessse, neither lash out beyond all reason and measure.

There is yet an other sort of goods wherof we haue spoken before, which is more in facie & in opinion the in any other thing, namely, the getting & possessing of siluer, of riches, of power, of honor, & of glory. These goods fill men full of innumerable desires, which haue neither

What desire is.

Diuersitie of Goods.

Goods belonging to this life

Goods of fancy & in opinion only.

measure,



measure, terme, nor ende, insomuch that amongst all creatures living none is so burthened with them as man: who notwithstanding might well satisfie himself with a few, if he could be content with that which will suffice nature and follow her. And therefore of all these sortes of desires mentioned by vs, we may well say, that those which concerne naturall thinges haue some limitation, but such as concerne thinges found out and inuented by men, haue no bounds nor measure at all in them. For what ende is there in the coueting of riches, honours, glory and such like thinges? True it is, that of their owne nature, and as being the creatures & gifts of God, they are not ill: but they become such through the fault of men, I meane through their insatiable coueting & abusing of them, and through that false opinion, which commonly we haue of them. For we propound these thinges to our selues, that we may liue with greater ease, pleasure, and rest: but it falleth out cleane contrary. For being such goods as reach not vnto the spirit, they can not profit the same: or if they doe reach vnto it, yet the profit that commeth by them is very light and vaine. For they are not able to found the bottome thereof, it is so profound & capable: much lesse are we, to think that they can make vs happie. Nay, they are so far frō performing this, that it is impossible to beleue how troublesome it is to the spirit to search and finde them out, and to obtaine & keepe them. For after that ambition & couetousnesse be once moued and pricked forward through false opinions and vaine iudgements, they growe & waxe disordered out of measure. For y<sup>e</sup> spirit thinketh in it selfe, that if once it could get either those honours & glory; or that money and riches which it wilbeth for, it should bee very happie, and liue at great ease and rest. But when it hath obtained that, it is not only in the same estate wherein it was before, but oftentimes far worse, and lesse contented. The reason is, because the spirit considereth not, that those thinges which it laboureth to get, are vnable of their owne nature to afford that which it requirerh of them. Whereupon, not knowing his owne vice and foolish imagination, it is perswaded, that this falleth out so in respect of the greatnes & excellēcie of that thing whereinto it aspireth, and therefore not hauing gotten so much as is requisite fully to satisfie the desire it hath, it setleth it self to get more. And when it hath proceeded in this sort, yet is it alwaies new to beginne, beeing as far from contentation, yea a great deale further then it was before. So that we may conlude, that desire or coueting is bottomlesse, and voyde of all stay. Therefore we must know, that the meere wants of this life, doe neither breed nor encrease these desires in vs, but they proceede from a false opinion and perswasion, which

The effects of  
ambition and  
couetousnesse.

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we haue of them. For it is certaine, that the opinion wee conceive of those wants, which we imagine wee may haue, breedeth such a feare in vs, as ingendreth and encrease the desires. And the carking care to preserue those thinges that are without vs, namely, externall goods, proceedeth from the same fountaine. For our foresight stretcheth it selfe not onely to vrgent necessities, or to such as wee verily thinke are to come to passe, but euen to all those that may any way happen: so that we propound to our selues all the wants in the world, as if heauen and earth should faile vs. Besides, many doe not onely looke to those necessities which they may feare, but also to those pleasures, which they would haue. For they suppose that by meanes of power, riches, authority, and dignities, they may attaine to the fruition of all the pleasures and delights they wish for. And when a man hath tasted of pleasure, this taste doth breede an other desire to continue therein, and to preserue those meanes whereby they may alwaies enjoy such pleasure. Whereby we may iudge howe the desire and coueting that is in man, wandreth and goeth astray, when as notwithstanding it is giuen him of God, to the end he might wish for that which hee iudgeth to bee good for him, and that hee might followe after it, and hauing obtained the same, might hold and keepe it fast.

Of the false opinion of want

Now Forasmuch as God is the true, stedfast, and firme good of man, hee doeth naturally wish and desire him: and because this good is infinite, it falleth out thereupon that the largenesse, length, and depth of our coueting is infinite, and can be filled with no other thing but with God. Wherefore when it is come thither, there it stayeth and resteth it selfe. But whilest it wandreth hither and thither, there will be no end, but one desire begetteth another: insomuch that there are infinite kindes of them, which take their particular names of those things which they couet. For the vnmeasurable coueting of honours is called ambition: of gold and siluer, couetousnesse: of meates and drinckes, gluttony and drunkennesse: the vnlawfull and immoderate desire of coniunction betweene man and woman, is called Whoredome: which also hath diuers kindes vnder it, according to the degrees of their filthinesse and enormities in whome it aboundeth. The virtues opposite and contrary to these vicious desires, are iustice, liberality, continencie, chastitie, and temperance: of which vertues and vices, and of others proceeding of them, wee haue discoursed at large in our first morall institution. Therefore to conclude that which hath bene hitherto spoken of Loue and of Desire, I thinke we ought to

The right vse of coueting.

The diuerse kindes of Desires,

Two sorts

T

Loue

The last ende  
of Loue.

**Acts 4.32.**

## Community among friends

**Loue bring-  
eth equalitie**

Loue proceeding of Desire and Coueting, such as we see commonly in men, is false and fained. And because it counterfaieth often the actions of true loue, therefore we ought to be very wary, that it beguile vs not, and that wee take not the one for the other. Concerning the first, wee must remember, that all loue is begotten of *Good*, that it bendeth and draweth towards *Good*, as wee haue already learned. Now *Good* is of that nature, that it breedeth in vs a desire to be ioyned vnto it, in regarde of that agreement which it hath with vs: or which agreement and coniunction commeth delight, and then blessednesse and felicitie. So that the utmost bounds and limites of Loue is to be knit together in vnitie as much as may be. And the straighter and closer the bond of loue is tied and conioyned in one and the same essence, so much the more truly and perfectly is loue come vnto his end, and consisteth in the perfection of his nature. Therefore the desire of coniunction which is in Loue is giuen to man, to the end he should wish and couet to be vnited with God his true Good, that being made as it were a little God like vnto him, he might be partaker of his eternall blessednesse. This is the true, firme, and fruitfull coniunction of Loue, and the great and excellent reward thereof. For all the rest are nothing in comparison of this, but onely vaine and fruitlesse. Now the Loue of the body desireth the coniunction of the body, and the loue of soules desireth to be ioyned with soules, that there may be as it were one soule in many bodies. And this coniunction is the greatest, truest, and of longest continuance, which causeth but one heart and one will among friends, as if they were one onely body, and one onely soule, and as if he that loueth were the same party that is beloued. Therefore it is written of the first Christians that were in the Church of Ierusalem, that the multitude of them that beleued were of one heart and one soule; neither any of them said, that any thing of that which he possessed, was his owne, but they had all things common. Neither is it saide without reason in common prouerbe, *that all things are common among friends*: which is the cause that a friend calleth and accompteth as his owne, vvhathoeuer belongeth to his friend, vvhether it be in prosperitie or in aduersitie. Therefore also it is commonly said, that a stedfast friend is tried in doubtfull matters. Wherevpon it commeth to passe in true loue, that friends lift vp into great dignitie, are more carefull of those vvhome they loue (howe base soeuer they be) and of their affaires, then of themselves and of their particular estate. Moreouer vve are to knowe, that as it is the nature of Loue to ioyne together, so doeth it also bring equalitie vwith it, so farre foorth as the nature of those things that are conioyned, will

bear: inſomuch that the higheſt ſtoope downe to the loweſt, to liſt them vp vnto themſelues, & they that are equall aſſociate themſelues together. Therefore, as we haue often ſaide, that the fountaine and patterne of all true loue is in God, ſo in this point it doth chiefly ſhew it ſelfe vnto vs. For he abaſeth himſelfe to our ſmalneſſe, as though he would reach vs his hand from heauen, or draw and liſt vs vp vnto himſelfe by the meane of Ieſus Chriſt, vnto whom and by whom wee are truly vnited with him. But heere wee are to know, that the deſire, luſt, or coueting which is bred of Loue groweth to bee vicious through the corruption of our nature, which otherwiſe beeing directed by good meanes and by reaſon according to the will of God, & ayming at the right *Good* which is GOD, would cauſe vs to loue God firſt for his owne ſake, and then his creatures in him, and for the loue of him. Neither ſhould wee euer couet worldly goods with an vnbrideled deſire, but would rather accompt all mortall things vnworthie to be cared for by our immortal ſoules. Whereunto wee ſhall bee the rather perſwaded, if following that which we haue begunne to ſpeak of true and falſe loue, and of the difference betweene them, wee conſider what good things are to bee found in the one aboue the other, what ſundry rewards men propound vnto themſelues in loue, what knowledge is required therein, and how the one is encreaſed by the other. This then ſhall be thy matter ſubieſt, *ACHITOTB*, which thou ſhalt take to make an end of our diſcourſing of the nature of Loue.

Loue muſt  
firſt begin at  
God.

*Of the good things that are in true Loue, of the diuerſe valuations of Loue, and of the benefits which it procureth: what knowledge is requiſit to allure Loue, and how one Loue groweth by another: of the friendſhip that may bee both betweene the good and the bad.*

Chap. 52

**A***CHITOTB.* Good is loued ſo much as it is knowen, and as wee are able to vnderſtand what it is. For things are firſt knowen, to the end they may be loued. Now ther are three meanes of knowledge in our ſoule, namely, by ſenſe, by reaſon, and by the minde. From the ſenſe ſpringeth appetite, which is common to vs with beaſts: from reaſon groweth election, which is proper to man: and from the minde & ſpirit in which the image of the diuine eſſence is engrauen, proceedeth the will. As then ſenſe knoweth none but ſenſible & corporal things, ſo the appetite deſireth onely the ſame things: and as the mind

Three meanes  
to knowledge.

of it owne nature enclineth to the contemplation of spirituall and intelligible things, so the will feedeth and contenteth it selfe onely with eternall and heavenly goods. Now Man, that is to say the soule, by nature reasonable, being placed as it were in the midst of these two extreames, and sustaining wonderfull assautes and combates through the impresion of these two contraries, taketh part one while with the desires of this side, an other while of that, according as hee inclineth by his election either to this part or to that, by stooping downe to the sense, or by lifting vp himselfe to the minde. But because of the darknesse of errour, which shadoweth his reason, it is very necessary that the spirit of GOD work mightily therein, to this ende that by the power and vertue thereof, the naturall affection of earthly things, which offer violence to all the powers of the soule, might be transported and lift vp to the desire of celestially and eternal things.

The benefites  
that come of  
true loue,  
whose scope  
is God.

The first bene-  
fite of true  
loue.

Truely forsomuch as *Good* is the obiekt of Loue, good reason it is that wee should lift it vpward, and separate it from the earth as much as we may. For as so many rash affections, which are the spring of all vices, haue their beginning from earthly loue: so contrariwise celestially and heavenly loue adorneth the soule with two excellent ornaments, namely, wisdom and vertue, the ground of all true Beautie, in which all good, all contentation and felicitie consisteth. And this loue which hath GOD for his ende and scope, hath three great benefites among many others, which are not to be found in any other loue, especially in that of concupiscence. For first, there is no good so excellent in the enioying of earthly things, but it is mingled with some thing that may displease vs, or some way harme vs. Whereupon taking it to be a lesse benefite, and not altogether so good for vs, wee are of this iudgement, that it is the lesse to be wished for of vs. But there is no such thing in God. Therefore if the soule of man did beholde him by contemplation, not such a one as hee is (for that is impossible) but as shee might contemplate him notwithstanding she is enclosed in this bodie, shee would bee rauished in her loue with greater vehemencie, then shee is stirred vp to embrace that, which of all mortall and transitorie things shee iudgeth best and most certaine. For she should know, that God is a *Good*, wherein there is nothing mingled, that may breed yrkesomnesse, or be hurtful, but is altogether profitable and full of pleasure. Although it can not be gain-saide, but that the contrary seemeth to come to passe oftentimes, when we see that they which loue God as they ought, & which by means of this loue are driuen forward & induced to procure his honor & glo-



ry with al their might, are commonly most visited with griefes, losses, and sorrowes. Whereof it commeth to passe, that many are alienated from this loue, because they greatly dislike that troublesome estate. But we must know, that this humane and friuolous consideration proceedeth onely of this, that the price of loue is diuersly valued. For there is one kinde of loue that is perpetuall and firme, and another which is temporary, according as the present motion of the heart pricketh one forward to follow any thing, because at that instant it seemeth vnto him to be good, or in regard of the profit, which he seeth therein, or of the appearance of good, which he imagineth is in it. As for example, wee know well, that health is a greater good, then is the swallowing downe of dainty morselles, the pleasure whereof passeth away verie quickly.

Diuers estimations of Loue

And yet it commeth often to passe, that our appetite stirreth vs forward with such vehemency, that meere lickerishnes causeth vs to eate such meats as we know are contrary to our health. The reason hereof is, because we compare not the good that is in taste and in dainty fare, which sodainly passeth away, with that which is in health, which is of a longer continuance: or else because wee thinke there will not come so great hurt therof as there may come, or else we hope easily to remedy the same. And thus is it with them that consider not what great good ther is in God, but forget him, or els suppose that they can easily recouer that which they shal lose, by following after a terrestriall and transitorie *Good*, which causeth them to turne aside from God. For if they thought well vpon it, and knewe what losse they received, they would neuer suffer themselves to be gouerned by their appetites and worldly desires. But the bare imagination and consideration of honours and of earthly goods doth so dazell the eies of their mind, that they cannot know the greatnesse and excellency of celestially goods, which they forsake for those other, whereas contrariwise, if they were not altogether blinde, they should perceiue, that this light affliction of good men, which passeth away in a moment, bringeth forth in them an eternall waight of most excellent glory, and maketh them partakers of God, who is the perpetuall & stedfast reward of their true and holy loue. Now touching the second benefite, which being in his loue, is not to be found in the loue of creatures, we are to know, that this latter is alwaies in feare and care for that thing which it loueth, least some euill should befall it. So that notwithstanding any securitie that may be had, yet there is alwaies some vexation in al loue towards men and towards mortall things. But in that loue which is towards God there is nothing but delight without care, grieve, or disquietnesse. For

The cause of mens errour from the true Good.

The second benefite that is in true Loue.

The third benefit.

Galat. 2.20

The highest degree of Loue,

Knowledge requirit in Loue

wee are very certaine, that all things are most safe there, full of ioy and lasting happinesse. And for the third, wee see that in the loue of concupiscence, there is commonly enuy and euill ielousie (which is one kind of it) because many couet that which one alone would wholly possesse. But it is cleane contrary in the true loue of the soule, wherein is vprightnes and fellowship. For he that loueth vertue and a vertuous man, is so farre from being ielous, that he would not onely haue many companions, but wisheth that all the men in the worlde were like affected with him. The same may be said of him that loueth God. For he would haue al men his companions in that amitie, & iudgeth al those to be miserable & wretched, which are estranged from it. As for that friend, who would alone loue his friend, he loueth not perfectly, but rather loueth some thing in him that is profitable to himselfe, as namely, to enioy alone whatsoeuer good he iudgeth to be in his friend: which is the nature of the loue of concupiscence that looketh inwardly to it self. But true friendship looketh outwardly vpon him whom it loueth, inso much that he which loueth doth die by litle and litle in himselfe, but that which he loueth, liueth in him. Wherefore *S. Paul* not onely knowing the nature of true loue, but also hauing felt by experience the vehemencie therof, saith, *I liue, yet not I now, but Christ liueth in me.* For he that truly loueth, careth no more for himself, but for that thing which he loueth. This degree of loue may be rightly called *Ranishing*, in which the louer is so rapt out of himself, that he forgetteth himself altogether, being wholly in him whom he loueth, and he whom he loueth being in him. But as we said in the beginning of our speech, *Good* is loued so far forth as it is knowen, & as we can vnderstand what it is, therefore it is necessary that the knowledge of it should be so great, that it be sufficiēt to draw loue, which encreaseth by thinking often of that thing which is beloued. For therby it is planted & rooted more deeply in the hart. Wherefore there is nothing more contrary to loue then forgetfulness, the mother of ingratitude, especially in our loue towards God. For the more we think of him, the more do we call to mind his goodnes towards vs: whereupon also our loue doth encrease & is inflamed in vs towards him. And the greater & more burning our loue is, the neerer are we vnited & linked vnto him. Therefore we may wel conclude, that we loue God according to that measure of knowledge which we haue of him and of his benefits, and according as we consider and remember them: and if we want these things, we loue him not as we ought. Now whē we are ioyned vnto the thing that is deate vnto vs, according to the end of loue, we know it a great deale better, because we behold it neerer: and then are we said to enioy it.

Heereupon

Heereupon we may note two kinds of knowledge in loue: the one first, the other last. By the first, we beleue that thing to be good, which we do know: and by the last we haue experience of it, which is of great force in all loue: because the fruit thereof is the fruition of the thing beloued. This enioying is the action of delight and of pleasure, which is not onely of the will, but also of the vnderstanding, as it is in God. And if we take it so. Loue shall bee as the meane betwene the first knowledge which is onely begunne, and the last, which is full and perfect: which consisteth in the vnion of him that loueth with him that is beloued, and wherein the desire that is in loue, and which afflicteth and tormenteth the party louing, is alwayes abolished, not the loue it selfe: but being vnited, the greater number and the more excellent it findeth the goods in regard of those which the first knowledge afforded, the more is it encreased and inflamed. Heereof it is that we put a difference betwene Loue and the Desire that is in loue, because when wee loue a thing, wee desire therewithall the fruition and possession thereof. And if there be delay made, so that wee cannot enioy the thing so soone as wee would, this delay tormenteth vs by reason of the desire, which presseth and pricketh vs forward to get the possession of it. But this torment cometh not of Loue, then which there is nothing more sweet and pleasant, but of that desire which endeth in the vnion and fruition of the thing beloued. In the meane time as long as this desire lasteth, the loue from whence it proceedeth, causeth the torment to be abated, yea it is not without some pleasure, especially when there is some hope that at length it may be obtained and brought about. And the more confident this hope is, the greater solace, yea the greater delight and pleasure it bringeth withall. For as loue hath great delight in vnion and fruition, so is it not small in hope, because it propoundeth vnto vs the enioying of the thing as being present, euen as if our imagination had already led vs vnto it. Therefore forasmuch as the hope of Gods children is certaine, they are now beeing in this world as it were blessed in heaven, although the desire which they haue of greater goods hoped for yet, and to be enioyed in that full vnion and conjunction which they shall haue with God in the life euerlasting, causeth them to groane and to sigh continually with all the creatures, waiting for their full and perfect deliuerance from all corruption and from this miserable life. So that wee can not doubt but that our loue towardes GOD will bee farre greater and much more vehement, when as wee shall haue this full fruition of God our soueraigne Good, and when wee shall bee perfectly vnited vnto him by true Loue, not seeing him obscurely.

Two sortes of knowledge in Loue.

The difference between Loue and Desire.

Rom. 8. 22.

1. Cor. 13. 12.

Of friendship  
between wicked  
men.

What founda-  
tion the  
friendship of  
good men  
hath.

1. Corin. 13. 8.

scurely in a glasse onely, or knowing him in part, as we doe now; but beholding him face to face, and knowing him as we haue bin known of him. For the knowledge which we haue now of him is yet but begunne, in respect of that which we shall haue fully and wholly in that glorious and immortall life. And then also we shall bee wholly swallowed vp with his loue. By the same reason we may well beleue, that the loue and charitie which the godly beare one towards another in this mortall life and pilgrimage, shall be a great deale more enflamed in the other life, then euer it was in the holiest and most perfect that euer was amongst them in this world. For the better mens friends are, the more stedfast and firme is their friendship, which among good men is alwayes of long continuance: but contrariwise with the wicked. And to speake properly there is no friendship betwixt them, but onely some familiaritie and fellowship, or to speake better, a conspiracie against right, and common peace. Howsoeuer it be, whether familiaritie or fellowship, it is very short and weake, because it hath no good foundation. Wherefore they can not long continue vnited and knit together. We haue daily testimonie heereof in worldly and carnall men, who hauing made for a time profession of very great friendship, vpon a Yea or a Nay, assault one another euen vnto death. But wee are not greatly to maruaile at it. For seeing their amitie and vnion is ill grounded, as it cannot bee of long continuance, so they can receiue no great ioy or delight. But it is contrary in the friendship of good men, as that which hath a farre better foundation, namely, God and his word. Wherefore if the better men that friends be, the greater their friendship is and more firme euen in this world, no doubt but it will be greater, more burning and constant in that blessed and eternall life, which we expect; where we shall be much better men and more perfect then wee are heere, better linked one with another, as also we shall be altogether a great deale more conioyned with and in God. For this cause Saint Paul had good reason to say, *that Loue doeth neuer fall away, though prophecies be abolished, or tongues cease, or knowledge vanish away.* Wherefore in this respect hee concludeth, that Loue is the greatest of these three, *Faith, Hope, and Loue.* But we haue spoken enough of the nature of Loue for the subiect of our discourse of the naturall historie of man. Now I thinke it will not bee vnprofitable, if wee say somewhat of other affections that are neere neighbours vnto Loue and ioyned with it, as of fauour, reuerence, honour and pittie, which haue such good or ill qualities in man, as the nature of that loue hath which bringeth them forth, as *ASER* will giue vs to vnderstand.

*Of fauour, reuerence, and of honour: of their nature and effects: of those outward signes whereby they shew themselves: of pitie & compassion, and how agreeable it is to the nature of man. Chap. 53.*

**A**S E R. I cannot maruaile enough at the drowlines of many great spirits, who are so delighted with the vaine dreames of their own fancies, that they employ all the gifts and graces of their minde, to lift vp euen vnto the heavens the pleasures that are receiued in the loue of humane and mortall things, especially in the fruits of concupiscence, and yet the least of them cannot be gotten without a thousand troublesome discommodities, besides that they leaue alwaies in man an insatiable desire of them. I would aske of them gladly, when the most voluptuous man of them all, hath not, euen in the middest of his pleasures, sighed and bene subiect to pasions, desiring some other thing besides: or when there was euer found betweene twaine that loued ech other corruptly, that confirmie of wils, that communication of thoughts, those continuall agreements, &c that concord of life, which is necessary in all true loue: especially seeing it is a hard matter, yea impossible to see a wicked man, that is not daily at variance with himselfe, inso much that if he could leaue himselfe, as two men forsake each other, there are many, who vpon euery occasion would leaue themselves to take another body, or another soule. And as when one being very desirous to eate, and thereupon falling a sleepe, dreameth that he is feeding and yet is not satisfied, because it is not a dreame of meate that will content the sence and appetite, which seeketh to be appeased, but substantiall meate it selfe: euen so it falleth out when men dreaming in spirit, which is as pernicious a thing as the sleepe of death, giue themselves by a certaine naturall inclination which they haue to the loue of *Good*, to seeke for the beautie, contentation & delight thereof vpon earth, when they are not to be found in the whole world. As for their shadowes, which in some sort appeare in corporall and earthly things, and in those delights which proceede of them, they doe not feede their mindes with sound and good things, but rather abuse and deceiue them. Therefore we ought to take great heed, that wee set not our heart and affection rather vpon those miserable, corruptible and deceiueable pleasures, wherein worldlings and carnall men doe glory, then vpon that great and infinite brightnesse, of which the Sunne is but a very small beame, and vpon those singular, blessed, and heavenly trutthes, which the word of life doth teach vs, and which are the onely true and solide meates that can content

A similitude  
shewing the  
vanity of the  
loue of world-  
ly delights.



and satisfie our spirits eternally.

**What fauor is.** It is certaine that nature mooueth vs to set our affection chiefly vpon some one thing rather then vpon an other: forasmuch as loue is a gift bellowed by the Creatour vpon all natures at the time of their birth. Now vnto Loue many other affections are ioyned, among which *Fauour* commonly hath the first place. This affection is a kinde of good will and liking, which springeth from a iudgement conceiued of some *Good*, so that wee may call it a Loue begunne.

**Why God fauoureth vs.** For in this iudgement of *Good*, wee esteeme well of him, towards whome our fauour is extended, and iudge him woorthie of some good thing, and by this meanes wee beginne to loue him. Wherefore although fauour may bee without true loue, yet loue can not bee without fauour. Notwithstanding, when wee fauour one before wee loue him, euen then wee enter into the way that leadeth to loue him. And for the least shadow of loue in our heart towards another, wee fauour him: as wee see it in those that are linked vnto vs by some degree eyther of consanguinitie, or of affinity, or by meanes of some acquaintance and knowledge. Now forasmuch as *G O D* loueth vs, hee beareth vs fauour also, although not in the regard or for the iudgement of any good, which hee seeth in vs or in our corrupted nature: but because of the loue hee beareth vs in Iesus Christ, his welbeloued, in whom by his grace hee hath made vs acceptable to himselfe. Therefore this fauour bringeth with it the perfection of all *Good* vnto vs. For what can hee want that is fauoured of God, who can doe all things? This fauour which God beareth vnto vs, is called grace and blessing in the holy Scriptures, which comprehendeth all those benefits which wee receiue of his goodnesse. For they proceede all of this fauour, and this fauour of the loue hee beareth vs in Iesus Christ.

**Of reuerence.** *Reuerence* also commonly accompanieth loue, whereby wee vnderstand an affection proceeding from the iudgement of some great good, that hurteth vs not. For if wee thought it would hurt vs, there would bee feare ioyned with hatred, and not true reuerence. For although there is euermore in all reuerence, some feare mingled with shamefastnesse, neuerthelessse this feare bringeth no hatred with it. This reuerence is bredde in vs by comparing the greatnesse of another with our smalnesse, as if wee admired those excellent things that are in him. For as the heart doeth enlarge it selfe through the consideration and opinion it hath of it owne greatnesse, so doeth it restraine and close vp it selfe vpon the reputation and concept of another mans greatnesse, so it bee good,

or at leastwise without hurt. Therefore if wee compare our greatnesse with some other mans that is farre greater, we know our owne smalnesse thereby.

Whereupon it commeth to passe, that we doe not onely esteeme worfe, but euen dislike and contemne our selues: by which means wee become more humble, whereas before wee were puffed vp

The cause of humilitie.

with pride through the opinion of our greatnesse, of which wee haue experience as often as wee compare our selues with God, and lift vp our spirit euen to the consideration of his diuine maiestie, comparing that with our basenesse. For then beeing rauished with admiration of his highnesse, and infinit greatnesse, wee honour and reuerence him by reason of his power, vnto which wee ioyne also his wisdom and goodnesse. And according to that reuerence wee beare towards him, wee reuerence those also in whom wee see the same gifts and graces shine. For power breedeth reuerence, and goodnesse loue. Wherefore if we iudge, that power and greatnesse are ioyned with goodnesse and tempered therewithall, wee shall not onely be moued to reuerence, but this reuerence also will engender loue, as it is in the hearts of the faithfull towards God: because that as they consider him almighty and the greatest of all, so they behold him most wise and most good. But as I haue already touched, if we thinke that this greatnesse or power either is or wilbe hurtfull vnto vs, there is an other kinde of reuerence, which onely hath feare that breedeth hatred, as it is in them that consider the power of God onely, and the rigor of his iudgement, not meditating of his clemencie and benignitie. Therefore as the great excellency, which in all things appeareth in God, especially in power, wisdom and goodnes, induceth vs to reuerence him aright: so if we would haue men to honor and reuerence vs, there must be excellent vertues in vs, in which men may see the image of God to shine, that so he may be honoured and reuerenced in vs and we in him. For therein consisteth that true honour, and that true reuerence which we ought to seeke for & to desire. And although reuerence hath respect principally to the diuine maiestie (at the name of which euery knee ought to bow) and to those superiorities which are images thereof, vnto which they that are of lesse degree, estate and condition, ought to giue honor and seruice, neuertheles mutual reuerence is necessary in all true friendship, as well in respect of the party beloued, as of him that loueth. And indeed we see how that true friends reuerence and honour one another, and all because of that good opinion which they haue conceiued each of others desert. Concerning this word *Honour*, it is properly a token, whereby wee testifie that we iudge him to be

A good lesson for Princes,

Reuerence requisite in true friendship.

endued

Of honour &  
of maiestie.

endued with vertue whom wee honour. Wherefore as the consideration of vertue breedeth honour, so honour breedeth reuerence, and then honour and reuerence breede maiestie, which is the highest degree of honour, and encreaseth continually according as those vertues and good things excell, which induce vs to honour them. For if the vertues be meane, wee honour them with a more simple honour, if greater, we adde therunto reuerence: and then maiestie is that honour which can be giuen to the greatest of all. And as this affection of honour is in our heart, wee shew it forth by diuers outward signes, whereby we signifie and testifie, that we acknowledge their greatnes and excellencie whom wee honour, and that wee submit our selues thereunto. Therefore the more humble and modest a man is, the readier he will be to yeeld reuerence and honour to them vnto whom it is due. Contrariwise, the more drunken a man is with the loue of himselfe, the more he will presume of himselfe: and the greater this presumption is in him, the lesse wil he desire that another should be more excellent then himselfe, and wilbe the hardlier perswaded to beleuee it is so. Therefore he will hardly yeelde to giue him honour and reuerence. But Saint Paul admonisheth the children of God to goe before

Rom. 12. 16.

*one another in giuing honour, and to be of like affection one towards another, not being high minded, neither wise in themselves, that is to say, arrogant and selfe-weening, presuming very much of themselves.* So that as pride or humilitie aboundeth in vs, God, our superiours and friends shalbe more or lesse honoured by vs. As for those signes, whereby we testifie this honour and reuerence, we are to note that they are many, according to the diuersities of nations and countries, and of their manners. Most commonly we vse to bend the knee, in testimonie that we abase and submit our selues to those vnto whom we doe this honour. Likewise we vncouer the head, which is a token of seruitude, according to the custome of the Grecians and of the Romanes. There are many other such like signes, as to rise vp, to giue place, to accompanie, to salute, and infinit others, which would be too long to rehearse, and without profit: all which wee call bearing of honour and reuerence, or yeelding of reuerence. Wherefore although God looketh chiefly to that which is within, and not to that which is without, yet will he haue vs by externall signes to declare that honour, which wee owe and beare vnto him, and by them to yeeld him homage. Thus he requirerh that we should testifie our faith and our loue towards him, by confession of mouth and by all good workes, that there may be alwayes an agreement betweene the body and the soule, betweene the heart, mouth and hands, and betweene the workmaster that worketh,

Of the signes  
of honour &  
of reuerence.

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and his instruments and works, to the ende that the one may be knownen by the other. For if the outward signes agree not with the heart, wee make them false witnesses, as the tongue is when it lyeth. For they beare witness to that which is not: which is right hypocrisie, displeasing God and men. Therefore we must beware of this vice, and take heede that we make no other outward shew, then will stand with the affection of the heart.

Now hauing spoken of honour, reuerence and maiestie, by reason of that coniunction which they haue with loue, as also of fauour and grace, it remaineth now that we should speake somewhat of *Mercie*, and compassion, seeing that also hath great agreement with loue.

*Mercie* then is a grief conceived in our heart in respect of some euil, which (as wee thinke) is befallen one that hath not deserved it: and this we call also pitie & compassion. Now because this affection moueth vs to aide, succour, and to doe good to them that are afflicted, as also to pardon such as haue offended vs, therefore *Mercie* is often taken in the holy scriptures for ayde, succour, fauour, grace, beneficence, good will, benefiting, friendship, benignitie, as also for the affection & inclination of the heart to doe good & to succour all them that haue neede of help, and this proceedeth of charitie. Therefore Saint Paul saith, *Hee that sheweth mercie, let him doe it with cheerefulnesse. Let loue bee without dissimulation. Abhorre that which is euill, and cleaue to that which is good. Be affectioned to loue one another with brotherly loue: not slouthfull to doe service: feruent in spirit, seruing the Lord: distributing to the necessities of the Saints: giuing your selues to hospitalitie.*

Whereby he admonisheth vs, that all the succours which wee giue to others, ought to proceede from a sincere and cheerefull affection of the heart, which should prouoke vs to performe the same: and this cannot be in vs without the affection of pitie, of mercie and of compassion. In regard whereof the name of almes is taken from a word, which in Greeke signifieth *Mercie*: and therefore also almes signifieth asmuch as mercie, or that succour that is done of mercie and compassion. Wherewith wee are affected in respect of the miserie of our like. Whereupon it followeth, that as euery one is of a more tender heart, so he is more mercifull: as contrariwise hardnesse of heart extinguisheth mercie and compassion. As for this word *Compassion*, it signifieth asmuch as alike compassion, that is, a like sense & feeling of euil and of griefe, as if we our selues suffered that which we see others endure, by reason of that coniunction which we ought to haue one with another, as members of one and the same body, among which there is such agreement that if one suffer all feele it, & so all are careful for it.

Of Mercie & Compassion.

Rom. 12. 8.  
9. 10.

ΕΛΕΟΣ.  
Ελεημοσύνη.

1. Cor. 12.

Heb. 13.3

Math. 5.7  
 Luke. 6.36  
 Prou. 21.21  
 Iam. 2.13

it. Therefore it is written in the Epistle to the Hebrewes, that brotherly loue continueth. *Be not* (saith he) *forgetfull to lodge strangers. Remember them that are in bonds; as though yee were bound with them; and them that are in affliction; as if ye were also afflicted in the bodies.* Wherefore we may wel conclude, that this affection of mercie is very necessary for men; yea as sweet, as milde, & as profitable an affection as any can bee amongst them, which they haue receiued of God for their mutual succour and consolation, in the midst of so many miseries as commonly happen in the life of man. And this hee commaundeth vs expressly in infinite places of his woord, that the image of his vn-speakable mercie might shine in vs by our mercie towards others. Hitherto we haue spoken of man, as of man and of those affections that are most humane in him, now others remaine, which often make him more brutish, then any sauage beast that is. For seeing they come of the opinion of euill, they prouoke and stirre him vp greatly, making him marueilous wilde & vntamed. To the end therefore that we may enter into the discourse of this matter, vve first see what *Offending* and *Offence* is in the heart & soule, and consider what degrees it hath, and what good or euill may be in this affection. This we shall learne of thee, *AMANA*.

*Of offence in the heart and soule: of the degrees of offence, & of the good and euill that may be in this affection: of contempt that is bred of it, & of mockery, which followeth contempt. Chap. 54.*

Four causes  
 of all the troubles  
 of the  
 soule.

**A***MANA*. The Philosophers haue set downe foure causes of all the troubles of the soule, from whence all the residue proceed, & into which they returne and haue their end: namely, immoderate desire, vnbrideled ioy, vnmeasurable griefe, and extreame feare. These, as they say, proceede through imprudence or ignorance of the minde, & pusillanimitie of heart, from the opinion of good or euill things, present or to come, which we imagine to bee in the things of this world, being vnperfect & of small continuance. Now forasmuch as these foure causes are the springs of all vices and finnes, into which men plunge themselues in this lyfe, they are called perturbations of the soule, which if they be not mastred by reason, do so carie the soule hither and thither, that in the ende they constrain the reasonable power thereof to giue ouer all authoritie and libertie, and to obey the lustes of the sensuall and vnreasonable Will. Now desire and ioye, they commonly accompanie the perishing goods of the bodie. For they are of that nature, that they inflame the soule with



an insatiable lust, insomuch that the obteynning of one thing is the beginning of a nevy and vehement desire of hauing another. And the enioying of them beforteth the spirite with a sugred poison of fained delight and pleasure, vnder the yoke of which it easily suffereth it selfe to be overcome, to be bound & to be gouerned. As for griefe & feare, although they also be not farre removed from such false and vading goods, of the body, yet for the most part, they respect those aduersities and miseries, which in our opinion wee iudge to be in the want and priuation of those goods. For they fill the soule with trouble and disquietnesse, as she that thinketh her estate to be most miserable, if she obtaine not the ende of her carnall and inordinate affections. So that if the body endure neuer so little, shee calleth forth strange cries and complaints. And although the body suffer nothing at all, yet is shee alwayes in extreame feare, least some euill should befall it.

The nature of corporall goods.

But these very passions may bee diuided into good and badde. For honest desire, modest ioy and moderate griefe and feare are naturall in vs, for the preservation of our being. Yea all these affections are endued with the qualities of commendable vertues, if they respect the soueraigne Good of man, as wee may learne by our former speeches touching this matter, which were chiefly of good affections, and of such as are most naturall in man. Therefore following our matter subiect, we must from henceforth consider of a great number of other affections of the heart, which for the most part make men more beastlike then the very beasts themselves, that are voide of all vnderstanding and reason, yea then the wildest beasts that are. All which affections take their beginning from the opinion of euill, as these that are good proceede from the opinion of Good. For the feare of euill doth wonderfully prouoke a man, & when he is touched therewith, he waxeth very sauage and wilde. Now the first sting and biting of euill is offence, by reason that the heart is offended, euen as when one rusheth against a thing and hurteth himselfe. Therefore by offence we vnderstand properly a certaine griefe of the soule and of the heart, which cometh through some touch of euill that agreeth not to our nature. This first sence of griefe is like to the first pricking of ones bodie: and is contrary to the first pleasure, which wee receiue of some Good that is offered vnto vs, and is agreeable to our nature. So that as this pleasure, when it is confirmed, is turned into loue, so out of this first feeling of griefe, which I call offence, the other affections that are ioyned with griefe doe budde forth afterwarde, namely, anger, hatred, enuy, indignation, reuenge, cruelty and suchlike. The euill that

How the passions may be good.

Of offence.

What euill  
may offend vs.

that may offend vs, is whatsoeuer we iudge to be contrary to vs and to our harts, as well in regard of the body as of the soule. For as the body is offended by those euils which trouble the harmonic and temperature thereof, and which bring griefe and hurt vnto it: so is it with the soule, and with all the powers, senses and affections thereof. For she may be offended in her imagination and fantasie, in her reason, in her will, and in her affections. Now because euery one followeth his affections, or his natural inclination, and not the right rule and judgement of reason, it is an easie matter to offend and displease many, and that in many things, but not so easie to please them. For there is but one onely reason, or at leastwise it hath no great diuersitie in it. But the naturall dispositions of men are infinite, and wonderfull diuers and disagreeing: yea cleane contrary one to another. And because there is nothing in all the life of man, in which both good and euill are not mingled together, or at leastwise some shew of them, therefore also there is nothing that may not be taken both waies, eyther this or that way. Whereupon that which pleaseth some, displeaseth others: beside that the want of the true knowledge of things, and of examining thoroughly what good or euill is in euery one of them, is the cause of this error that beguileth men so. But howsoeuer it be, we ought to be very ware that we offend no man by doing euill, and by turning aside from the duties of true charitie. And that which offendeth, is so much the more grievous, as it pearcheth more inwarde and deepe into the thing offended. For the chiefest part of any thing is that which is most inward. Wherefore that which entrencheth in so farre toucheth the quicken indeede, and so offendeth and hurteth. For this cause that offence and hurt is very grievous; but those offences that are in the will, are greatest of all. As for those that are in the reason, they are not so grievous: and those that are in the other senses, especially in the senses of the body, are lesse then they. Nay, we thinke not our selues offended at all, if our will be not offended. Therefore we will suffer many things, done by some, which we will not abide in others, according as we esteeme them to be friends or enemies, and as wee are well or ill affectioned towards them. Likewise many things please vs that are done or offered by our selues, which would offend vs if they were spoken or done by others. And forasmuch as there is no offence but where there is sense and feeling, therefore they are soonest offended

Why men are  
so easily offend-  
ed.

What offences  
are most  
griuous.

Of the nature  
of mankind,  
how hardly it  
is pleased.

and most difficult to please, that are most tender and delicate both of body and soule, whether they be so naturally, or through custom, or of education. And surely amongst all living creatures man is most so, and can suffer least. For he can beate with nothing, and himself

is intolerable to all. Wherefore if all men generally be so heards to  
 serue, no maruaile if there bee nothing so well, so iustly and holily  
 spoken that can please a whole people, or a great multitude. But  
 some are so accustomed to condemne all things, that they are offend-  
 ed at euery thing, and grieved without any iudgement or distinc-  
 tion. Yea there are some to be found amongst them, that thinke it a  
 poynt of great wisdom so to doe, and to like of nothing howe well  
 fouer it be done. Nowe when men are ledde with such a frowarde  
 and peeuishe affection, they are very careful to enquire diligently in  
 to all things, but with an vnjust iudgement, to see if they can finde  
 any thing to condemne: thinking thereby to shew their great witte,  
 which notwithstanding none will commend but fooles and ignorant  
 persons. For they must needs be so who admire such a kinde of peo-  
 ple, whereas they ought thereby to be moued not onely to dispeise  
 them, but also to hate and condemne them. For as we vse to speake  
 in common prouerbe, *That it is an easier matter to reprehende then to*  
*imitate*, so it is easier for euery one to condemne all, or to com-  
 mende all indifferently, then to discerne aright betweene the good  
 and the euill, and to giue a good iudgement thereof: because there  
 is none so ignoraunt, or blockish, or malicious, which cannot doe  
 the first with ease, but the last is not so easily done but by men of good  
 wittes and vpriight of heart. Now hauing saide, that of offence is the  
 first sense and feeling of euill, let vs shewe that it is not without cer-  
 taine degrees, by which it ascendeth vp higher. The lowest de-  
 gree then that is in it, is simply to turne aside from that which dis-  
 pleaseth it: and this degree may be called *Dislike* or *Trouble*. The  
 next aboue that, is when offence waxeth hote in it selfe, and kindleth  
 the heart in such sort, that all the body is mooued therewith: And  
 when offence is as it were shut vp, that it cannot range at will, then  
 it turneth into rage, and offereth violence to it selfe, extending it  
 selfe euen vnto those that haue not offended it at all. For it is stir-  
 red vp; and waxeth sharpe in it selfe, and by this meane it increaseth  
 more and more continually. So that in the ende it is like to a madde  
 dogge, which byteth as many as it meeteth withall. And although  
 this affection doeth then testifie sufficiently, that it saoureth whol-  
 ly of the corrupt nature of man, neuertheless if it were well ordered  
 and did not exceede measure, it were commendable, so that wee  
 might iustly place it amongst the affections of nature being sounde;  
 which ought to bee the seedes of vertues in vs. For God hath giuen  
 it vnto man, to the ende hee should presently withdrawe himselfe, as may well  
 be seen as hee perceiueth any euill, even at the first taste and touch of it.

Of the degrees  
 of offence.

How offence

that so it may goe no farther, least through custome hee grow into a liking of euill, and afterward follow it with might and mayne. For if hee sodainely retire, as if he touched a serpent and feared to be bitten, hee will depart so farre from it that it cannot hurt him: but it hee stay in it and like it neuer so little, hee cannot withdraw himselfe in such due time, but that he shall feele some hurt thereby. For euill is like to thornes, which a man cannot come neere vnto, or handle them, but hee shall bee pricked: as likewise no man can touch pitch and not be defiled therewith. But the remedie to cure offence so farre forth as it is vicious, is the moderation of the heart, whereby it becometh so deepe and so well tempered, that it is able with ease to swallow vp and to digest those troubles and offences, which others can in no wise beare or endure. But now that we know what this affection is, wee may easily conceiue how it breedeth contempt. For contempt is an offence and displeasure conceiued of some euill that cannot hurt, and thereupon is esteemed to be vile and abiect. So that it proceedeth of an euill whereof wee are not afraide. For wee use not to despise them whom wee feare, but them onely of whom wee make small account, because they haue not abilitie to hurt vs howsoeuer they want no good will. Therefore although wee desire not to doe him good whom wee despise, yet wee will not hurt him, if there bee in vs but onely a simple contempt of him. Wee thinke it enough for vs to mocke him, and to shew what small account we make of him, and what small regard is to be had vnto him.

Heereof it is that proude persons are such great despisers and mockers of others. For seeing they esteeme of none but of themselves, it cannot bee but that they disdain others, and so consequently mocke them. For derision and mockerie follow contempt, and they are expressed by many outward signes, and by diuers kinds of behauiour, which oftentimes are hardlier borne withall and suffered, then greater euils and iniuries which men may receiue: as indeede they are blowes and woundes, which pearce euen vnto the heart and soule. Therefore contempt and mockery engender commonly anger in them that cannot digest them with modestie and patience: as the true seruants of God doe, and followers of Iesus Christ, who sustained so patiently all the contempts and reproches that were offered vnto him, that no euill word or voyce euer came out of his mouth, whereby hee gaue any signification or signe of wrath, but was alwayes quiet and dumbe, as it were a sheepe before her shearer, according as *Esaias* had foretolde. Which ought to be vnto vs an example of all modestie and patience, to the end we

The remedie  
to cure offences.

What contempt is.

Of mockery.

Mat. 53.7.

may know how to bridle our anger and wrath in time conceiued against all them that offend, contemne and mocke vs. But let vs now consider of other affections, which we said were ioyned with grief, & followed offence. And first let vs learne what anger is, what are the nature and effects of it, and for what vse it may serue man: and this we shall vnderstand of thee, *A R A M.*

*Of anger, and of the vehemencie and violence thereof: of the difference that is betweene anger and rancour: of the affection of reuenge that accompanieth them: of the motions of the heart in anger, with the effects thereof: wherefore this affection is giuen to man, and to what vse it may serue him.* Chap. 55.

*A R A M.* There hath been alwayes great contentions and disputations amongst the best learned of al the Philosophers, to know whether the affections and passions of the heart and soule were necessary to prick forward and to helpe men to the effects of vertues, or otherwise hurtful and contrary vnto them. *Aristotle* and al the *Peripatetians* maintained, that all the affections of the soule were not onely naturall, but giuen also by nature to great purpose: as among the rest, anger and choler, which serueth for a pricke to prouoke and stirre vp fortitude and generositie. And because vertue was a habite of that which is good and comely, yea the mediocritie of the affections, therefore it ought not in any sort to be without these motions, neither yet to be too much subiect to passion. For the priuation and want of desire, would haue made the soule vnmoueable and without cheerfulness, euen in honest things: as ouer vehement desires altogether trouble it, and see it as it were beside it selfe. The *Academics* and *Stoikes* contended hard against this opinion, alleadging manie great arguments against it: as this among the rest: That all is eyther vertue or vice; and that there is no meane betweene them: that one of these cannot bee the cause of the other, seeing they are directly and in all things contrary, having nothing common betweene them; and therefore that vertue neuer proceeded of vice. And concerning Fortitude and Generositie, which were bred in the heart by mature consultation and election of reason, that these vertues could by no meanes be holpen by anger or choler, but rather troubled and hindered in their actions, because such passions did neuer vse any consultation, but performed all things inconsiderately and at aduenture. There are many yet to bee founde amongst vs, that woulde take part with eyther opinion of these *Philosophers*,

Diuers opinions of the Philosophers touching the affections.



but vnlesse they study thoroughly the booke of nature, and haue the spirit of God for their master and teacher, they shall neuer be able to yeeld causes and certaine reasons of their resolution, nor of the wonderfull effects wrought by the powers of the soule, as we may learne by the sequel of our speech.

**What anger is.** First then we must know, that *Anger* is a vehement motion of the heart, because it seeth those good things which it hath, to be contemned, whereas it iudgeth them not to be such as ought to be so lightly set by. And herein it thinks it selfe despised. For euery one valueth himself according to the opinion of those good things which hee iudgeth to be in himself: therefore there is no anger which commeth not of offence.

**How it differeth from offence** But al offence is not anger. For offence is more general, & anger more speciall, albeit they are commonly confounded and taken one for another. But there are many things that dislike vs, with which notwithstanding we are not angry, because there is no contempt of vs ioyned with them. For oftentimes we are grieved by those things that haue neither sense nor vnderstanding, when some thing happeneth against our minde and offendeth vs: and it seemeth that we are prouoked to anger against them, but this is not anger properly, seeing there is nothing but simple offence without contempt of vs. Also it falleth out often, that our blood is heated, and our heart pricked forward and inflamed to doe some great worke, for the performance whereof it is requisite that it should be much moued, but this is onely a kindling of the hart without anger and offence, because it is not stirred vp thereunto by any euill. But when a man letteth loose the bridle vnto this affection in such sort, that hee accustomes himselfe thereunto, this vse and custome turneth it into rancour, which is an inveterate anger that hath taken roote in the heart. Nowe the better that a man thinkes of himselfe, the sobrier hee is offended at euery thing, and the readier he is to bee moued to anger, as taking himselfe to be despised. This is a very vehement and violent affection.

**Of rancour.**

**The violence of anger.**

**Prou. 27. 4.  
Eccles. 8.**

**The fruits of anger.**

For it ouerthroweth very often the whole minde and soule, so that it forgetteth all right, iustice and equitie, all good will and amitie, and pardoneth not, no not women or children, neither yet kinsfolkes or friends. Therefore *Solomon* saith, *That anger is cruel, and wrath is raging: but who can stand before eny?* And *Ecclesiasticus*, *Contend not with a cholerik man: for he esteemeth the shedding of blood, as a matter of nothing, & hee will fall upon thee in place where there shall be none to helpe thee.* To bee short, after that anger hath once got the bridled at will, the whole mind and iudgement is so blinded & caried headlong, that an angry man thinks of nothing but of reueng, inso much y he forgetteth himselfe.

himselfe, and careth not what he doth, or what harme will light vpon himselfe in so doing; so that he may be auenged. And many times he will murmur against heauen and earth, and against all the creatures, because they are not moued to reuenge his quarrell: yea, which is worse, he despiseth God himselfe and waxeth wroth against him, blaspheming him, because he taketh not pleasure in seruing his reuenging minde. Which is as much as if he should spee against heauen: and therefore it is verie necessarie, that his spetle, proceeding from such a stinking mouth, should returne and fall backe vpon his owne face. And when this passion of anger is very vehement, it leadeth a man euen to furie and rage, and procureth vnto him not onely manie diseases, but oftentimes death it selfe. Therefore although wee knewe not what hurt this affection doeth to the soule, yet the euill which it bringeth to the bodie, ought to bee of sufficient force to turne vs from it. For it is a vice that hath wonderfull effectes in the bodie, and such as are very vnbecoming a man. For first of all when the heart is offended, the blood boyleth round about it, and the heart is swollen and puffed vp: wherevpon followeth a continuall panting and trembling of the heart and breast. And when these burning flames and kindeled spirites are ascended vp from the heart vnto the braine, then is anger come to his perfection. From hence cometh change of countenance, shaking of the lippes and of the whole visage, stopping of speech and such other terrible lookes to behold, more meete for a beast then for a man. For this cause the Philosopher that counsell'd an angry man to beholde his face in a glasse, had reason so to doe: For hee that beholdeth his owne face and countenance when hee is in choler, should finde matter enough to bee appeased. Now because anger is a griefe proceeding of the contempt of those good things that are in a man, whi<sup>ch</sup> thinketh that it ought not to bee so, therefore hee desireth to shew that they are not lightly to bee esteemed of, which hee supposeth may bee done this way, by making his power knowne, especially in hurting. Whereupon this appetite of reuenge is engendered, which is common to anger with offence, hatred and enuie: so that anger is alwayes mingled with sorrow and with desire of reuenge. And indeede reuenge is a motion of the heart, whereby it doth not onely turne aside and withdraw it selfe from that which offendeth, but laboureth withall eyther to repell it, or to overcome and vanquish it, and to punish him that is the cause of it. Wherefore we may note heerein two motions, as there bee two respects, namely, the one to eschew the euill that offendeth, and the other to pursue with great violence him that is the authour thereof.

What effect is  
hath in the  
body.

signawell  
in the heart  
and in the  
body.

The fountaine  
of the appetite  
of reuenge.

The causes of  
looking pale  
and red.

thereof. Heereof it is, that some when they are angry become pale, because the blood returneth vnto the heart: and these are most courageous, and most dangerous. Others wax redde, because the blood ascendeth vp to the head: therefore these are not so full of stomacke, nor so much to be feared, in respect of those causes, which were shewed before when wee spake of Feare. But howsoever the difference is, yet in anger the blood doth not wholly goe backe vnto the heart, as it doeth in feare and sorrow, but disperseth it selfe outwardly. For the heart is as if he stroue to goe out of his hoste or campe, not vnlike to a Prince or Captaine that is desirous to march forward in battell array: whereupon hee sendeth forth the blood and the spirits, as his men of warre, to repell the enemy: which is not done without great moving and tumult, and much stirring in the heart, which setteth it on fire, and inflameth the blood and spirits.

at this time  
the blood  
is moved

How anger  
troubleth the  
braine.

Whereupon it followeth, that by reason of this motion of the blood, and of the confusion of the spirites, which ensue thereof, the actions and motions of all the members of the bodie are troubled. But the braine is chiefly offended, because that also is heated by the inflamed blood, and by those burning spirites which mount vp thither, by whose motion it is stirred vp and disturbed, as also by the sinewes which come euen to the heart. For how hote soeuer the heart and breast are or may bee, yet man abideth alwayes still and quiet, if the heate pearce not vp to the braine: For it falleth out heerein as it doth with a drunken bodie, who is not said to bee drunke, because hee hath taken in store of Wine, except it ascende vp into his head, and trouble his braine and senses. Heereof it is, that vehement anger is often accompanied with frensinesse, and with the falling sickenesse. And because the heart being inflamed, the blood and spirits also are set on fire, they cause the whole bodie to tremble, yea the very bones themselves. For the blood that boyleth in the breast, puffeth vp and thrusteth forward the Midriff, whereupon it followeth, that the motions of angrie men are very troublesome, like vnto those of drunkardes. Now because there are many meanes to stirre men vp to anger and wrath, and seeing it is so dangerous a passion, it is very needfull for vs to haue manie good remedies against it, as indeede there are many to be found.

The best re-  
medy against  
anger.

Although wee should not stand in neede of so manie, if wee woulde onelie consider who wee are, and compare our selues with GOD, and marke narrowly how many waies wee offend him daily, what causes wee giue him to bee bitterly incited and kindled with wrath against vs, and how hee beareth with vs, turning his

anger into pittie and compassion towards vs. For if wee enter into this consideration, first wee that be greatly ashamed that wee are angry; secondly our anger will bee easily appeased. For who can despise vs as wee deserve, and moue vs to anger, seeing wee despise God vnto whom wee owe all honour and reuerence, and whom we ought to set at so high a price aboue all other things, that we should esteeme all the world as nothing in respect of his value? And yet wee stie plainly; how farre wee are off from this, seeing we stand in so little awe to offend him, yea, are more afraid to displease men then him. Beside, wee commit no offence against him, in which there is not great contempt of his maiestie, when he treason against his diuine maiestie. Whereas if wee fearely loued and honoured him as wee ought to doe, wee should rather feare to offend him then to dye. But therb is nothing which wee care too lesse.

Wherefore questionlesse before him, who is a terrible auenger of his contempt, wee are all lost, if hee should pursue vs in his anger, as wee deserve, and as wee pursue others, and not change his anger into mercie. If wee consider well of these things, wee shall know what occasion wee haue to swell with pride like toads, and to thinke so well of our selues as wee doe, or to bee so soone kindled with choler against them that haue offended vs: wee that know what excellencie and dignitie can be in vs, that are but dust and filth, whereby we should be so soone prouoked when wee see our selues despised and wronged of others.

Moreover, when we know, that we are utterly vile, except God extend his grace and mercie towards vs, shall we not find cause of anger and reuenge, be ashamed to traue pardn off him, if we continue still to be angry, and vse no pittie and fauour towards them that haue offended vs, as wee desire that God should shew fauour vnto vs? And indeede what cause haue we to hope for it vpon any other condition? For it is written, that the Lord will take vengeance of him that reuengeth himselfe, & wil obserue his offences narrowly. Forgiue thy neighbour his misdeed, & when thou praist, thy sins shalbe forgiven thee. Shal man keepe anger against man, & wil he aske remission at the Lords hands? He will take no pitee vpon his like, and shall he demaund pardon for his sinnes? Seeing he that is but flesh keepeth his anger, & yet flieth vnto God for pardon, who will blot out his iniquities? But this ought not to be forgotten of vs, to cause vs to abstain from all anger towards them that by offering vs iniury prouoke vs thereunto, namely, that wee acknowledge them to bee the scourges of God to chastice our faults, which are worthy of greater punishment.

Eccles. 18.

Another remedy against anger.

Thus let vs alwaies looke to the first cause of our affliction, and to GOD who visiteth vs iustly (whatsoever the meanes are which he vseth) and not to second causes, and to the next meanes; to the ende that wee doe not as dogges doe, which runne after the stone throwne against them, that by byting it they may bee reuenged of it, not looking vnto him that threw it. For if wee consider that the blow giuen vnto vs cometh from God, wee will let the stone goe, and not follow after it with anger and reuenge; but turne vnto GOD who threwe it, not to stirre vp our selues to despise him, or to be auenged of him; but to craue for pardon and grace at his hands. And this is the right way which wee are to take for the quenching of our choler; that so wee may bridle our anger; and keepe our selues quiet.

Why the affection of anger is natural, & what good cometh by it

Nowe for the ende of this matter, it remaineth that wee should know whether this affection bee altogether vicious, and wholly proceeding from our corrupt nature, or whether it haue within it any seede of vertue, as well as the rest. It is certaine, that it is giuen of GOD to man, to stirre him vp to the desire of excellent things, to the ende that when hee seeth himselfe despised and reiected for base actions and abiect things, and is grieved for the same, hee should endeouour to leaue and forsake them; and to addict himselfe to better and more noble things, which cannot bee contemned, nor hee despised in regarde of them. And this kinde of anger is very good. For beeing angrie in this sort, our anger is turned vpon our selues onely, to blame and reprehende our selues for our slouth and loosenesse, and for our other vices and imperfections: and by this meanes our anger should not bee sinne, but beeing acceptable vnto GOD, it would bee vnto vs a Schoolemaster, and as a spurre to sollicite and perswade vs vnto Vertue, and to such things as be seeme vs; and that estate whereunto wee are called.

If then wee would bee angrie according to the will of GOD, let vs first bee angrie against our selues for our faults and imperfections: and when wee haue iust occasion to whet our selues against others, let our anger bee turned against their vices, not against their persons. And such an anger will shew zeale for the honour of God, and the saluation of our neighbours. Now the sequelle of our speech requireth, that wee should speake of hatred and of enuie, which for the most part follow offence & anger. Let vs then heare **ACHITOB** discourse of these affections.



*Of Hatred, and of the nature and effects thereof: of a good kinde of Hatred, and of the remedy to cure the euill Hatred: of Enny, and of the kinde and effects thereof: of the difference betwene good and euill Enny. Chap. 56.*

**A**CHITO B. Forasmuch as nature, wisdom and goodnesse teach, that men ought to be knit together by loue, as wee haue seene heeretofore, and that we are by the selfe same nature framed and fashioned thereunto, as we may learne by that which wee haue heard of the forme and disposition of the heart, we must needs confesse, that the spirit of man can bring forth nothing more vnworthie it selfe, then to suffer it selfe to be overcome of hatred and Enny, which are so contrary to loue, that they comprehend vnder them all general iniustice and wickednesse of men. For from these wilde plants nothing can proceed (by reason of the corruption of mans nature) but effects that draw vs cleane contrary from wishing well to our neighbour. So that if we pluck out of our heart the cause of this naturall obligation concerning the succour we owe one to another, namely, Loue, what can be either found or placed there but hardnesse, inhumanitie, crueltie, and all kinde of barbarousnesse, which are to be accounted and taken for monsters in mans nature? For how strange and monstrous a thing were it, to vncloath a mans heart of Loue, and to put vpon it hatred, enuy, extreame backbiting, bitterness and crueltie, which proceede all from one fountaine? Neuerthelesse we see, that men are enclined rather to Hatred then to Loue: but let vs search out the cause thereof.

There are many that take Hatred to bee an inueterate anger, because it is a habite of anger, wherby the heart escheweth something as is euill, and desireth to repell and drive it away. Wherefore this affection is directly contrary to loue, & so likewise is anger. For it is an offence rooted in the heart, which causeth it to wish greatly his hurt by whom it taketh it selfe to bee offended. Now because contempt doth often accompany hatred, and enuy is neuer without it, besides that it breedeth strife, contentions, manslaughter and murders, therefore in the holy Scriptures hatred is often taken for all these things. As for the The causes vehement causes of hatred, they are in euery one according as a man of it. esteemeth of the things he hateth. Therefore proud and enuious persons are alwaies very much enclined to hatred. Some men also are of such a hatefull nature, that they scarce wish well to any bodie: and surely these are very diuclish natures. Some likewise are giuen thereunto  
of

**Why it is an easier matter to hate than to love.**

1. John. 3, 10  
14.

of custome, which they haue gotten by reioicing at other mens harms. But the cause why it is easier for vs to hate then to loue, and why Hatred taketh deeper roote in our heart then loue, is because hatred findeth a better soile there, and a more apt foundation to be laide vpon, then loue doth, and that chiefly for two reasons. The first is the corruption of mans nature, which being left vnto it selfe, fauoureth more of the nature of Satan, who is hatefull, a lyar, and enuious from the beginning, then of the nature of God, who is loue, truth, and charitie. Therefore Saint Iohn saith, *that Cain hated his brother and slew him, because he was of the dwell, and Abell was of God.* This hatred will be alwaies in those that haue one and the same Father that Cain had, against all good men and children of God. The second is, because the infirmities of our nature will not permit vs to enioye any good things in this world, that are pure and of long continuance: and therefore they suffer vs to haue but a little sense and taste of them. But it is cleane contrary in regard of euils. For they quickly finde wherupon to stay and to plant themselves within vs, and to spread their rootes so deepe and broade, that they cannot easily be plucked vp. Whereupon they are felt a great deale more, and continue longer in our heart and memory. Not without cause then doe men say, that the pleasures, seruices, and good things done vnto vs are made of feathers, and therefore they are easily carried away by reason of their lightnesse; but offences, euils, and displeasures are made of lead, and therefore they abide in the bottome of the heart by reason of their waight. And forasmuch as loue proceedeth of that which is good, and hatred of euill; whether it bee euill in truth, or in opinion onely, as euill is commonly greater and of longer continuance then Good, for the causes spoken of; so is it with Loue and Hatred; and with their rootes and long abode.

The fruits of  
starred.

Now of Hatred commeth backbiting and euill speaking, which beeing kindled, bringeth forth bitterness and crueltie: and as loue wherewith a man on to doe well, so contrarywise Hatred turneth men aside from well doing, and prouoketh them to hurt. For this cause it soweth the seedes of enmitie, and laboureth craftily to cause the party hated to fall into danger. For it desireth to hurt him, and to bring euill vpon him, either by it selfe or by an other, secretly or openly. In a word, seeing it is wholly contrary to Loue, wee may without any long discourse know the nature thereof, by that which hath bene spoken of the nature of Loue, taking it cleane contrary thereunto: But lette vs see whether the affection of hatred bee altogether

together euill of it selfe, or whether a man may reape any profit thereby.

wee may say of this as we did of anger, and of other affections already spoken of. For it is giuen to man to cause him to withdraw himselfe from all euill that may hurt him, to flee from it and to repell it, as being contrary vnto him. Therefore Saint *Paul* saith, *Hate that which is euill, and cleaue to that which is good.* For true and perfect hatred should hate nothing but that which is euill indeede, as true loue should loue that onely which is good indeede. But contrariwise wee commonly hate the Good and good men, and loue the Euill and the workers thereof. Besides, wee are faulty in this, that instead of hating mens vices, wee hate their persons. Wherefore it is needfull, that in this matter of Hatred, wee should put that in practice which wee haue already said of Anger, namely, that wee should aboute all things hate our owne vices, and that euill which is in vs and in ours. But wee that practise, the cleane contrary, change Loue into Hatred, and Hatred into Loue. For when wee support and beare with our owne vices, or with the vices of our friendes and kinsmen, which are not to bee suffered or borne withall, it seemeth that this toleration proceedeth from the Loue wee beare either to our selues or to others; but it is farre otherwise. For if wee loued our selues well, and our neighbours as our selues, wee would bee carefull to remooue all hurtfull things farre from our soules, and to furnish them with that which is conuenient and wholesome for them, and so likewise for our friendes: whereas wee procure vnto them that which turneth to their dishonour, hurt, and overthrow, by nourishing them in their vices through our dissembling and bearing with them. And thus much for that profit, which wee may receiue by this affection of hatred, being well guided according vnto the will of GOD, and to a sound and reasonable nature.

Of a good kinde of Hatred.

Rom. 12.9.

Amos 5.15.

How loue is turned into hatred.

Remedie against the euill kinde of Hatred.

Now against the passion of euill Hatred, amongst a great number of remedies which may very well be applied thereunto, we haue two principall ones, that are very good and profitable. The first remedie is, the example of the loue of GOD, and of Iesus Christ towards vs, of which wee haue spoken already, with those holy Preceptes which doe commaund Loue and forbidde Hatred. The second remedie is, the contempt of all earthly things, and the regard that is to bee had vnto the things that are Celestiall and Eternall. For if wee shall set light by all mortall and corruptible things, and lift up our heartes to higher thinges, wee shall verie easilie breake

breake off all hatred and enmitie, neither will we take any thing greatly to heart, but when wee see God offended.

Description  
of Enuy.

Diuers sorts  
of Enuy.

1  
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3

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Now as concerning Enuy, that alwayes accompanieth hatred, it is an affection quite contrary to mercy, which is a sorrow conceived by reason of the miseries of an other, whereas Enuy is a griefe arising of other mens felicitie. Therefore it doth naturally reioyce at another mans harme, and is grieved at his good: so that according to the varietie of good things that may befall other men, so there are diuers kinds of Enuy. For first, some are enuious, when other mens profit is so great that it hindreth theirs. There is also a kinde of enuy at the welfare of another, which albeit it neither hurt nor hinder vs, yet we are grieved because the like is not befallen to vs, or not rather to vs, or not aswell to vs as to another to whom it is happened, And this is a spice of couetousnesse. There is yet a third kinde of Enuy, which maketh vs vnwilling that others should obtaine that good which wee haue, or which wee desire, or haue wished for but could not get it. And when the question is of those good things, which it seemeth we should enjoy but doe not, or which we thinke belong to vs, but are bestowed vpon others, then is our enuy greater, and may also be called ialousie. Moreouer, there is a fourth kinde that is worst of all, to which the name of Enuy agreeth more properly, as being often bredde of the former kindes, when a man giueth them the bridle, and suffereth them to raigne too much ouer him. This enuy is a griefe conceived at anothers good without any regard of it owne profit, but onely because it iudgeth it selfe hurt when others receiue good or do good. And this is the very enuy of the Diuell and of his children: which is an affection that is mingled of hatred and of ioy. For it hateth vertue, and reioyceth at vice, and at the prosperitie of the wicked. Contrariwise, it is grieved at the felicitie of good men, and glad of their miseries. But what kinde soeuer of enuy is in a man, there is in him griefe; and as it were a biting that gnaweth him, by reason that the heart in this affection shrinketh in as it were, and closeth vp it selfe at the good and benefit of another. So that sorrow is alwayes ioyned therewith. The goods against which enuy rusheth most, are such as are in greatest reputation amongst men, as honour and glorie, in so much that it is more moued at the good renowne, honour and praise giuen to men, in respect of the good things that are in them, then at the good things themselves, in regard of which men are honoured and esteemed. For the enuious man careth not for the vertues that bring renowne and glory, but onely for the honour and glory which follow them, as the shadow doeth the body. Forasmuch then as a proude man desireth

Enuy is neuer  
without grief.

- good men  
to be ill  
honest

(ill) to be preferred before all, therefore hee is more greedy of these goods, of honour, and glory, then of true goods of which the other are but shadowes. Heereof it is, that a prowde man is naturally enuious, because enuie springeth from such a desire of preferment: yea, it is commonly bred of pride. Yea, the farther a man is off from that which hee would bee thought to be, and the lesse endued with those good things for which he would be honoured, the more enuious he is. But amongst al the good things against which enuy striueth most, and for which it is most stirred vp, those of the soule are the chiefeest, because they are more excellent then those of the body, and such as neuer haue end. Therefore also the reputation and honour which men obtaine by their meanes abide with them continually. But the contrary falleth out in corporall and externall goods, as they that haue more narrowe bounds. Wherefore, as they cannot growe to that greatnes vnto which the other doe, so their vse also is nothing so great, and consequently the price and reputation that proceedeth from them is not so great. Therefore if the question be of honour and glory, no man of any good iudgement but will more willingly giue ouer that which may be gotten by corporall and outward things, then that which followeth knowledge, wisedom, vertue, and the other goodes of the soule. So that enuy may stand vs in steade of a witnesse to testifie and shewe vnto vs, which are the greatest goods of all, seeing it is alwaies busied about the highest, noblest, and most excellent Good. Now as there is no wicked affection, which carieth not about, it owne torment to take vengeance thereof by the iust iudgement of God, so this of enuy passeth all the rest in this respect. Therefore it was well saide of them that taught, that enuy is most iust, because of it selfe it is the same punishment to the enuious man, which it deserueth. For first, it is vile and seruile, because an enuious man knoweth this in himselfe, that he iudgeth the good things in an other to bee greater and more excellent then his owne, or at leastwise, hee feareth least it should so come to passe. Therefore there is no affection in a man, which he dare lesse disclose then this of enuy: so that he receiueh lesse comfort in this then in any other. For by opening our heart to an other we receive solace and comfort: whereas the enuious person iudgeth his affection of enuy to be so vile, that he dare not discouer it, but hideth and concealeth it as much as he can. If hee be angry or hate any one, he will declare it a great deale sooner. And albeit feare be thought to be dishonourable, yet will a man rather disclose this affection, then he will enuy. The like may bee saide of sorrow and of loue. But the enuious body is constrained to bite on his bridle, to chew and to de-

Against what  
good things  
Enuy is most  
bent.

How an enui-  
ous body is  
tormented.

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# 318 Of Hatred and Enuy, and of their esse &ts.

The countenance of an envious man.

Prou. 14. 30.  
Eccles. 30. 17.  
24.

Of a good kinde of enuy.

1. Cor. 12. 31.

2. Cor. 9. 2.

uoure his enuy within himselfe, and to locke vp his owne miserie in the bottome of his heart, to the ende it breake not forth and shew it selfe, whereby the body receiueth great detriment. For it becommeth pale, wanne, swart, and leane, the eyes sinke into the head, the lookes are askew, and the whole countenance is disfigured. And within the heart the furies are enclosed, which giue him so small rest, that greater torment can not be imagined. Therefore *Salomon* sayeth very well, *That a sound hart is the life of the body: but enuy is the rotting of the bones.* And *Ecclesiastius* saith, *That death is better then a bitter life: that enuy and wrath shorten the life, and that carefullnesse bringeth age before the time.* To conclude, although al the euil affections trouble and corrupt the minde very much, yet none of them offendeth it so much as enuy doth. Which commeth not to passe so much because it selfe iudgeth or esteemeth good to be euill, as because it desireth that others should so esteeme thereof. But howsoeuer this vice be very vile and infamous, and hurtful both to the body & soule, yet in this affection of enuy, we must put a difference between that part of it, which proceedeth from found nature, as it was first giuen of God to man, and that which is in it through the corruption of nature. For there is a kind of enuy, which serueth vs in steade of spurres to prick vs forward, and to worke in vs a will and desire both to obtaine and to keep great good things. And this enuy is very good, when wee apply our selues to the true Goods, and are not grieued at the prosperitie and vertues which wee see in others, but are moued by their example to desire & to seeke after the selfe-same Goods, yea greater if the meanes be offered, provided that all be referred to the glory of God to our owne saluation, and to the profit of our neighbours. Vnto this kinde of Enuy *Saint Paul* exhorteth vs, when he writeth to the *Corinthians*, speaking of the diuersity of gifts wrought by the spirit of God in his Church, *Be enuious of the best gifts*, albeit in our vsuall translation it be *Desire*, yet the Greeke word signifieth *to enuie*: but the sense is in a manner all one. And the same Apostle speaking of the reliefe & collection made for the pore, saith, *Achaia was prepared a yeere agoe, and your zeale hath provoked many*: that is to say, the emulation and enuy, which they haue conceiued by your example: and this was a good, holy, and christian enuy. But if we seeke our owne glory, and in that respect are grieued that others excell vs in vertues, and in the giftes and graces of God, onely because we would haue that honour which they haue, and be equal with them, or aboue them, this is a peruerse and Satanical affection, declaring evidently that we seeke our selues and our owne glory more then the glory of God. For if we had respect to that which we ought

ought, it would bee all one to vs who were the instruments either our selues or others, so that God were glorified, and that were well done, which ought to be done. As for the euil sorts of enuy of which we haue spoken, they are placed by Saint *Paul* amongst the works of darknes and of the flesh, where he saith, that *They which are defiled with them shall not inherit the kingdome of God.* But forasmuch as in this discourse we placed Ieaiousie amongst the kindes of Enuy, and yet it is often taken in the good part, proceeding as it were of true loue, as Zeale also is bred thereof, it shall be good for thee, *ASER*, to begin the dayes worke to morrow with a treatise of these two affections.

Rom. 13.  
Gal. 5. 22.

*The end of the seauenth dayes worke.*

## THE EIGHT DAYES worke.

*Of Ieaiousie, and of the kindes thereof: how it may bee either a vice or a vertue: how true zeale, true ieaiousie, and indignation proceede of loue: of their natures, and why these affections are giuen to man.*  
Chap. 57.



*ASER*, The holy Scripture applying it selfe to the Essay. 3. 16. and capacite of mans vnderstanding, describeth mens affections oftentimes by thole testimonies, which their outward members afford, conuincing them of vices rooted in their heart, by the carriage of their eies, of their eie-lids, of their forehead, and of their whole countenance. Which is to this ende chiefly, that when they know, that men may reade one in anothers face as it were in a Booke, that which is couered and hidden in the heart, they should perswade themselves, that God-foundeth and seeth more easily the most secret thoughts of their hearts, and that they can hide nothing from him. Likewise the holy spirit to condescend to our rudenesse, and to teach vs to know GOD by our selues, not onely by our soule which we see not, but also by our body vvhich vve see, speaketh often of his high, infinite, and incomprehensible maiestie, as it were of a man, attributing vnto him eies, eares, a nose, a mouth, armes, legges, fete, hands, a heart, and bowelles. Moreouer, albeit this pure, simple, and eternal essence be in no wise passionated with affections, yet the same heavenly word doth not onely attribute vnto him wrath, reuenge, anger, ieaiousie,

48. 4.  
Ezcech. 3. 8. 9.

Psal. 34. 15.  
1. Pet. 3. 22.  
Elay. 39. 23.  
Exod. 13. 14.  
Iob. 40. 4.

Exod. 15. 7. 8.  
Iob. 9. 17.

iealouſie and other affections, but doth oftentimes propound him vnto vs as an yrefull man, hauing the face, behauiour, and whole countenance of one greatly ſtirred vp to wrath & reuenge, yea euen to great fury. Which is done to this end, both, that by the knowledge which we may haue of the nature of theſe affections whereunto we are inclined, and of the effects which they bring forth, and cauſes from whence they proceede, wee ſhould meditate the ſame things to bee in God when wee offend him, and know what reward wee are to looke for: and alſo to teach vs that right rule of all our affections, which wee haue in his diuine goodneſſe.

What Iealouſie is.

Now if wee remember what hath bene declared vnto vs of the nature of Loue, wee heard that true and pure loue was without iealouſie, and that this affection ſprang of the loue of concupiſcence: and yet it was tolde vs yesterday, that Iealouſie was placed amongſt the kindes of enuy. Let vs then ſee what this affection is properly, and whether all iealouſie bee vicious. I vnderſtand by Iealouſie, a feare which a man hath, leaſt an other whom hee would not, ſhould enioy ſomething. This commeth to paſſe two waies, namely, either becauſe wee our ſelues would enioy it alone, or elſe becauſe we would haue ſome other, to whom we wiſh the ſame thing to enioy it alone: the reaſon heereof is, becauſe wee iudge it hurtfull either to our ſelues or to thoſe whom wee loue, if others ſhould enioy it. As if the queſtion were of ſome honour, or of ſome other good, which wee would haue to our ſelues alone, or for ſome one whom wee loue, and ſhould bee grieved that an other enioyeth it, and thereupon enuy him, either becauſe wee are afraid hee ſhall enioy it, or becauſe hee enioyeth it already, heerein appeareth enuy and euill Iealouſie, which bringeth with it great miſchiefs. For as Saint Iames ſaith, *From whence are warres, and contentions among you? are they not hence, euen of your luſts that fight in your members? yee luſt, and haue not: yee enuy and are iealous, or haue indignation, and can not obtaine: yee fight and war and get nothing.* Wherefore to auoide this enuy and euill iealouſie, wee muſt conſider of what nature that Good is, which ſtirreth vs vp to this affection. For according to the nature thereof, our iealouſie may be either a vice or a vertue. For if the queſtion be of ſome Good thing, which belongeth in ſuch fort to mee alone, or to any other whom I loue, that none may enioy it except it be iniuſtly, and to the diſhonour of God, it is no euill iealouſie if I feare leaſt any ſhould abuſe it, or be grieved when it falleth out ſo. If it concerneth ſome body whom I loue, who is abuſed by another to the diſpleaſure of God, and to the diſhonour and hurt of the party beloued, I haue yet greater occaſion to feare,

A good kinde of Iealouſie.

bee greued, and euen to bee ieaious both ouer my owne Good, and ouer the good of the partie beloued. And as I haue iust cause of ieaiousie in this case in that thing which properly beelonesth vnto mee, so also I haue like occasion when an other vniustly enioyeth that Good which beelonesth to him whom I loue, and of whom I ought to bee carefull, and bee greued when any reproch or wrong is offered vnto him. As for example: seeing the husband hath such an interest in his wife, and the wife in her husband, as no other either may or ought to haue the like, both of them haue iust cause to beaue that no other haue the fruition heereof but themselves, to take the matter heauily if it fall out otherwise, and to bee very much offended and full of indignation against him that should attempt any such thing. For that can not bee done, as not without the great dishonour and damage of the parties so knit together, so also not without the great dishonour of GOD, vvhose lawe and covenant is thereby violated. On the other side, that mutual loue vvhich ought to be betwixt the husband and the wife, doth binde them to desire and to procure the honour and profit each of other, and to keepe back all dishonour and hurt that may befall them. Wherefore both of them haue iust cause to bee offended with those that seeke to procure any blemish in this respect. The like may bee saide of fathers, mothers, and children, and of all that haue any charge ouer others, or that are linked together by friendship. But on the other side a man must beaue, that he be not to suspicious, and that hee carry not within himselfe matter of ieaiousie, and so torment himselfe and others without cause: as likewise hee must bee very carefull, that hee giue no occasion of ieaiousie to any other.

And thus you see how there may bee a good ieaiousie, notwithstanding that in this case it be mingled with loue and anger. For ieaiousie causeth the party that loueth, to bee angry with him by whom that thing which hee doeth loue, receiueth any dishonour or detriment. Therefore this anger cometh of loue, which inciteth him to set himselfe against him that offendeth the thing beloued. So that these affections are alwayes commendable, arising of this cause and being ruled according to that Zeale and ieaiousie, which the holy Scripture attributeth vnto GOD in regard of vs. For hee is called a ieaious GOD, not onely in regard of his honour and glory, which hee will not haue giuen to any other besides himselfe, (and indeede all the creatures ioyned together are not able to diminish or to add any thing therunto whatsoeuer they doe) but also beecaue hee loveth vs, hee is ieaious of our saluation, and desireth to reserue vs

What mutual  
loue ought to  
be betweene  
man & wife.

Why ieaious-  
sie is attribu-  
ted to God.

wholly to himſelfe, and to make vs partakers of his immortal bleſſedneſſe. Therefore hee will not haue vs ſpoyle him of his glorie, and forſake his ſeruiſe, in regarde of that hurt and dammage which ſhould befall vs thereby. For he beareth that affection towards vs, which a good Father doeth towards his children, who loueth them not for any profit comming to him thereby, but onely for their owne good, and becauſe hee both will and ought to loue them. This loue then, which God beareth vnto vs, cauſeth him to be iealous ouer vs, when, through impietie and wickedneſſe of liſe, wee leaue him and ioine our ſelues vnto his aduerſary the diuell. Whereupon he doeth not onely beecome angry, but is full of indignation alſo, both againſt him, and vs. For indignation is a griefe wrought in vs, when wee ſee ſome good thing befall to an vnworthy perſon, and him that is worthy, deſerued thereof. This affection therefore proceedeth from the ſame roote from whence compaſſion ſpringeth, namely, from the iudgement of that which is good, and from the loue thereof. But the diuerſitie of both their obieſts cauſeth them in ſome ſort to be contrary affections: forasmuch as indignation is bred in regard of ſome good that hapneth to one that is vnworthy of it, and compaſſion or pitie ariſeth of ſome euill that befallerh or is procured to him that hath not deſerued it. And of theſe two contrary affections mingled together, a third affection is bred, which in holy Scripture is called Zeale and Iealouſie, being taken in the good part.

What Indignation is,

From whence Zeale proceedeth.

Iſaiah. 2. 18

Iſaiah. 9. 7.

What Zeale is

Heereof it is, that the loue and compaſſion which God hath of his children, when he ſeeth them go about to bereaue themſelues of that good, which hee wiſheth them, and the indignation that hee hath in regard of the good, which happeneth to the wicked in the accompliſhment of their euill deſires, (for to them euill is in ſteade of good) cauſeth him to be moued with iealouſie and to be auenged thereof. For this cauſe the Prophet *Iſaiah* ſaith, *Then will the Lord be iealous ouer his land, and ſpare his people.* And the Prophet *Eſay*, hauing declared to *Ezechias* the deliuerance of Ieruſalem, and the ſuccour vvhich God would ſend him againſt *Senacherib*, ſaith, *That the zeale of the Lord of Hoſtes will perſeuerance this.* In like manner, when the true children and ſeruants of God behold a conſuſion in ſteade of that order which the Lord would haue obſerued, and which hee hath preſcribed vnto his creatures, they are greatly moued in regarde of that zeale, which they beare as vvell towards GOD, as towards their neighbours.

For Zeale is nothing elſe but an indignation conceived in reſpect of thoſe things, that are vnworthily done againſt him that is deare vnto vs, and vvhome wee loue. Therefore if wee loue God



and his Satutes, if wee loue the Common-wealth, our Princes, our Parents, and all others whome wee ought to loue, wee will bee iealous for them, and can not behold without indignation any thing done against them, that ought not to bee. This Indignation and iealousie will induce vs to set our selues earnestly against all iniustice, and to ouerthrowe it with all our might. With this Iealousie Saint Paul was affected towards the Corinthians when hee wrote thus vnto them, *I am iealous ouer you, with godly iealousie: for I haue prepared you for one husband, to present you as a pure virgine vnto Christ.*

2. Cor. 11. 2.

This kinde of Zeale is very requisite in all the true seruants of God, but chiefly in them that haue any publike charge, whether it bee in the Church or in the Common wealth. For except they be endued with great Zeale towards the glory of the Maiestie of GOD, towards iustice and all vertues, they will neuer haue that care which they ought eyther of the honour and seruise of GOD, or of publike benefite, or to reprove, correct, and punish vices, or lastly, to maintaine good Discipline, upright iustice, and good conuersation, in such sorte as becommeth them. For this cause hath GOD giuen to the nature of man, this affection of Zeale and Indignation for the communion that ought to bee in the societie of men, to the ende there shoulde bee a right and indifferent distribution of all good things, so that none of them shoulde light vpon the vnwoorthy that vse them ill, but to such as deserue them and know how to vse them aright.

A good lesson for Princes & Pastours.

Nowe when these affections are thus ruled, they are very good and profitable: but commonly they are abused vnto vice. For Indignation is quickly bredde of Enuy, which being vniust, is also of a corrupt and badde iudgement, so that an enuious body thinketh that whatsoeuer good thing an other hath befallen vnto him, hee is vnwoorthy of it. And so in like manner the Zeale that is without true knowledge, bringeth forth most pernicious effectes. For it proceedeth from a loue which iudgeth not aright of the thing that moueth it, but esteemeth it to bee euill and woorthy of hatred, whereas it is good and woorthy of loue. Of this Zeale Saint Paul speaketh when he sayeth of the Iewes, *I beare them record, that they haue the zeale of God; but not according to knowledge.* For being deceived in their iudgement, and calling themselves defenders and lovers of the lawe of GOD, they persecuted the Gospel (which was the accomplishment of the Lawe) and also them that beleued in Iesus Christ: inso much that their very Zeale was through their

The abuse of Indignation and of Zeale.

Rom. 10. 2.

1. Tim. 1. 13.  
Act. 26. 10. 11.

ignorance turned into Crueltie and Tyranny, which is a very dangerous zeale, and ought most carefully to bee shunned of vs, as that whereinto the best minded men of all doe commonly fall, when they are blinded with ignorance: as the Apostle Saint Paul propoundeth himselfe in this case for an example beefore hee was conuerted. For hee freely confesseth, that hee was a *blasphemour, a persecutour, and an oppressour, but hee did it ignorantly, and through unbeliefe.*

There hath beene many such, not onely amongst the Iewes, but euen among the Heathen. For albeit their Religion was altogether superstitious and idolatrous, yet they alwaies maintayned and defended it with verie great zeale, persecuting such as professed Christianitie among them, and condemning them as the vilest and most detestable men vpon the earth. But if the Lord be greatly offended when as wee beare hatred and enuy against any body, wee cannot doubt but that this doeth likewise displease him, when we commit these things, being blinded with ignorance: and that he is caried with greater indignation against vs, when we maliciously cloake these vices with a false title of zeale, of religion, and of his glory, thereby to reuenge our selues, and to exercise our cruelties much more easily. But let vs now proceede to consider of other affections of the heart, and first of Reuenge, Crueltie, and Rage. And because Reuenge is appointed to punish offences, and euery vice findeth a Iudge within it selfe, we will speake also of the affection of Shame which commonly followeth euery vile acte. It belongeth therefore to thee, *AMANA*, to intreat of this matter.

*Of Reuenge, Crueltie, and Rage, and what agreement there is among them: what Shame and Blushing is, and why God hath placed these affections in man: and of the good and euill that is in them. Chap. 38;*

**A***MANA.* If euery one might be a Iudge in his own cause, and execute his own decrees, the malice of men doth declare sufficiently, that there would be no iustice obserued in the world, but robbery publickly put in practice, in so much as the strongest would alwaies carry away the spoils. For that blind loue, which euery one beareth towards himselfe, causeth vs that we cannot see clearly either into our owne, or into other mens affaires, so that wee are alwayes more ready to doe wrong to others, then to depart from any thing of our owne.

Even so, if wee might be suffered to reuenge those iniuries, which oftentimes without cause wee suppose wee haue receiued, it is certaine wee would obserue neither measure nor meane, but suffering our selues to be guided by the passion of anger and wrath, we would fall into more then brutish crueltie and rage. For as God hath referued Heb. 10. 30. vengeance to himselfe, and promised to recompence it, so no man carrieth that minde to doe it iustly that is in him, neither indeed can any: because it is the spirit of a man that offereth iniurie to an other, whereas the body is but the instrument of the minde, and as it were a sword vnto it, which the spirite manageth and causeth to cutte. Whereupon it followeth, that the party offended can not reuenge himselfe of his chiefeft and greatest enemy. For God onely is able to take vengeance of the soule, and to throw it together with the body Math. 10. 28. into hell fire. Moreover, when we thinke to hurt the body of our enemy, which is but the executioner of the euill disposition of his Spirit, wee hurt our owne soule, making it guiltie of the iudgement of God, who forbiddeth vs all reuenge and commandeth vs to possesse our soules in patience, and neuer to requite euill for euill, but to waite the Lords leasure, being assuredly perswaded that he will saue and deliuer vs: 1. Thess. 5. 18.

Nowe looke what the affection receiueeth and embraceth, the same doeth it desire to returne and send back againe where it did receiue it, whether it bee good or euill: Therefore as a good affection both wisheth and doeth well to him of whom it receiueeth good will and beneficence: so a naughty affection desireth to returne euill receiued, vnto him of whom it hath receiued it. For this cause when the heart is wounded with griefe by any one, it desireth to returne the like to him that hath hurt it, and to rebite him of whom it is bitten. This affection is a desire of reuenge, which being put in execution, is reuenge accomplished: namely, when we cause him that hath is, offended vs to suffer that punishment, which in our iudgement hee hath deserved. This punishment is to damnifie him either in soule, or in body, or in his goods, yea, sometimes by all the meanes that may bee. And when power to reuenge is wanting, there are some that fall into outrageous speeches, into horrible and execrable cursings, crying out for vengeance either at Gods hand, or of some other that can performe it. Every offence therefore that ingendreth hatred, anger, enuy or indignation bringeth with it a desire of reuenge, which is to render euill for euill, and to requite griefe receiued with the like againe.

And when the offence is growen to that passe, that nothing can

**What Rage is.** allwaie the extremitie thereof, nor stay it from breaking forth into reuenge and hurting by all the meanes that may bee, then is this Reuenge turned into Rage. For a man in such a case is not much vnlike to a mad dog. For because reuenge can not take that effect which it would haue, it vexeth and closeth vp as it were the hart, bringing great griefe and great torment to the whole body, so that a man so affected is as if his heart and body were ready to burst asunder.

**Of Crueltie.** Nowe, when the heart is hardened with Reuenge, it is turned into Crueltie, which is a priuation of pitie and compassion. For when Offence and Anger are set on fire, they exclude all good thoughtes out of the minde, and perwade to all kinde of Crueltie,

**Three sorts of Crueltie.** of which there are three degrees. For there are some that procure it, who neuerthelesse would not execute it themselves. There are others that execute it. Besides, there is a third kinde of Crueltie, when we faile in performing our dutie towards them that are in neede, whom wee both ought and might helpe and succour, whether this come of euill will or through negligence. For thereby we shew that wee are without pitie and compassion. Heereof followeth inhumanitie, which is as if wee should lay aside all humane affection and bee transformed into brute beasts. Therefore wee may well conclude, that all private Reuenge proceeding of enuy, or of hatred, or of anger, is vicious and forbidden by God, who commaundeth vs to tender good for euill, and not euill for euill. For hee hath ordained the meanes, whereby hee will haue vengeance executed among men. Therefore hee hath appointed Magistrates to execute it according to his Law, and following his ordinance, not with any euill affection, but with iust indignation proceeding from loue, and from true zeale of iustice. For to punish the wicked is a very acceptable sacrifice, so that there bee no intermingling of our own passions withall, and that wee exercise not our enuies, rancours, and reuenges vnder the name and title of Iustice and of the glory of God.

**How Magistrates ought to punish.**

For if we doe so, wee cease to exercise the punishments and corrections of the Lord, and put our owne in practise. We must therefore follow his example. For hee suffereth not euill to goe unpunished, if men auoide not punishment by his grace and mercie, and by those meanes which hee hath appointed for the obtaining thereof. Therefore it is often saide of the wicked in the Scripture, that GOD will returne into their bosome the euill which they haue done: and his children and seruantes desire him also to performe the same. But when hee doeth it, hee is not moued with any euill affection, but onely with the loue hee beareth to iustice and vertue, and to his chil-

then, and with pitie and compasſion towards them in regarde of the injuries dorie vnto them. And as himſelfe commeth in iudgement to take vengeance, ſo hee would haue them that ſupply his place among men, vnto whom hee hath committed the ſword for the defence of the good and puniſhment of euill doers, to follow his example. But whether they doe ſo or no, there is no ſinne that can auoide puniſhment, and that findeth not a Iudge euen in him that committed it, to take vengeance thereof, by meanes of the affections, which God hath placed in man to that end. Among which Shame occupieth a place, which we ought well to conſider off.

With what affection God puniſheth offenders.

Concerning this affection, there are ſome that are aſhamed in regarde of ſome feare of diſhonour, of which there followeth no damage: or in reſpect of ſome griefe or perturbation of the ſoule, ariſing of ſome things that ſeeme to bring ſome diſhonour with them. Forasmuch therefore as Shame is a feare of diſhonour, it is of great force in them that loue honour. For the more they loue it, the more doe they feare diſhonour, which is the contrary thereof, as a very great euill. And for this cauſe there is in Shame not onely a feare of villanie, but indignation alſo, after the committing of ſome fault. For hee that is faulty, chaſeth, and is angry with himſelfe, becauſe of the diſhonour he receiueth through his offence. And this kinde of Shame is the ſimpleſt and lighteſt, and may be called Bluſhing, being very common eſpecially in children and virgins. Now forasmuch as heere in the ſpirits withdraw themſelues vnto the hart, as vnto a center, and preſently as it were in the ſame inſtant returne backe againe, the face is painted with a vermillion colour, which is very pleaſant and comely, namely, in that age and in thoſe perſons. Therefore is this colour rightly called the colour of vertue. For God hath placed this affection of ſhame in the nature of men, to the end it ſhould be vnto them as a bridle to ſtay them from committing vile thinges, and as a Iudge and Reuenger to puniſh them after they haue done ſuch things. Therefore alſo there is yet another kind of ſhame more vehement, which approacheth neere vnto the affection of anger, and is mingled with wrath and feare. For it is a motion of the heart, in which he that ſeeleth himſelfe guilty of any diſhoneſt crime or act, is angry with himſelfe for the ſame, and puniſheth and reuengeth himſelfe vpon himſelfe, and withall feareth the iudgements of others, and the rebuke and diſhonour that may come vnto him for it. For as we haue heard already God hath placed in the nature of man ſundry affections, of which ſome are ſweet and pleaſant, to the end they ſhould be vnto vs as it were ſtewards vnto vertue: others are bitter and vnpleaſant, that they

What Shame is.

Bluſhing commendable in ſome perſons.

A ſecond kind of Shame.



Impudencie a  
very dange-  
rous disease.

Jerem. 3. 3.  
Ezech. 1. 4.  
and 3. 7.

The cause of  
rednesse in the  
face in blush-  
ing.

A cause of  
feare in men.

might bee vnto vs in steade of punishmentes, and that the griefe which they bring might teach vs to know more cleerely what diuersitie there is betweene vertue and vice, and what difference wee ought to put betweene good and euill deedes. Therefore there is not a worse thing in man, nor any disease more dangerous to the soule then impudencie, which is wholly contrary to Shame and Blushing. For whosoever is once past all Shame, hee hath no care at all of his honour, much lesse of the honour of G O D. Heereof it is that the holy Ghost by the Prophets doeth greatly accuse the impudencie of the wicked, saying vnto them by way of reproch, that they had whoores foreheads, and would not bee ashamed: that they were impudent children and stiffe hearted, and that they did glory in their wickednesse after they had done euill, in steade of being ashamed and amending their faults. Now whereas we saide, that Shame painteth the face with a vermilian colour, wee are to know, that the passions and affections of the soule breede great change in our bodies, as they that moue the spirits and the naturall heate, by opening and shutting vp of the heart: whereby the spirits are eyther enlarged or restrayned.

Thus it commeth to passe, that the colour of the face is changed, it being a propertie of the heart to set in it certaine markes and signes of the affections that are in it, as wee haue already heard. Therefore doth shame paint the cheekes with rednesse, because the danger that springeth of feare is of that nature, that the heart standeth in neede of help to repell and drive it away, namely, of that heate that retirith backe vnto it. Now forasmuch as there is perturbation in Shame, by reason of the opinion and feare of dishonour and blame, heate is drawen vp to the head, and so from thence it is disperfed ouer the face. And although Shame doth not trouble the heart and minde so much as feare doth, yet doth it confound the head, and causeth it oftentimes to forget what it thought and was purposed to haue done. As wee see it sometimes in very wise and skilfull men, when they are to speake or to doe something before personages or companies whom they reuerence. And this is incident for the most part to such as are most modest, and to them that presume least of themselves, who indeede can not heare their owne praises without shame and blushing, such is their nature and modestie: or else it is because their hearts are very little, which maketh them also fearefull.

Now although too much shamefastnesse, when it is causelesse, is unworthy of blame, because it often keepeth them that are overtaken therewith from doing many good things, and from employing the

gists which they haue receiued of God as it becommeth them: yet is it more praise-worthy then impudencie, which as it maketh men altogether shamelesse and brazenfaced, so it vsually accompanieth proud & arrogant persons. For it is cleane contrary to modesty. Seeing therefore wee learne, that shame is a feare of dishonour and blame, and of doing that that might procure it, wee must take good heede that we iudge aright of that which is to be accounted vile and dishonest, and of that which may bring vnto vs honour or dishonour, praise or dispraise. For our nature being full of darknesse through sinne that raigneth in it, our naturall iudgement is not so intire and vpright as it ought to bee, to iudge well either of that which is truly honest, and which bringeth with it honour and commendation, or otherwise of the contrary vnto it. Wherevpon it cometh to passe, that we oftentimes take one for another, and so light vpon that, which we least sought for or desired. Therefore let vs know and learne this, that there is nothing honest but vertue, nor any thing dishonest but vice: and that as nothing is more beautifull and of greater renowne then vertue, so nothing is more illfaououred, dishonourable and infamous then vice. But forasmuch as there is great diuersitie of opinions, what is to bee accounted honest and dishonest, what vertue, what vice, what praise what dispraise, let vs learne to frame our iudgement out of the law and word of God, which is the rule of all iustice and trueth. Otherwise it will come to passe, that wee shall bee oftener ashamed of well doing then of euill doing, and of vertue then of vice: which were a vile shame, and such a one as that wee ought to be greatly ashamed thereof. For in well doing wee must neuer bee afraide of that shame, which the wicked thinke to bring vpon vs, but rather account it honourable and glorious. Yea themselves shall bee ashamed and confounded when their vices and vile actions shall bee discovered by our honestie and vertue: whereas if wee ioine with them, wee shall cause them to bee voide of shame when they doe ill, yea they will boast and vaunt of it before vs. But enough of this matter. Now forasmuch as arrogant and proude persons are farthest off from vsing aright any of those affections of the heart of which wee haue hitherto discoursed, especially of shame, I am of opinion that we are to looke into the nature and effects of the passion of pride. Therefore *ARAR*, this shalbe the subiect of thy discourse.

aduersus  
obscuro  
modestus  
arist

The rule of all  
true iudgement

Shame of well  
doing.

aduersus

aduersus

is Of Pride, with this consideration whereof no well in nature entire, as  
 this corrupted: of the originall thereof, and of such as are most inclined  
 thereto: what vices accompanie it, how great a poison it is, and  
 what remedie there is for it. Chap. 59.

**A**R. A. M. There is nothing more easie then for a man to deceiue  
 himselfe. For looke what a man earnestly desireth, hee suppo-  
 seth it is already as it were come to passe, or at least hee promisseth to  
 himselfe that hee shall easily obtaine it. But oftentimes things fall out  
 otherwise then men looke or hope for. Now the chiefe cause of their  
 error heerein is that presumption, which commonly they haue of  
 their owne wisdom and vertue, whereby they are lift vp with vaine  
 confidence and puffed vp with pride. For when men are caried away  
 with an inordinate and blinde loue of themselves, they are soone per-  
 swaded that there is nothing in them worthy to be despised, yea they  
 thinke that their ignorance is wisdom: inso much that knowing no  
 thing they suppose they know all things, and hauing no dexteritie to  
 performe one commendable work, they presume very inconsiderately  
 to set their hand to euery great matter. But the more care and diligence  
 they bestow, being led with a desire to shew great skill and thinking  
 to win honour and renowne, so much the more they discover their  
 ignorance and blockishnes, purchasing to themselves shame and in-  
 famie. Now the truth of God teacheth vs to consider biherwise of our  
 selves, namely, that we want both sound vnderstanding, and strength  
 also to accomplish any good thing. Which knowledge ought to keep  
 vs backe from all presumption, and overweening of our owne wis-  
 dome and strength, and take from vs all matter of pride and glorie,  
 to leade vs into modestie and humilitie. This we neuer ought to  
 follow if we will attaine to the whiten of good iudgement and will  
 doing.

Now as shame and confusion is bred of some vile and dishon-  
 est fact, as we haue heard, so vice fetcheth his beginning from pride. I call  
 pride a puffing vp of the soule and heart, proceeding from the opini-  
 on of some excellent good thing in vs more then in others, where-  
 by a man is in estimation and honour, whether this good thing be pre-  
 sent, past, or to come. But we late to consider of two fountains and first  
 causes of this inflation and affection of the heart, namely of one that  
 proceedeth from nature pure and intire, and of another that cometh  
 from nature as it is corrupted. So that we may boldly say, that there is  
 a kinde of pride which is no vice but a vertue, or at leastwise the seeds

The causes  
 why men de-  
 ceive them-  
 selves.

How did it  
 bring about

How do we  
 bring about

What pride is,

Two kinds  
 of Pride.

of vertue. For there was no vicious or euill thing in the first nature as it was created of God, but euery thing in it was vertuous, and the seed of vertue, as we haue already shewed in the former discourses already made by vs. Wherefore that naturall pride of man, being such as he should haue beene if hee had continued in his first nature, would bee an excellent vertue, and as it were the mother of all the rest, whereas now it is the most vgly and monstrous vice that can bee founde in the whole nature of man corrupted, by meanes of which it is become the father of all vices and sinnes. For seeing GOD hath done this honour to man aboue all other bodily creatures, as to create him in regarde of his soule, of a celestiall and diuine nature (for which cause the very Heathen affirme that mankind is of the linage and parentage of God) hee woulde not haue him ignorant of the excellencie of his being, and of those great and woonderfull benefites, which he hath receiued of him in his creation, and of which hee hath made him partaker chiefly for three causes. The first, to this ende that knowing what grace and honour God his Creatour hath bestowed vpon him, hee might be moued continually to acknowledge and honour him as it becometh him. The second, to the ende that knowing the excellencie of his nature, and of the stocke from whence hee came, hee should loue himselfe in God his Creatour, and in him thinke himselfe worthy of true goodes, euen of the greatest and most excellent that may bee, namely of heavenly and eternall goodes: and that hee should knowe that hee was created for them, and that through the knowledge and consideration thereof he might be prouoked to wish for and to desire them with great courage. The third, that by this meanes hee might feare to degenerate from so high and noble a linage as that is from whence hee is descended, and to fall from so high a degree of honour and dignitie into dishonour and shame, and to loose those excellent goodes whereunto hee was allotted, if hee committed any thing vnbecoming so noble and so excellent a nature as was the nature of God according to the linage of which hee was created. This then is that becommeth man, which ought naturally to remaine in man, and which hee might well haue desired to bee like vnto GOD, especially in goodnesse, and that by those onely meanes by which the Lord woulde haue him bee brought into this similitude, and which himselfe had taught him: namely obedience, and thus so farre as was agreeable and meete for his nature. But our first parentes giuing care to him, who first degenerated from this holy pride, vnder colour of being equall

Three causes  
why God created man so  
excellent.

Of a good  
kind of pride.

not

not to the goodnes but to the power and greatnes of God; were soon persuaded to beleeue the promise, which this lyar had made vnto them of a farre greater and more excellent estate, then was that wherein God had created them: insomuch as their humiliue and obedience whereby they were vnitd and conioyned in great glory with God, was turned into arrogancie and disobedience. Whereupon doubting of the trueth of Gods worde, they harkened to the Diuels counsell, propounded vnto themselves the selfe same meanes and degrees to make themselves equal with God their Creatour, which this wretch and his angels had taken before, and whereby he fell from the highest estate of glory to the most bottomlesse gulf of miserie. And this is that bastardy and earthly pride that is entred into mans nature, of which it is saide, *That pride is the originall of sinne, and hee that hath it shall poure out abomination, till at last he be overthrowne.* And a litle after: *Pride was not created in men, neyther wrath in the generation of women.* And indeede God hath made man of a mild and communicable nature, apt to societie, and to liue with companie not solitarily as sauage beastes vse to doe. Therefore there is nothing more contrarie to his nature, and to that end for which hee was created, then this vicious pride, whereby he is so puffed vp and swellth in such fort, as if hee were of some other nature and condition then humane, and as though he meant to liue in some other estate & degree then of a man. By which doing hee degenerateth from the first nature in which hee was created: wherupon *Ecclesiasticus* concludeth, *That pride is hateful before God and man.* Now the more arrogant and proude a man is, the more ignorant may hee be said to bee of true goods, and such as are eternall, and wheteas hee should wish for and long after these, his whole affection is turned to the desire of worldly glory and of earthly things: Which doeth proceede thence that inconsiderate loue that euery one beareth towards himselfe, which keepeth a man from the knowledge of himselfe. For if he knew himselfe well, he might see in himselfe nothing but such matter as should cause him to abase and to humble himselfe, not to be puffed vp and to presume of himselfe in Who are most any respect. Wherupon it followeth that they are naturally most inclinable to pride, which are most ignorant, most rinde, most abieft, most inconsiderate, most hasty and headstrong. For they that are skilful and wise, sharpe witted, moderate and well stayed, who looke into and take a viewe of themselves, and know well what is within them, such men vnderstand and are able to iudge very well, that there is nothing in man that should cause him either to swell or to be blowne vp with pride. Therefore we commonly see, that they which haue most excel-

Eccles. 10. 14.  
39.

of the euill  
pride.

Eccles. 10. 7.

Who are most  
inclinable to  
pride.



lent vertues in them, that haue greatest gifts of God, and could finde in themselves most matter of pride, are notwithstanding most modest and most humble. And contrariwise the greatest blockheads, and such as are most vnapt to euery good thing, most destitute of all good & excellent gifts of nature, are for the most part the loftiest & most proude: so that a man may well say of them that they are proude peasants, especially when they are blowne vp like bladders with some winde of prosperitie, when their noses are perfumed, or their eyes dimmed with some smoake of honours, or of worldly wealth. Many other causes of pride might be noted in the nature of man. For those that are of a hote and burning nature, as cholerike persons are more subiect to this vice then many others, and that chiefly for two reasons. For holding of the nature of fire, which alwayes ascendeth vpwarde, if they follow their naturall inclination, they will take also of the nature thereof, aspiring continually vnto high matters. And as the fire is light, quicke and violent, so will their iudgement and all their affections be, which will carry them away headlong and greatly trouble them. It is very requisite therefore, that water should be cast vpon this fire. Now as pride breedeth arrogancie, so enuy, ill will, anger, rancour, and desire of reuenge doe followe and accompanie it, together with impatience, indignation, selfe-will, obstinacie, and other such like vices. For a proude person waxeth enuius at the good of another, as if he thought himselfe onely worthy, or as if he accounted all greatnesse in others a hinderance to his owne. And because hee supposeth that he is neuer so well esteemed of as he deserueth, he waxeth very angry, being desirous to reuenge himselfe if there be any meanes. Besides, to the end he might alwaies seeme to be better then others, he neuer ceaseth boasting and bragging. For pride being nothing els but winde that puffeth vp the heart (euen as fire causeth water to swell and to send forth great waumes) if the proude man should not finde some issue for this winde, hee would burst asunder. Therefore he speaketh bigge, he chideth and threateneth, thundereth and lighteneth, and waxeth so insolent, that both for his wordes and deedes hee becommeth vntolerable vnto all. And because he cannot giue place to any, if he stand in cōtention for any thing, he holdeth his opinion with mūcible obstinacy: insomuch that no authority whatsoever, no truth how apparantly soeuer it be laid before him, no benefit or profit shall be able to turne him from that which he hath once imagined. For his desire to be preferred before all, and in all matters is so hote and feruent, that he feareth nothing more then to be accounted inferiour in any one matter to any other body whoſoeuer he be. And his causeth

Causes of  
pride.

What vices  
follow pride.

in handshert  
country

him

Pride listeth  
men against  
God.

him also to be vnteachable and vnapt to learne. For by reason of his pride, he is ashamed to learne. Besides, the ambition and insatiable desire of glory that is in him, causeth him that hee cannot suffer any admonition, but continueth resolute in that which he had once taken hold of. And he is so farre from suffering patiently, that any man should condemne him, or any word or deed of his, that hee will haue his vices taken for vertues, and looketh to bee commended for them. Yea some are so passionate, and caried away with so great impatience and furious indignation, that they storme and rage not onely against men, but also against God, even so farre forth as to despise and blasphemie him openly. For the ignorance & inconsideratenes that engendreth pride is so blockish and rash, that it giueth vs no leisure to consider of and to iudge what good things are in vs, neither from whence they come, or who it is that giueth them, or in what manner, or for what reason. To be short, God commeth not at all into our thought, neither doe we attribute any thing vnto any other besides our selues. And although many proude persons dissemble these damnable affections, and dare not oftentimes lay their heartes so open, but rather thinke there is no such matter in them, neuertheless it is so in truth and in effect, so that all men woulde iudge them to bee such, if they were able to see and knowe as God seeth and knoweth. Moreover, we are to note, that pride is such a vice, that it is a harder matter for a man to bee at peace and concord therewith, then with any other whatsoeuer. Whereupon *Salomon* saith, *That onely by pride doeth man make contention.* Yea there is alwayes strife and dissention amongest the proude themselves, when every one desireth to bee preferred one before another, and cannot. As for humbling and abasing themselves, there is no talke of that, vntill they drawe a little backward, that they may the better leape forward, and debase themselves, that they may ascend vp higher. And as for friendship, a proude man hath neuer any in him that is true and sound, but onely that which is counterfeit and fayned, towards them that submit themselves vnto him through flatterie. But that which is most dangerous in pride, is when it is bredde of humilitie, of modestie, and of vertue. For there are many, who considering their owne modestie and other vertues, and condemning pride and other vices, are delighted therewith after an insolent manner, and are puffed vp with pride thereby. Whereby we see what winding and slippery turnings are in that old serpent the Father of pride, into howe many fashions hee changeth himselfe, and in what manner hee hath infected and poysoned our heart. For hee hath

Pride bred of  
vertue.

brought it to this paffe, that as venomous beastes turne all they eate how good soeuer it bee into venime, so the proude man turneth all his thoughtes, vvordes and deedes into pride. For hee draweth & referreth euery thing to his owne honour and glorie: and therefore Saint *Chrysostome* verie aptly compareth Vaine-glorie to a Moth. For as the Moth marreth and consumeth that cloth in vvhich it is bredde, so vaine-glorie sometime springeth of Vertue, and afterward corrupteth it. For there is no vertue so excellent, vvhich is not turned into vice and made abominable beefore GOD, so soone as it is mingled therewith.

Seeing then pride is such an horrible monster, as that vvhich breedeth and bringeth foorth so manie other monsters, vvee ought to seeke diligently after all remedies for it that may possibly bee had; vvhereby it may bee tamed and kept vnder, and so our soules cured of such a dangerous disease and plague. Now forasmuch as it proceedeth of ignorance and of inconsideratenesse, and through the vvant of the due knowledge of GOD and of our selues, vvee must redresse this euill by the vertues contrary to these vices, namely by the true knowledge of God, of his word and of our selues.

A remedy against pride.

Which wee shall obtaine if hee deale so graciously vvith vs as to fill vs vvith his holy spirit, and to giue vs an humble heart, that renouncing all pride and all arrogancie, wee may learne to vvalk in his feare, and in all obedience to his holy vvill, so that vvee vvholly consecrate our selues vnto him both in bodie, soule, and spirit, in vvill, heart and all our affections. Now hauing spoken sufficiently of that matter into vvhich vvee fell vvhilest vvee handled the second bellie, vvhich GOD hath placed in man for the lodging of the vitall parts, and namely of the heart, vvhich is the seate of the affections, it remaineth, that vvee consider of the third bellie, vvhich is the seate of the naturall powers and vertues of the soule: of vvhich thou shalt beginne now to discourse, *ACHITO B.*

Of the naturall powers of the Soule, and vvhat fundrie vertues they haue in the nourishment of the bodie: of their order and officer: of their agreement and necessarie vse: where the Vegetatiue soule is placed in the bodie, and vvhat Vertue it hath to augment the same.

Chap. 60.

**A**CHIT. The dispositiō & placing of y principal parts of our body, & of the noblest members thereof, is a goodly schole, wherein we may learne,

learne, how much more carefull wee ought to bee of heauen then of the earth, and of the spirit then of the bodie. We have already heard how the interall parts of man were delcided into three bellies and lodgings, of which the two former, namely the braine and the heart, together with the vertues, offices and works of the soule in them, haue becne declared vnto vs. It remaineth that we consider of the last lodging of the bodie, which properly beareth the name of belly, & which is the seate of these natural powers and vertues of the soule, which we call *Vegetative* and nourishing, & is diuided into three kinds, namely into the vertue of nourishing, of augmenting or growing, and of engendering. Now when wee see this order and disposition in our nature, wee ought seriously to think, that seeing GOD hath placed the heart betweene the head and the belly, the *Vital* vertue of the soule betweene the *Animal* and *Nutritive*, and the will betweene the vnderstanding and the most sensuall part in vs, therefore the heart, affections, and will ought to looke alwaies on high, and not downeward, to the ende they should ioyn to the most noble, celestiall and diuine part, and not to that which is most base, sensuall, and earthly. Wherunto that also ought to induce and leade vs, which wee learned before of the agreement betweene the highest & middlemost of these principall and more noble parts of the bodie, vnto which this last is inferior in all kinde of excellencie, beautie, and dignitie.

Three Kindes  
of the Vegeta-  
tiue facultie  
in the soule.

A profitable  
meditation.

Of the third  
and last belly  
of the body.

The office of  
heate in man.

This bellie of which wee are now to discourse, containeth all the members and instruments that serue for nourishment and generation: whereupon it is termed the Kitchen and Nurserie of the bodie, & the seminary and wellspring of mankinde. But before we enter into a particular consideration of these members and instruments, wee are to looke into the natural powers of the Vegetatiue soule that is in them. And first we wil note, that vvhich we spake of else where, of the office of heate and moisture in the nature of the bodie, that as moisture keepeth heate vwithin it, so heate drinketh and soaketh vp moisture as much as it may, digesting and dispelling it by the vertue & action of it owne nature. Now whilest this moisture is thus digested by the heate, there is a seperation made of that which is profitable in the bodie; from that which is superfluous, and consequently, hurtfull to the bodie. That which is profitable for it, is the iuyce and humour that agreeth with it, in regarde of the similitude and likenesse that is betweene them. Wherupon it followeth, that all moisture that is greatly diuerse or contrarie to the bodie, is hurtfull for it, as also all drye matter, vvhich likewise hurteth the health and life thereof. So that this vertue of the soule, which we call naturall, or otherwise *Vegetative*

The power,  
order & office  
of the Vegeta-  
tiue soule.

tiue, and which comprehendeth vnder it the vertue of nourishing, augmenting & of engendring, (euery of which hauing fixe others binding all to one ende as we heard already) this vertue I say, causeth that vvhich is profitable for the nourishment of the bodie, first to bee distributed vnto the members, and then to bee turned into the bodily substance of the liuing creature, because that vertue & power of the soule doeth embrace and receiue it, acknowledging it already to bee a part of the bodie. Therefore the vertue of drawing nourishment that is in the soule, hath for an helper the vertue of retaining and keeping, vntill there bee a conuenient change thereof made by the facultie, and power of digesting, and as it were dressing of it. For otherwise the attractiue and retentive power, were to small purpose. Now when the meate is digested, so much of it as is pure must bee separated from that vvhich is impure, by the vertue of purging: and that vvhich is impure, must bee deliuered ouer to the expulsive vertue to bee cast out, and the rest vvhich is pure to the vertue of distributing, after vvhich the vertue of incorporating executeth his office and dutie.

Thus you see how all these particular vertues, seruing to the generall vertue of nourishing, doe their duties one after another according to that order, vvhich nature hath assigned them. For except this agreement and order were kept, there would bee great confusion, and the bodie could not receiue his due nourishment. Therefore doeth one of them attend vpon and help another, yea all of them tend to one and the same ende by diuers meanes. For after the meate is receiued, attracted and retained, it must bee digested before it bee separated: so that the expulsive vertue is to attend vpon this separation and distinction. Neither can the attractiue or drawing vertue doe his office well, vnlesse the bodie bee first emptie: neither the vertue of concocting or preparing, if the bodie bee not purged of the meate receiued before. And if any of these vertues doeth not his dutie, the residue are made more dull, slow and languishing. For there is such agreement betwixt them, and they are by such equall proportion tempered throughout the vvhole bodie, that nothing can befall any one of them, but the residue will feele it.

Neither can that vvhich is wanting in one bee supplied by another. For GOD hauing assigned to euery one his proper office, they deale not one in anothers affaires, but euery one abideth in his owne office, and goeth not beeyond his appointed bounds and limits: as the like is to bee seene in the printing house and amongst them that stampe money. For if the Compolitor faile in setting

A similitude  
taken from  
printing and  
coynning.



of his letters, the Printer that putteth ynke vpon the fourmes, doeth not correct the faults of the Compositor. And if the Printer doeth not distribute his ynke well, hee that draweth the sheetes from the presse correcteth not his fault. For euery one hath his office apart, vvith vvhich onely hee medleth. So likewise in Coyne, if he that prepareth and fineth the mettall faile in his duetie, hee that cutteth it in pieces vvill correct nothing, but diuideth it as it is deliuered to him. Then hee that maketh it flatte, that it may bee fitte for him that stampeth it, doeth nothing but that vvhich is committed to his charge: and if he that stampeth it, findeth it not so flat or so round, as it ought to be, yet doeth hee nothing but marke it, and so leaueth it as hee found it.

A good lesson  
for euery one.

Moreouer, vvee are to note vvell, how GOD giueth vs euen in our nature, a goodly instruction concerning that order and concord that ought to bee amongst vs all, by doing euery one his duetie, and helping each other so farre as vvee may. For vve may learne three principall points in that order, vvhich GOD hath set between vertues of the Vegetatiue soule for the nourishing of the bodie, vvhich serue greatly for the preservation of humane societie. First, how euerie one ought to bechaue himselfe in his office, and not leaue others to performe that vvorke vvhich is enioyned him. Secondly, how euery one of vs ought to keepe his ranke and order, not making ouer much hast nor besing to slacke, and vvithout any confusion of offices, or vsurping any thing of that vvhich belongeth to others. Thirdly, the consideration of those inconueniences vvhich may befall euery common vvealth and societie of men, if this order bee not vvell kept and obserued. For the like vvill happen vnto it, that doeth to a bodie, vvhich is not nourished as it ought to bee, and in vvhich the naturall vertues doe not their duetie, as I haue declared. For from thence proceedeth all the confusion that is in the life of man, and all those miseries vvhich vvee dayly see therein.

Of the seates  
of the naturall  
vertues.

Concerning the seates of these vertues of the nourishing soule mentioned by vs, vvee are to know, that although they bee greater and more apparant in some partes then in others, yet they are spreadde throughout the vvhole bodie, but after a diuerse manner. For in perfect liuing creatures, the concoction of the meate is first made in the stomacke, that so it may bee prepared for the liuer: the seconde is made in the liuer, that it may bee turned into blood: the thirde is in all the members, that it may bee changed into their substance. So that there is no ende or stay in the bodie of conco-

ting, and consequently of purging the meate, and of casting out that which is superfluous. For the heate doeth continually warme, and as it were seeth the moysture : neyther is there any meat so pure, which hath not alwayes some excrements and superfluities, that are to be separate and eiected

Heereof it is, that the whole bodie of liuing creatures is as it were bored through, and hath diuers pipes to the end there might be more open passages for the auoyding of these excrements according to that purging which is done day and night by the partes appoynted therevnto, as wee haue already touched it, speaking of those members whereby such purging is performed after a diuers manner, espically when wee spake of the braine. Now besides that purging which is vnder the armpittes and in the groyne, we see how the thinnest excrements voyde at euery part of the body, as wee may iudge by that filth which daily is seene in the head, hands, feete and in all the rest of the body. For wee cannot busie our selues so much in washing and cleansing all the partes and members of the body, but still wee may finde somewhat to wash and to make cleane. Therefore wee stande in neede of daily nourishment, that whatsoeuer diminisheth continually from vs, may from time to time bee restored and made good againe. But this vertue of nourishing is the first and simplest of all the naturall vertues of the Vegetatiue soule. For there are two others necessary for the life and preseruatiue of liuing creatures, of which wee haue already spoken, namely the power of augmenting and that other of engendring. So that liuing creatures are not onely nourished by that foode which they receiue, but they growe bigger and begette their like. For there is no liuing creature that hath a bodie, but it groweth vp vntill it come to a certaine greatnesse and measure. For this cause the vertue of augmenting and growing was added to the nourishing vertue : and the vertue of engendering to them both, but so as they differ in manie poyntes. For first, although the vertues of nourishing and of augmenting agree in this, that they are both giuen to euery liuing creature, yet they differ heerein, that the vertue of nourishing continueth alwayes so long as the creature liueth, even from the beginning of it vnto the end. But the vertue of growing greater, although it beginne with the other, yet hath it a set time limited, wherein it stayeth : and as beefore the creature waxed bigger and increased in greatnesse and vigour, so after it commeth to the appoynted time, it beginneth to fall and to diminish, and as it were to retire backe, and to restrayne it selfe. And as for the vertue of engendering, it

How excrements are voided.

Of the growing of bodies.

Wherein the naturall vertues differ each from other.

differeth from both the other, first in that it is not giuen so generally to all liuing creatures as they are, and then in that it beginneth not so soone. For it commeth then when the liuing creature through nourishment and growth, hath attayned to those vertues that are necessary for generation.

How meate  
nourisheth  
the body.

How mettals  
& stones grow

Besides, it hath this common with the vertue of augmentation, that it hath certaine limites and bounds, vnto which after it is once come, it weakeneth and in the ende decayeth vterly. Wherein it differeth from the nourishing vertue. Nowe the vertue of growing greater hath as many other particular vertues vnder it for the execution of it owne office, as the vertue of nourishing hath according as was touched before. Whereby wee learne, that bodies growe not greater, neyther augment by the heaping vp of much matter outwardly applyed, as when a house is set vp, wee see timber ioyned to timber, and stone to stone in the building of it, but this is done by the same hidden and secrete arte and cunning in nature, whereby wee are nourished. For in this poynte there is no difference betweene the vertue of nourishing, and that of augmenting, but onely heerein that in nourishment the meate is turned into the substance of the bodie, and in augmenting the foode beeyng thus turned, doeth from within stretch forth the quantitie of the bodie outwardly. And so this vertue of augmenting dependeth of the nourishing vertue. For meate nourishing as it is a substance with qualities meete for nourishment, and augmenteth by reason of the quantitie it hath. For this cause hath God created the bodies of liuing creatures with such a substance, that as they have sundrie passages and holes in them like to sponges, to the ende to purge by them, so he would that the substance they receiue by their foode might passe by the same holes, that they might augment and grow greater. So that all of them haue their pores and litle holes albeit they appeare not to the eie, whereby nourishment entreteth and extendeth it selfe in greatnesse, length, and thiknesse. The consideration hereof hath caused some skilfull men, to place mettals and stones in the ranke of liuing creatures, because they grow in the earth, as the bodies of plants and liuing creatures doe. Neyther is their opinion without some shewe of reason. For wee knowe that they growe and increase and that inwardly: which seemeth not to bee done without drawing vnto themselfes some inwarde nourishment, as liuing creatures vse to doe. Besides they haue also their pores and passages to stretch forth and augment themselfes by. Notwithstanding all this there is greater reason to place them in the rank of those natures and creatures

creatures, which augment and grow greater, by adding and ioyning of matter vnto them; as wee see fountaines and riuers to increase: and so likewise fire. Which albeit it seemeth to be nourished and augmented with that matter which is put vnto it, yet is it not nourished as liuing creatures are by meanes of that foode which they receiue. For they haue their boundes of growing set them which they cannot passe, as wee see the like also in plantes: but fire hath no limits, as that which alwayes increaseth, as long as it findeth any matter to burne.

Whereby wee may conclude, that naturall heate in man or in other liuing creatures, is not the cause of their nourishing and growth, but onely the instrument: and that the true cause, in regarde of second causes, is in the soule next after God, who is the first cause of all things, yea the cause of causes. Therefore it is hee that hath allotted out to euery man the terme first of his life and growth, and then of his declining and death: so that according as hee will eyther prolong or shorten our life, and cause vs to encrease or diminish, so hee disposeth the second causes, and those meanes whereby hee will bring it to passe. Now wee must consider what instrumentes the soule vseth to execute in the bodie of man, her naturall workes of nourishing and augmenting it, (of which wee haue now spoken) and after what manner shee vseth them. First then wee will looke into the ventricle and stomacke, and see what figure, what Orifices and filaments it hath. This matter then, *A S E R*, belongeth thee to intreate of.

The true cause  
of nourishing  
in creatures.

*What instrumentes the Soule vseth in the bodie about the naturall workes of nourishing and augmenting: of the Ventricle or stomacke, and of the figure, Orifices, and Filaments it hath: of the coates of the stomacke, and of what substance and nature it is: of the causes of hunger, and of appetite: of the inferiour Orifice.*  
Chap. 61.

**A S E R**. Wee should be very happie if wee knew how to follow that order in all our doings, which God hath set downe in all his workes, and whereof he giueth nature vnto vs for a Mistresse. But if the simplicitie of our vnderstanding bee not able to attaine to so high wisdom, at the least wee may know how farre short euery one of vs cometh of our duetie, and from whence proceedeth all the confusion that is in the life of man, and all those miseries which wee commonly beholde. On the other side, nothing could hinder vs

were it not a voluntarie and malicious ignorance, in that wee consider not, what a meruailous and excellent Woorkemaster, God the Creator sheweth himselfe to bee, in this part of the soule whereof our present discourses are, and in that order, which hee hath set therein, and in those vertues which hee hath bestowed vpon it. For his woork is so excellent, and worthy of so great admiration, that no wisedome or power whatsoeuer is able so much as to imitate it. Wherefore wee are to account it a very great and noble blessing, to haue onely some knowledge of it, and to bee able to comprehend some thing thereof by our vnderstanding. For there will bee alwaies enough whereat to marueile greatly, and namely in the consideration of those instruments, which the soule vseth in the nourishment and growth of bodies, as we shall know in the sequels of our discourses.

The instruments of the naturall powers of the soule

Therefore as heeretofore wee haue handled and spoken of the diuers powers of the soule, and of those instruments it hath in regarde of the Animal and vitall parts, as of the braine, heart, head, and other externall members of the bodie, so now wee are to consider of the internall instruments, which serue the naturall powers of the soule. And first, it hath the liquors and humours of the bodie tempered together by a certaine Law and reason of the Creator that created them. Secondly, the other instruments of the soule, are those members both externall and internall, which are framed and haue their feuerall proportion, every one as need requireth, for the office assigned vnto them by God their Creator. For before the soule bee clothed with the bodie, these instrumentes are fashioned and made fit for it by nature in those things wherein it could doe nothing of it selfe. For the soule cannot create her bodie. But after that God hath created the bodie for it, and that by his appointment nature hath disposed and fitted the same for the soule, so farre forth as is requisite, before it can shew what vertue it hath, and settle it selfe to worke in the bodie, then is shee left to doe that which shee is able to performe by the powers of her presence, and to exercise her selfe therein, beginning alwaies at the least and basest of her offices, before shee apply her selfe to the chiefest, by displaying her principall powers. For whilest the childe is in his mothers belly, the soule practiseth vpon it her Vegetatiue and nourishing vertue by which it is nourished and groweth in greatness, as wee see the like in plants. And when it is borne, it receiueth besides from the soule the power of moouing and of sense, as wee see beasts haue: and last of all by little and little the soule displayed

How the soule vseth the instruments of the body.



playeth her other principall vertues. But to speake of our matter subiect, and to handle particularly those instrumentes of the soule, which shee vseth in the nourishing and augmenting of the bodie, wee will beginne at the Ventricle, commonly called the stomacke.

Now because this name is vsed diuersly, wee are to note, that the Physicians, who distinguish the partes of the bodie more exactly and properly, apply this name of stomacke more specially to the vpper mouth of it, and call the whole by the name of Ventricle, whereof wee will speake anone. Oftentimes also they take the stomacke for the whole passage and pipe, called *Oesophagus* or the throat: but commonly the whole Ventricle is called by that name. Therefore I will vse it indifferently, thereby to apply my selfe the better to the vsuall manner of speaking. Wee are to knowe then first of all, that amongst all the members seruing to nourishment, GOD hath appointed this to bee the first, as that which receiweth the meate and drinke sent vnto it by the throat. And to the ende wee may the better know the providence of GOD, in the offices and commodities of this member, I will first speake somewhat of the figure and forme thereof, then of the situation of it, and last of all, of the substance of it. The figure of it is rounde and long much like to a bagge or pipe, as that which is being somewhat larger at the bottome, and arising upwarde towards the left side, groweth narrower by little and little. For seeing it was to occupie the whole space that is betwixt the liuer and the spleene, it was requisite that it should bee long, to the ende it might not trouble that place which is assigned vnto them, but giue them place. Likewise it was requisite that it should bee rounde, both because the rounde forme is most capable, and also because it will not so easily bee broken and marred as other formes will bee.

Vnto the stomacke is ioyned this narrow pipe called *Oesophagus*, to the end it might receiue into it thereby all kinde of meate and drinke, as we haue declared when we spake of the pipes in the throat, and of meates and drinke. For this cause there are two mouthes or doores in the stomacke, called *Orifices*, of which the one is called the higher *Orifice* or mouth, because it is vppermost, and the other for the same reason is called the lower *Orifice*. The first is to receiue the meate that is sent to the stomacke by the *Oesophagus*. And this is that which the Physicians call by the proper name of stomacke, as wee hearde before, although commonly it is called

Of the Ventricle & stomack.

Of the figure of the stomacke.

Of the mouthes of the stomack.

Now the  
name of the  
hart is abused.

The originall  
of appetite.

The doore of  
the vpper O.  
rifice.

Of the lower  
Orifice.

Of the small  
strings of the  
Orifices.

led the heart. For when wee feele any weakenesse there, or any desire to vomite, wee commonly say that wee are ill at the heart, or that something lyeth vpon our heart. But this sence of griefe is not at the heart, but in that part of the Ventricle, which is called the vppermost Orifice or stomacke, whose seate and place is on the left side neere to the backe-bone. And this Orifice or mouth of the stomacke, is a great deale more large then the nethermost, because the meate is oftentimes not well chewed, besides many great and harde morsels that are swallowed now and then. Againe, this part is very sensible, because there is the originall and place of appetite, by reason of those nerues of which it is chiefly made, that grow together like vnto nets. Heereof wee may note this, that the prouidence of God hath so well prouided for all the members and instruments of nourishment, that there is not one of them, but it hath some small sinew to giue it sence, whereby it may feele and perceiue what humours are hurtfull vnto it, that by the griefe which it receiueth, men may bee moued to haue recourse to such remedies as are able to releue it.

But to returne to our matter, wee are to know, that the vpper Orifice hath the Midriffe ioyned vnto it, which is in steade of a doore to close and shutte it vp, that when it is full of meates and drinke, they should not ascend vp againe by the throate. Concerning the nethermost Orifice it is both by the Greeke and Latin Writers called by a name that signifieth a Doore-keeper, being made to let out the meate concocted in the Ventricle together with the superfluities and excrements. Therefore also it is narrower then the vpper Orifice, and compassed about with a certaine kernell-ley fleshy to the ende that nothing shoulde passe by which were not well digested before, and that by meanes of the mouth of it made in the manner of a ring. It is situated on the right side vnder the hollownesse of the liuer, a little lower then the other Orifice. But it is not at the very bottome of the Ventricle, but a little higher, to the end the foode being retayned and kept at the bottome, might bee heated and digested there. So that after the stomacke hath receiued into it the meate and drinke, both these doores as well aboue as beneath are shut, that the heate within might be retained and kept close. For this cause there are certaine filaments or small stringes, of which some are direct and straight, hauing in them a maruailous secret vertue of nature to draw vnto them: others are ouerthwart, and passe cleane crosse the former through certaine little corners that lie long-wise. Their office is to close vp the vpper part from

from the bodie of the stomacke. Besides, there are other crooked filaments, which through oblique corners passe alongst the sides of both the other: and these, because they close the whole body of the stomacke, haue power of retaining, and serue to shut vp the mouth of the stomacke. So that these filaments or threedes in regard of their office, may be compared to the strings of a purse whereby it is shut. And because the stomacke, being closed and shut vp, digesteth the meate a great deale better then if it were gaping and wide open, therefore nature hath provided in this sort. Wherein wee see it resembleth a pot set to seething, which retaineth the heate, and seetheth that which it containeth better when it is close couered, then when it is without a couer.

The stomacke compared to a pot on the fire

Now wee are further to know, that the stomacke is made of two coates or skins one within an other, consisting partly of a fleshy, and partly of a sinowy substance. The innermost is fuller of sinewes and thicker, hauing straight filaments within, wherewith as it were with fingers, it draweth the meate downward: and without, it hath certaine oblique filaments, which compasse it about, and serue to holde it in. The outward coate, which is more fleshy, hath ouerthwart filaments that serue for expulsion. For when the stomacke is sometime overcharged with meate, so that it is not able to embrace and keepe it for digestion, then by meanes of the expulsive vertue, it driueth out that which is superfluous, and prouoketh a man to vomite, to the end it bee not stifled through the waight and burthen of the meate it beareth. For this cause the throate is a pipe appointed for the mouing of things vp and downe, not hauing any attractive force in it, but being onely a meere way and place of passage, through which meates and drinckes passe to and fro as neede requireth.

Concerning the seate of the stomacke, it is placed in the midst of the body betwene the liuer and the splene, and that in such sort that the liuer embraceth and warmeth it on the right side, and the splene doeth the like on the left side. As for the substance of it, it is of the nature of sinewes, that is cold and drie. For it is very convenient it should bee so, first, because of the sence and feeling, that it might bee incited by such things as agree with it, reiecting all others: secondly, in regarde of appetite, that it might be the greater and of more efficacie. Moreover, it was requisite that it should bee of such matter, to the end it might bee the harder, and receive the lesse hurt from the hardenesse and sharpnesse of meates. And besides the naturall heate which it hath of it selfe, it is heated also by the neighbour parts, to the end it may the better performe that ductie that lyeth vpon it.

How the stomacke is placed.

Of the substance of it.

How it is warmed by other neighbour parts.

For

Of the Kell  
or Kall.

The causes of  
appetite in the  
stomacke.

The originall  
of hunger.

The stomacke  
compared to  
a wombe.

For this cause it hath on the right side the liuer, which is vnto it in steade of a boyling pot or cauldron: and on the left side it hath the spleene for the same purpose: the muscles of the chine bone are behind it, and before is the skinne commonly called the *Kell*. Likewise as the heart is not farre from it, so the midriffe lying ouer it, doth greatly heate it by continuall motion. Whereby wee see, how the prouidence of God hath well fenced and clothed it on all sides, that it might haue as much heate as is needefull for it. Touching this skinne called the *Kell*, it is a double coate or covering, spreading it selfe wholly ouer the intralles, being in fashion like to a purse, by reason that it is double and wouen like to a nette, consisting of fatte, of veines, of arteries and of a skinne. Moreouer, the stomacke is warmed by the spirits that enter into it in great abundance, by reason that it is knit vnto the neighbour partes by veines and arteries. Now because it serueth to the nutritiue facultie, the naturall vertue thereof is to desire foode, the sence and feeling of which appetite is in the vpper Orifice, into which many sinewes are wouen that come downe from the braine. Therefore when the members of the bodie being empty desire nourishment, and labour to draw it from the veines, and the veines from the liuer, and the liuer from the stomacke, and the stomacke from the Orifice, then is there a certaine contraction and wrinckling as it were of the Orifice, by reason of the veines that sucke it. In which contraction and gathering together of the stomackes mouth, there is by meanes of the nerves a kinde of sence and griefe, which we call *Hunger*, whereby liuing creatures are stirred vp to seeke after foode and nourishment. I make no repetition heere of that which hath beene spoken before, namely, of the *drawing, retaining, altering, and expelling*, vertues of the *Vegetative* soule. For by our discourses wee may easily vnderstand, how every one of them doth his dutie both in the stomacke and liuer, and in all the other members of the body. But the *altering* vertue is the chiefe, whose office is to change in the stomacke, and to conuert into iuyce and liquor, that meate which it hath receiued.

This liquor is called by the Physicions *Chyle*, which is a Greeke word, and resembleth the reime of a pisme: it is concocted in the stomacke, vntill it be so well prepared that it may be sent vnto the liuer. Which concoction is first and principally made by the naturall vertue of the stomacke, as it appeareth in this that every stomack doth after a wonderfull manner embrace and warme all the meate, which it receiueth, euen as the whole wombe embraceth her burthen and fruite vntill it come to ripenesse: and when the time of birth is come,

the

the expulsive vertue thereof driueth it forth. So fareth it with the meate in the stomacke, excepting this difference, that the stomacke needeth not so long a time to finish his worke in, as the wombe doth. Afterward this naturall vertue of the stomacke, is holpen and warmed by those meanes before declared. And when the stomacke hath finished this first concoction, whereby the meate received is so duellie prepared that it may bee sent into the liuer, then the lower Orifice and doore called the Porter, openeth it selfe, and sendeth this liquor into the intralles and bowelles, which are ordained as well to receiue it, as to purge forth the superfluities and excrements. Therefore, *A M A N A*, thy speech shall be of these, that so wee may goe forward with our matter of those instruments of the *vegetatiue* soule, which she vseth in her naturall workes.

The office of  
the lower Ori-  
fice.

*Of the intralles and bowelles, and of their names and offices: of the nature of the three smaller guts, and of the other three that are greater: of the instructions which we may learne by these things. Chap. 62.*

**A** *M A N A*. If there were no other reason but this, that the poorest and basest persons amongst men are the creatures of *G O D*, and created after his image and likenesse, as well as the richest, mightiest, and highest in dignities and honours, and that as well the one as the other, are members of the bodie of mankinde, it were enough to with-holde vs from contemning any person, of what condition, estate or qualitie soeuer hee be, so that his vocation be of *G O D*, and profitable for mankinde. For in contemning any creature and his estate, *G O D* who created him and ordayned his vocation, is contemned and iniured thereby, considering that hee is his worke, which cannot be mocked, but the workemaster that framed it must needs be scorned. Besides, wee are to consider, that many of them that are taken to be the vildest and basest persons, are a great deale more profitable and necessary, and so likewise their callings and offices, then many others that are in greater reputation, and more honourable according to mans iudgement, who notwithstanding might more easily be spared, then those of whom there is lesse accompt and reckoning made.

The poorer sort  
are not to bee  
contemned.

The like may be said of the vse of the members of our bodie, and of the necessitie and need which we haue of them that are accompted most



The necessitie  
of the bowels.

most vile and abiect: which albeit they be lesse honourable then the rest, yet are they more necessary for this life of ours, then many others that are a great deale more noble and more excellent. For we may liue without eyes, without eares, without hands, without feete, and without many other goodly members: but not without the intralles and bowelles, which are but the sinkes and wide draughts of our bodies, although there be but one of them onely wanting. For there is not one of them but it is profitable, yea necessary for vs, in so much that no other can doe that office which lyeth vpon it: the Lord hauing so disposed it, that euery one of them must discharge his owne office by himselfe.

The number  
and names of  
the guttes.

Of these intralles and guttes there are fixe in number, neere vnto the stomack, namely, three small and three great ones, beeing all of a round and hollowe figure, according to the greatnesse and thickenesse of euery one of them. They are called the instruments of distribution and purgation, because they distribute the foode and send forth the superfluities and excrementes. Nowe to containe all these in their place, they are couered and wrapped about together with the other entralles of the naturall partes, with two coates or couerings, namely, with that which is called the *Kell*, whereof mention was made in the former discourse, and which couereth the bowels, stretching it selfe euen to the priue parts: so that it executeth the same office vnto them, that it doeth vnto the stomacke, as wee were giuen to vnderstand. Besides, there is an other coate or skinne called

The bowelles  
haue two co-  
uerings.

Of the Peri-  
tone or inner  
rine of the bel-  
ly ioynd to  
the kall.

*Peritone*, because it is spread round about the lower belly, and enuironeth the stomack, the bowelles, the kall, the liuer, the splene, and the kidneis: in a word, it couereth all the members from the midriffe downe to the sharebone. The vse of this is great. For first it serueth for a couering: to couer all the members: then it serueth also for the muscles that are layde vpon them. Moreouer, it causeth the superfluities of dry meats to descend more speedily. Fourthly, it keepeth the stomacke and bowels that they swell not easily: and fiftly, it knitteth together and conioyneth all the members within it, as we haue seene howe the other partes of the body are seperated and clothed with skirnes and membranes. For this cause it is framed and fashioned like to an egge, and hath his beginning from the ligaments, which binde together the turning ioyntes of the raynes, and is knit vnto them. So that the vse of it is to tie and knit vnto the backe the members of the inferiour belly. Nowe concerning the intralles and bowels, although they be vntied to the stomacke, and so ioyntly followe each other, yet they differ in figure, in situation, and in offices. True it is, that their

The vses of it.

substa

substance differeth little from that of the stomack. For they are of a certaine whitish flesh, hauing no blood in any of them: neyther is there any other difference, but onely in this, that the bigger guts are more full and fatte, and the smaller are otherwise. Again, they haue all this in common together, that they are made of two coates, which God hath giuen them for the greater preservation of them, and of the life of liuing creatures. For oftentimes vlcers and sores breed, chiefly when some great inflammation hath gone before, so that they putrifie and fret, and one of the coates be spoyled. Neuertheless a man may liue by the other that continued sound, and dischargeth well enough all his duties.

The substance of the bowels.

The bowels are made of two coats.

Nowe forasmuch as they are instrumentes appoynted for the purging of the body, the fibres or little stringes both of the inner and viter coates, are all in a manner crosse-wise, except some fewe intermingled long-wise, to the end that the purging might be moderated in such sort, as that it neyther be too much nor too little. The three smaller are placed vppermost, which because they were made that the meate being turned into liquor might be conueyed through them, therefore it was requisite they should be so slender, and that chiefly for two causes. The first, to the ende the passage might bee more easie: the other, because that in the very passage some concoction is made of the liquor and foode: so that they are the sooner warmed, by reason of their slender and thinne making. Nowe concerning the name and peculiar office of every one: the first is called *Duodene*, because of the length of it, which is without any folding or turning. It is as it were a part of the stomacke hanging downe, or as a changing of the stomacke into a gut, being twelue fingers long, whereupon it was so called by the ancient Phyicians, although now there is none founde of that length. It beginneth at the porter of the stomacke, and is so seated beside the liuer, that looke where that leaueth, and the other following, (called the hungry gut) beginneth, there is a passage from the bladder of gal, to bring the yellow humour thither called choller, to the end it might help forward the meate, and make cleane the gut. The second, called the hungry gut, is so termed, because it holdeth but a litle food in regard of the other following, so that it may be said after a sort to fast: whereof there are three causes. The first is, the great number of Meferascall veines and arteries, which are in greater number about that gut then about the rest. Whereupon they sucke out more speedily the liquor and foode which passeth through that, then if they were fewer in number. The second cause is, because the liuer, which is neerest to that gut, doeth likewise drawe nourishment from it,

Of the three small guts.

Of their names  
The Duodene  
or stomacke gut

The hungry gut.

it, which is sooner done then from the rest that are farther off. The third is, the falling downe of the chollerike humour into it, which intermedleth not it selfe with the liquor and foode, but glideth downe by the side of this gut vnto that which is called *Colon*, to the ende it may thrust forwarde the excrements and purge the humours; which it performeth because it is sharpe and biting. Now by reason it continually prouoketh this gut to expulsion, it falleth out to be more empty then the residue.

The Ileon or  
folded gut.

Then followeth the third small intralle, called *Ileas* by the Grecians, both beecaue it hath many fouldinges, as also for the manifold knitting of it to the *Mesenterium* from whence sundry veynes come into this. The hungry gut and this haue both one office: onely heerein they differ, that the hungry Gut is sooner sucked then this, which retayneth a longer time, that liquor and foode that it receiueth. For this cause it is of a greater length, and hath more foldings and turnings, to the ende it may the better concoct the liquor, and bee tempering with the foode the longer time: whereby it shall not neede to bee filled, and stuffed presently with other meates. And heerein wee haue to note the good forecast of nature. For if we were presently to returne againe to the Table after we had taken our meate, wee shoulde doe nothing all our life time but eat and drinke. Therefore some of the ancient Philosophers haue in this respect acknowledged the providence of G O D, saying that these foldings, plites, and windings, were made to this ende, that men might not liue ignorantly as beastes that are destitute of all knowledge: which woulde follow vndoubtedly, if they were of necessitie to attend alwaies vpon the belly.

Of the three  
great Guts.

Nowe lets speake of the other three great Guts, which followe the small ones. These then are lower, more fleshie and thicke, beecaue their chiefe office is to receiue the excrements of the aboue named Guts, and to retaine the same vntill the iust time come to sende them forth: euen as it is the office of the three former to distribute the liquor and foode by the Meseraicall veines. The first of these great ones is called the Blinde Gut beecaue that being large and great, it hath but one way, both to receiue in, and to let out the matter receiued: whereupon it is commonly called by some the Sacke or Budget Gut. His office is to receive the excrements from the last lesser Gut, and hauing drawne out some nourishment from them to cast forth the rest to the other Gut called *Colon*. For this cause the doores and holes of these three last Guts, concurre well together

The blind Gut

together in a hollow place.

Now because this blinde Gut is vvide and round, and hath many foldings, among other things it standeth in steade of an other stomacke, to keepe and to preserue meate in it against some want and necessitie to come, and to distribute it to the neighbour-members after a long hunger. Whereunto the Gut called *Colon* doeth also helpe, both by reason of the capacitie of it, as for the oblique situation thereof, as also because it keepeth within it foode & nourishment. Concerning the name of it, the Greeke word from whence it is taken signifieth *Gaine*, because it is greater and more capable then any of the rest: or else it may signifie as a man would saye, *Cut*, because it is as it were cut into sundry holes; and hath diuers turnings. For it receiue the excrements, and to the ende they should not passe away by and by, it sendeth them by little and little through straight passages. The chollericke humour descendeth out of the hungrie Gut into this, whereby the dirt is both coloured and driuen forth.

The first gut  
called Colon,  
or the great  
gut.

Of this Gut called *Colon*, the Colike passion taketh the name: as the *Ileaca* passion doeth of the Gut *Ileon*. Now because this Gut is puffed vp more then any of the rest, and is very painefull to them that haue it stopped, it hath certaine straight threedes vvouen amongst the ouerthwart *Fibres*, vvhich strengthen the coates and skinnies thereof to the ende they should not breake or crack, vvhen they are blown vp and strained. Whereby vvee see againe how the counsaile of Gods prouidence hath notably provided for all things, vvhole excellent maiestie hath not despised these most base, earthly, and brute parts.

The colike &  
Ileacke passioe

Now it remaineth that vvee should consider of the third Gut, called the Straight Gut. For although it procede from the Gut *Colon*, yet it differeth from it both in place and figure, and is called the Straight Gut because of the straightnesse of it. Some call it the Fat Gut, because it is passing fatte in beastes. It reacheth vnto the very fundament, at the ende whereof is placed a Muscle, being fashioned rounde like to a Ring, to keepe in, and to retaine ventositie and excrements vntill Nature please: to this ende that expulsion of them might not bee made vpon euery occasion, and in euery place indifferently, against our vvills, and contrary to naturall and ciuill honestie. For the vse of the straight Gut is to carrie and throwe forth cleane out of the bodie the filth, dregs, and grossest excrements thereof, being such as are altogether vnprofitable.

The straight  
gut.

The vse of it.

Of the muscle  
Sphincter.

vnprofitable, and hurtfull to the bodie. Now forasmuch as it is the lowest gut and most burthened, by reason that it must hold all the grosse excrements of whatsoever entred into the body by the mouth, and is oftentimes very much blowen and stretched vp, therefore the diuine providence hath giuen vnto it more threedes and fibres of all sortes then to any of the rest, and hath made it strong and able to beare the charge. So likewise his heavenly counsaile hath provided, that amongst all the members of the body, those should be strongest, that haue the greatest burthen and stresse to beare. And for this cause also this straight gutte hath this muscle, vvhich the Phisicians call *Sphincter*, beeing taken from a Greeke vvoord that signifieth to re- straine and close vp, because it is an instrument of voluntarie motion, that openeth and shutteth as vvee vwill, vvhcn neede requireth.

A lesse against  
pride

Now for the ende of this speech, if vvee consider vell of those partes vvhcreof vvee haue spoken, vvee shall finde that vvee carrie bout vvith vs sundry sortes of sinkes, vvhich are oftentimes ilfavou- redly looked vnto. And this ought to put vs in minde of our infirmities and of those goodly shoppes vvee haue in our bodies full of stinking drugges, vvhich ought to take from vs all matter of pride. More- over vvee may learne heere, that vvhich vs is spoken of in the begin- ning of this discourse, namely, the vse of these members, and the neces- sitie of the basest and lesse comely parts. Therefore if there were no other respect to be had but this of necessitie, wee ought to bee so farre from despising them, especially the workmaster that hath made and disposed them, as that wee ought rather thereby to acknowledge his great providence, and the care hee hath had of vs, seeing it hath pleased him euen from the high degree of his maiestie, to provide for the least and last necessities and infirmities of our bodies. So likewise by admiring his so great bountie and goodnesse towards vs, vvee haue good occasion by his example, to doe the like one towards another in the performance of all duties appertaining to a holy and true friendship. Now that vvee may prosecute our matter subiect, let vs looke into the other naturall powers of the soule. First let vs consider of the *Mesentery*, of the *Meseraicall* veines, of the sweete bread, of the liuer, and of their natures and offices. The handling of these things becometh to thee.

Against the  
contempt of  
inferiour per-  
sons.



Of the Mesentery and Mesaraeon: of the Meseraicall veines, of the Pancreas or sweet bread, and of their nature and office: of the liver, and of his nature and office: of the roores, bodies, and branches of the veines: of their names and uses, and of the similitude betwene them and the arteries. Chap. 63.

**A**R. AM. When we consider how the providence of God reacheth so far vnto those things that are profitable & necessary in our bodies, that it forgetteth not, neither omitteth the least thing that is in them: we should be very blinde of vnderstanding, if we doubted that our God provided not aswell for all things that are profitable & necessary for our soules, for the spirituall foode & growth of them, & for their perfect purging and saluation. For albeit there is no superfluitie or excrement, in that spirituall foode where with the soule is nourished, yet is it requisite & needfull, that the soule be purged from those excrements & filthines of sin, wherewith the diuel hath infected & filled it. And so indeed is it purged in Iesus Christ, who hath washed & cleansed vs from our sins by his blood and doth daily purge vs by his holy spirit, & by those meanes which he hath ordained in his church. Thefore I am out of doubt, that God meant to put men in minde of these things, by the order & necessitie which he hath appointed in the nature of their bodies, both in regard of their food & of their nourishment: & that we shal alwaies finde good and holy instructions for the soule, by considering the nature & office of every part of the body. Let vs then consider of other instruments of the natural powers of the soule, then hitherto vvee haue spoken of.

After the entrals & guts, the Mesentery foloweth, which is placed in the midst of them, whereupon it is so called of the Græcians, as if you would say, dwelling in the midst of the guts. And because it is carried & lift vp into the middle of all these vessels, it is also called, by some Mesaraeon, which name signifieth the selfe same thing in Greeke.

Others take Mesaraeon to be the highest part of the Mesentery, which is also called Calicreas by the Græcians, because the flesh of it is very pleasant to eat, according as the name giveth vs to vnderstand. So that it is no entrall or gut, but a coat and folded covering in the midst of them, or rather a thick white flesh, of a sinewie & kernelly substance, that beareth fat, distinguishing the entralls, and knitting them vnto the back. But it was chiefly created to beare vp & sustaine the Mesentery, which the sinewes that are in that member: of it, which because they are in danger of breaking through the vehement motions of the body & such other accidents, therefore the providence

Of the Mesentery.

Of the Mesaraeon.

The chiefe vse of it.

of God would not haue them without a foundation, prop, & defence to countergard them. For this cause he hath fortified and fastened the branches & diuisions of the veines by such a member & instrument, which serueth in steade of a band & stay both to the great and little ones. Besides, his action and vse also is to fasten and keepe the entralles every one in his place, and to conuey vnto the liuer by the *meseraical veines*, that are called the hands thereof, that liquor which the Grecians call *Chyle*, of vvhich wee haue already spoken. For as the bodies of trees haue their roots, which spread abroad in the earth to draw nourishment from thence: euen so there are branches dispersed throughout the *Mesentery*, and deriued from the liuer veine, which are ioyned to the bowells, as it were small rootes to draw foode, being much like to haire or cob-webs. These branches or small rootes are the *Meseraical veines*, so called, because they are placed in the vpper part of that member and instrument that is called *Meserion*, wherof I spake euen now. Their office and nature is to draw & suck our nourishment from the guts, & to carry it to the liuer, from whence they haue all their beginning, as appeareth by *Anatomy*: howsoeuer there are that thinke that some of them come not from thence. The flesh of the *Mesentery* is kernelly and fatty, not only serving in steade of a munition and defence, as hath bene said, but also to moisten the entralles and guts, add to preserve the heat both of the bowells and veines. So likewise the arteries are ioyned to the velsels, to giue them heat, and to the guts also to conduct the liquor and nourishment. Besides the nerrus and sinewes there, late to giue sense to the guts. There is moreover a kernelly flesh, which the Physicians call *Pancreas*, because it doth wholly resemble flesh, as the Greeke name importeth. It is placed in the hollow part of the liuer, that it might bee as it were a cushion vnto it, and a preserue of the diuided parts thereof, by filling the void places that are betwixt the stomacke, the liuer and the spleene, to the ende it may uphold and protect the *Meseraical veines*, and keepe every thing from breaking either by fallies or by violent motions. Now touching the liuer, it is a very noble member. For it is the principallest member of all the naturall parts, and the chiefest instrument belonging to the vegetable and nourishing power of the soule. It is the first of the nobler parts that is made perfect, when the childe is framed in the mothers womb: it is the author, shop, and forge of the blood, the originall and fountaine of the veines. Therefore the substance of it is a soft and red flesh, like to blood newly pressed out & clodded. Nevertheless in its substance it is perfect flesh, hauing sundry different veins dispersed throug

Other vses of  
the Mesentery

Of the Meseraical  
veines.

Their vse.

Of the Pancreas or sweet  
bread.

The vses of it

Of the liuer &  
excellence  
thereof.

as it were threads, & arteries also ioyned vnto the for their refreshing. Now after the stomack hath finished the first concoction of meat, and turned it into liquor, as it hath bin declared vnto vs, the second is made in the liuer, after it hath receiued this liquor so prepared by the stomack, and guts as we said, and turned it into blood. This concoction is perfected in the small veines, that are disperfed throughout the body of the liuer. And because God hath ioyned this office to this member, he hath compounded it of such a flesh & matter, as hath giuen vnto it this proper and peculiar vertue, to conuert into blood that foode and nourishment that is brought vnto it, to the end it may be the instrument of the generation of that thing wherewith the body is nourished. Hauing thus transformed the liquor received, it maketh it redde like vnto it selfe: as contrariwise, blood is made white in the breasts of a woman, both by reason of their nature and substance, as also for other causes touched by vs. The temperature of the liuer is hot and moist, such as becommeth the blood, and concoction it hath to performe, which is like to boiled meat. Now forasmuch as this instrument and member is the chiefest in the kitchen of mans body, GOD hath giuen vnto it such a nature and property, as if there were in it a hearth, a table, a knife, and a wagoner, as some name them, hauing regard to the diuers actions thereof, and to the sundrie degrees of concoction made therein. They call the first action or degree of concoction by the name of a hearth, because it serueth to heat the foode, as a hearth doth in a kitchen. The second is called a table, namely, when the food beginneth to gather it selfe together in the liuer, & is there placed as it were vpon a table to be sent vnto the members. The third action hath the name of a knife giuen vnto it, because it diuideth & maketh a separation of the humors. And the fourth is as it were the wagoner, because there is the carriage and conueiance of all from thence into the hollow yeine. For the naturall vertues and powers gouerne the humors very well, conducting and leading them to their due places. For this cause the liuer is the fountaine of blood, and the spring of all the veines, by which it is distributed throughout the body as the hart is the fountaine of the vital spirits, & the originall of the arteries, whereby the spirits necessary for the body are conueied into it, as the blood from the liuer. Wherefore euen as the arteries are a kind of veins to carry and to distribute the aire, breath, and vitall spirits, so likewise the veins proceeding from the liuer, are ordayned to distribute the blood into all partes of the body. These two are linked together with such a neere alliance and agreement, that the veins administer matter to the vitall spirit, which is engendred in the hart of the purest

The second  
concoction is  
made in the  
liuer.

Four degrees  
of concoction  
in the liuer.

The fountains  
of the blood  
& veins, spirits  
and arteries.

and most spiritual blood as the spirit likewise helpeth the blood by his heat in the arteries. Therefore they haue mouthis ioyning each to other, to the end the spirit, as it were a litle flame, may receiue nourishment out of the veines, & that the veines may draw spirit & heat from the arteries. For as we haue already touched, our life is much like to a flame in

Our life compared to a lamp.

a lamp, that receiueth food from the oile put into the lamp: euen so the vital spirit, which is as a flame within vs, draweth & taketh nourishment from the veines. Wherin we haue a goodly example of that mutual society, which we ought to haue one towards another in this life. Now of those veines that deriue their original from the liuer, there are 2. principall ones that are very great, of which the others are but as it were branches, that from the liuer spread themselves vpwards and downwards through all the parts of the body. These two veines coming out of the liuer take their beginning from many litle veines, which being as it were their roots, ioine together afterward into two trunks or great bodies, that diuide themselves againe into diuers boughs & branches, wherof some are greater and some lesser, after the maner of trees. The first is called the *Port-veine*, because it is as it were the doore of the liuer out of which it proceedeth, being placed in the holow part thereof.

Two great veines in the body.

The Port-veine

The hollowe veine.

The use and profit of it is to receiue nourishment prepared by the stomack and guts, & then to keep it vntil the liuer hath turned it into pure blood, for to send it afterward to all the body by the other great veine called the *Cine* or hollow veine. And this proceedeth from the outside of the liuer, resembling the body of a tree, and diuiding it self into two great branches, of which the lesser ascendeth vp to the viall and animall parts, & to the ends of them, and the bigger branch descendeth downe alongst the hinder part of the liuer, vpon that part of the chine bone that is betweene the kidnies, and so goeth to those parts that are contained vnder them. Forasmuch therefore as the arteries and veines are the principall instruments, whereby the soule giueth life vnto the body, some learned men expound that of the viall and naturall partes, which *Salomon* speaketh of the silver cord not lengthened, of the golden ewer broken, of the pitcher broken at the well, and of the wheele broken at the cisterne.

Eccles. 12. 6.

A place of Salomon expounded.

Wee haue already spoken of the silver chaine and of the golden ewer, when we discoursed of the chine bone of the backe, and of the marrowe of it. Touching the residue, they vnderstand by the well the liuer, which is the fountaine of blood; and by the pitcher, the veines, because they are the vessels, whereby the blood is taken out of the liuer and drawne thence, that it may be distributed to all the bodie: and by the cisterne is vnderstood the heart, and by the

whee, the head. For we may already perceiue by that which wee haue already faide of the heart, how seruiceable the liuer is vnto it, considering that the heart is the fountaine of the vitall spirits and the originall of the arteries, (as the liuer is of the blood and of the veines) and that the vitall spirits are ingendred in the heart of the purest and most spirituall blood, which it draweth and receiue from the liuer. Moreouer, these vitall spirites are by meane of the heart sent vnto the braine and the head, to serue the animall powers that haue their places and instruments there, and to serue all the senses as well spirituall as corporall. Therefore the head is aptly compared to a whee, both for the roundnesse of it, as also because it draweth and receiue the vitall spirites from the heart, which sendeth them vnto it, as the water is drawne from his fountaine, well, or cisterne by meanes of the whee. Further, as it is needefull, that there should bee a coard to reach from the whee downe to the well, and a pitcher or bucket at the end of the coard to draw water withall: so the arteries reaching from the heart vp to the head, are like to the coarde and pitcher, wherby the braine draweth vitall spirites from the heart. For the great artery, called *Aorta* by the Physicions, which commeth out of the heart, and is diuided into two great branches, of which the one goeth vpward, to carry the vitall spirit to the superiour parts, and the other downeward to doe the like below, forasmuch as it ioyneth vnto the heart, may be taken for the pitcher that draweth from thence the vitall spirits, as from a well; and the branch that ascendeth vpward may bee taken for the coard ioyned vnto the whee.

Of the arterie  
Aorta.

The like may be seene in the liuer. For the great veines of it are as it were the pitcher, and the veines that ascend vp vnto the head, as likewise the arteries, are the coarde that draweth vp the blood from out of the liuer. If then wee ioyne that which wee haue already heard of the siluer chaine or coarde, and of the golden ewer, with that which wee speake now of the pitcher and of the well, of the whee, and of the cisterne, wee may well bee assured, that *Salomon* hath most wisely comprehended in so small a number of wordes, all the internall partes of the bodie, and all the powers both animall, vitall, and naturall, together with all the instruments, which they haue in the bodie and in the members thereof. For first behold, the braine signified by the golden ewer: then the pith of the chine bone and the chine bone it selfe by the siluer coard: next, the liuer by the well, which hath also his pitcher: and lastly, the heart which is signified by the cisterne. As for that particularly spoken of the pitcher and whee broken, which draw water out of the well and cisterne, it is all one as



if he had said, that when the fountaine of blood in the liuer waxeth dry and decayeth, the wheele aboue, namely, the head, is broken, because all the fences both exteriour and interior, and the animall vertues faile in the body. For the soule wanteth sound instruments to giue life, motion, and sence vnto it, they being worne and consumed by those means and causes, which wee shall vnderstand heereafter. But to follow our purpose, and not to depart from the matter, wee must intreate of the nature of blood, and of other humours in the body, and of their diuersitie and nature. This then *ACHITO B*, shall bee the matter subiect of thy discourse.

*Of the blood and of other humours in the body: of their diuersitie and nature, and of the agreement they haue with the elements: of the similitude that is betweene the great garden of this great world, and that of the little world, touching the nourishment of things contained and preserued in them. Chap. 64.*

**A** *CHITO B*. If in many of our discourses we saw great testimonies of the image of the great world in man, the matter we haue now to handle will set before our eies such as are most cleere and euident. For looke how the sea is as it were the great fountaine and womb of all waters, & of the floods & riuers that issue out of them to water the whole earth: so likewise the liuer is as it were the fountaine of the blood and veines, which are like to brooks and riuers, to carry and distribute the blood throughout the whole body, to the end that all the parts of it might be moistned, soaked, and nourished according to their severall natures. So that the liuer in mans body, and in man, who is the little world, is as the sea in the great world, and the veines are like to the floods and riuers. Neither are the parts of the bodie by this meanes moistned, watred, and nourished with blood onely, but also with all the other humors, wherwith it is tempred, and without which the body can not liue. For the blood carieth all the rest with it. But that we may the better vnderstand this matter, and what is the proper nature of blood, we must first know what a humor is, and how many kinds of it ther are.

What a humor is.

Wee vnderstand by a *Humour*, a liquide and running body into which the foode is conuerted in the liuer, to this end that bodies might be nourished and preserued by them. And as there are foure elements of which our bodies are compounded, so there are foure sorts of humours answerable to their natures, being all mingled together with the blood: as we may see by experience in blood let out of ones body. For vppermost we see as it were a litle skimme like to the floure or work-

ing of new wine, or of other wine when it is powred forth. Next, we may see as it were small streames of water mingled with the blood. And in the bottom is seene a blacker and thicker humour, like to the lees of wine in a wine vessell. So that if we know how to consider wisely of these things, it will bee easie for vs to vnderstand the distinction of these sundry humours, and their nature. Now concerning the first of them, we are to know that the proper nature of blood is to be hot and moist: wherein it answereth to the nature of the aire. It is temperate, sweet, and fatty, as also the best and chiefeest part of nourishment. For albeit all the other humours doe nourish likewise, and are carried of the blood, neuerthelesse that humor which is properly called blood, is the chiefeest part of nourishment. For it is requisit that nourishment should be sweet, or at leastwise tempred with sweet liquor. Next, that thin skimme which is seene on the top of it, resembling the floure of wine, is that humour that is called yellow choler, or the cholericke humour which is hot and dry, of a bitter taste, and answering to the nature of fire, which is of the same nature. For it is bred of the hottest and dryest parts of that liquor, in which the nourishment of the body consisteth, when through their great heat they boyle together. Moreover, those small streams of water, which we see mingled in the blood, proceede of the flegmaticke humour that is colde and moist, like to water of whose nature it holdeth. For this humor is in part concocted for the turning of it into blood, but not wholly perfected. Heereof it commeth that the colour of it remaineth white, much like to water, and without taste, or as some affirme, it is somewhat brackish, but not fatty. Lastly, the blacke humour and most earthy, which looketh like the very bottome of a deepe, red, and thicke wine, or like the lees in a vessell full of wine or oyle, is the melancholike humour, or as some terme it, blacke choller, being colde and drie like to the earth, with which it hath some agreement, and of taste somewhat sharpe.

Now in this diuersitie of these humors mingled altogether with the blood two things are worthy to be well marked. First the agreement and conformity which they haue with al the elements of which the body of man is compounded: so that each of them hath his proper element agreeable to his nature, to the end they may nourish and preserve all the parts of the body, according to the nature of the elements of which they hold. The other point is, not onely the disagreement but euen the manifest contrariety that is between all these humors, as ther is betwixt the elements; and again the vnion that appears to be between them in the midst of this contrariety, as the like is among the elements whose nature they follow. Moreover we see, that betwixt the light and

Of the nature of blood.

Of the cholericke humour.

Of the flegmaticke humour.

Of the melancholike humor

The agreement betwixt the humours and the elements.

and darknesse, day and night, colde and heate, drynesse and moysture, betweene the diuers and contrary seasons of the yeere, besides sundry other such contrarieties that are in nature, and in all other things, I say betweene these so contrary, God frameth notwithstanding such a wonderfull concord, tempering and knitting them in such sort one with an other, that they are so far from defacing and destroying each other, as contrariwise they could not possibly bee preferred, except they were tied together with such a knot and coniunction.

How the humours and elements agree in places.

Now beside that which we haue heere spoken of the nature of these humours, wee haue further to note, that they doe not onely agree with the elements in qualities, but also in regarde of their places in mans bodie, I meane in the whole masse and distribution of the blood, and in the coniunction they haue together, even as the elements haue their places each after other. For as the fire of it owne nature is light, and therefore laboureth alwayes to ascend vpward, to attaine to his natural place: so the cholerike humour, which agreeth with the nature thereof, occupieth the highest place among the humours mingled with the blood, as wee may perceiue by that that hath beene already spoken of the floure and skimme of blood, according to that comparison which wee made betwixt blood and wine. The like may be said of the rest. For as the aire is lightest next to the fire, and the neereft element vnto it and to the rest of the celestiall fires: so the blood properly so called, keepeth the place of the aire among the humours of the body. For it is not so light as the fire, nor so heauie as the water or the earth. And so consequently the flegmatike and melancholike humours occupy the lower places according to their degrees, as the water and the earth doe in this great world. For this cause all these humours besides their common offices and effects, haue others more specially agreeable to their nature, as (God willing) wee will declare heereafter. And namely, the flegmatike humour that holdeth of the nature of the water, is to bee considered of. For as in this great visible world, there are waters both aboue and beneath, I meane those that are contained and retained within the clouds in the aire, and those that are in the sea and in riuers, kept within their bounds assigned them for their course: so the like is to be found in the little world, which is man.

Nowe hitherto haue wee learned, how the water and the other humours are carried with the blood throughout the body, aswell vpwarde as downewarde, by meanes of the veines which water all the partes of it, howe high or lowe soeuer they bee, and therewithall carrie vnto them their foode and nourishment. And this agreeth fitly to the woonderfull worke of GODS prouidence in nature.

nature, which, of the vapours arising out of the earth, gathereth the cloudes together, and these like to sponges suck vp vapours from the waters of which themselves are engendred, and which afterward they cary about (as it were in chariots) to distribute them into all quarters of the world, according as it shall please God to dispose of them, by sending his blessing vpon the earth by the meanes of raine, wherewith being watred, it nourisheth all those herbs, trees, plantes, and fruites which it bringeth forth, not onely for the sustenance of men, but also of beasts. Let vs then imagine before vs a garden wherein is infinite varietie of trees and plantes of all sortes, and that this garden is watred either by raine from heaven, or by pipes and conduites whereby the water is brought thither and dispersed in all places thereof. We shall see that in this great diuersity of nature, there is but one and the same nourishment for them all, and but one place. And albeit the liquor that affordeth this nourishment to so many sorts of plants be but one, neuertheless it is conuerted into the nature of all those things which it nourisheth, so that the nature of it is changed according to the distinct propertie of each of them. For there are plantes and herbes of all qualities, and of all tastes and colours. Some are hote, others colde, some drie, others moyst, either in the first or second or third or fourth degree, or else are tempered and intermingled according to their seuerall natures. As for their tastes, some are sweet, others sharpe, or bitter, or of no certaine taste. In a word, there are of all kindes of tastes, both simple and compound. And yet the humour or liquor is but one that receiveth all these qualities, as in wormwood it becommeth bitter, and in the Vine or Figge-tree sweet. And if the herbes be either for food, or for physicke, or of a poysonfull nature, the same may be said of the humour that nourisheth them. The like is seene also in colours. Neither doe wee obserue all this by experience onely in some great diuersitie of trees, and of all sortes of plantes, but even in ech of them seuerally. For I pray you what difference is there in every herbe, or in every seuerall tree, I meane betweene the roote and the stalke, the body and the branches, the boughes and the leaues, the flouers, seedes and fruites? And yet all these sundry partes receive nourishment from one Mother, and from one and the same substance and liquor. Moreouer we see, that as man and al other liuing creatures, haue their hart in the midst of their bodies, which is the fountaine of life, so all trees, herbes and plantes haue their hart in the midst of them according to their nature, without which they could not liue. For we call their hart the inwarde part, within which their pith remaineth, which is vnto them as the hart is to liuing and sensible creatures.

Agreement  
betwixt the  
great garden  
of the world,  
and that of  
the litle world

A gooly con-  
templation in  
nature.

Of the heart  
of plants.

The body of  
man com-  
pared to a gar-  
den,

tures. Whereupon we haue further to note in regard of those herbes that haue weak stalks, especially hollow ones, or such as haue straws in steed of stalks; that the providence of God hath giuen vnto them knots, seuered as it were into sundry smal knees which are vnto the place of their stomack, and of other nutritiue members to retaine their nourishment the longer, & to concoct it the better, as also to strengthen them thereby. And this we may evidently see in all sorts of corne and pulse. Even so doth nature, or rather the prince thereof, work in a mans body, which is as it were a garden that hath a soule. Wherein the Creator of this whole frame sheweth himselfe no lesse wonderfull, nay rather much more then in this great garden of the whole earth, & of the great world, of both which he is the Gardener that watreth them, to nourish all the fruits they bring forth, & to cause them to grow. For first whence proceed, or are nourished the bones, gristles, ligamēts, sinews, arteries, veins, flesh, kernels, faite, together with all the other parts of which the body is compounded? May not the like be said of the eies and of their coats & humours, of the eares, nose, tongue, teeth, bely, stomack, guts, liuer, spleene, kidnies, & of all the other bowels, and inward parts? And if we come to the hands, and feet, and to the other outward members, & to all the other parts called *Instrumental*, & distinguished according to their office, wee shall finde that onely through the alteration of their foode into liquor, they all receiue such nourishment as is proper to each of them. Yet notwithstanding one and the same sustenance is offered to so many sundry members, beeing made familiar and of the same nature with that part vnto which it is ioyned. For if it goe to the eyes, it becommeth of the same temperament, that the nerues and spirites belonging to the sight are of, which bring the facultie and vertue of seeing vnto the eyes: as likewise it is of the same temperament with the coats and humors of which the eyes are compounded, beeing diuided and distributed to each sundry part by a naturall proprietie inherēt in them; The like is done in the eares and in other members and instruments of the corporall senses, and in all the other partes of the body, euen to the very nailes and haire thereof. Wherein truly wee see wonderfull alterations, and a most admirable worke of Gods providence; whether it bee considered in the whole earth, and in this great world, or in man, who is the little world. Now for the sequēle of our speech, before we come to speake of the speciall offices and effectes of the three humours ioyned with the blood, of which wee haue heretofore spoken, wee are to consider besides this distribution made of the nourishment by meanes of the veynes, as it hath beene tolde vs, of another meane by which these

humors



humours, and especially the flegmatike, ascend vp vnto the braine : whereby it commeth to passe that in man, as well as in the great world, there are waters aboue and below, which are the cause that mans life swimmeth in the middest of a great danger. Also wee are to know why the soule and the blood are often taken each for other, and to bee instructed in the temperature of the humours, necessarily belonging to the bodie for the health and life thereof : as likewise to consider of the causes of health and sicknesse, and of life and death. But this shall bee for to morrow, when thou *ASER*, shalt vnder- take the discourse of these things, so far forth as is requisite for vs to know.

Mans life in  
the midst of  
two waters.

*The end of the eight dayes worke.*

## THE NINTH DAYES worke.

*Of the vapours that ascend vp to the braine, and of the waters and cloudes contained therein, and in what perils men are thereby : why the soule and blood are put one for another : of the temperature of the humors necessary for the health and life of the body : of the causes of health and of diseases, and of life and death. Chap. 65.*



*ASER*. It is the saying of an ancient Philosopher, that they which saile vpon the water, are not aboue two or three fingers breadth distant from death : namely, so far off as the thicknes of the planks and timber of the ship is, in which they are caried into the Sea. For if that timber were taken from vnder them, they cannot auoide drowing vnlesse they can swim like fishes. But not to saile on the sea, or vpon a lake or river to approach neere to death, we haue it a great deale neerer vs, when we cary about vs infinit causes and meanes, whereby we are euery houre in danger of stifling, and as it were of drowning, and that both waking and sleeping, eating and drinking, within doores and without, at all times and in all places wheresoeuer wee become. Infomuch that of what estate and disposition soeuer men are, wee are oftentimes astonished to heare tidings of a mans death, sooner then of his sicknesse, whom wee saw not long before, merry, cheerefull and in good health.

Now

Vapours ascending vp to the braine.

Wattrie cloudes in the braine.

Inconueniences that come from the braine.

Now we may learne some chiefe causes hereof by this dayes handling of that matter Subiect, which was yesterday propounded to be discoursed vpon. And first we must know, that besides the distribution of all the humours together with the blood into all parts of the body by the veines, and that for the causes before learned, there is yet another meane whereby these humours, especially the flegmatike humour, which is of the nature of the water, ascend vp vnto the braine, by reason of vapours arising vpward out of the stomacke, like to the vapour of a pot seething on the fire with liquor in it, and like to vapours that ascend vp from the earth into the aire, of which raine is ingendred. Now when these vapours are come vp to the braine, they returne to their naturall place, and into the nature of those humours of which they were bred, as the vapours that are held in the aire turne againe into the same nature of water of which they came. Therefore as the waters are contained within the cloudes in the region of the aire allotted vnto them, so is it with our braine which is of a colde nature, and of a spongie substance fit for that purpose. So that wee alwayes carry within it as it were cloudes full of water, and of other humours that distill and run downe continually by the members and passages, which God hath appointed to that ende, as wee haue already heard. And these places albeit they serue especially to purge seuerall humors, as hath bene tolde vs, yet oftentimes they voide them altogether, both by reason of their mingling and conjunctions, of their ouer great abundance. Yea many times they are so plentifull, namely the flegmatike humour, that because the braine cannot sufficiently discharge it selfe of them by the ordinary way, these humours ouerflow on all sides wheresoeuer they can finde any vent and issue, even as when a thundering cloude bursteth a sunder. So that the water runneth not downe as it were a milde and gentle raine, but as a mighty flood that bringeth great ruines with it, or as a river passing his ordinary course, breaketh downe both banke and wall, and ouerfloweth euery where. Therefore we may well say, that many times wee haue floods of water enclosed within our heads and braines, when wee neuer thinke of it, nor yet consider in what danger we are. Which the more seeret and vnknowne it is vnto vs, the more perillous it is, and greater to be feared, especially considering it is so neere vs, and that wee haue fewer meanes to auoide it, as wee haue daily examples in many, who being in health and mery, are sodainely choked by catarrhes, which like to floods of waters, runne downwards, as the very name deriued from the Grecians doth import as much: or by some sodaine Apoplexie, how healthy soeuer before they seemed to be. Others also there are,

who if they be not presently choked with such floods from the brain, yet they are taken with pallsies, lameness, and impotencie in all their members, or at leastwise in some of them, as if some waterflood had caryed them away, so that nothing had bene saued but the bare life, and that more fraile and miserable then death it selfe. I speake not of gowtie persons, who although they be not assailed with such great and vehement floods of waters, and with euill and superfluous humours, so that some few droppe's onely (of which they are so called) fall vpon some partes of them, yet are they greatly tormented & constrained to crye out, and that oftentimes in extreme distresse. Which consideration ought to stirre vs vp to know wherein our life and preservation thereof consisteth, and of whom we holde it. And on the other side, although we had no examples of floods and inundations of waters, of earthquakes and such other iudgements of God whereby he punisheth men, neuertheles these water floods which wee alwayes carie about vs, ought to admonish and induce vs to feare him, to call vpon him by prayer, and day and night, yea hourly, to recommend our life vnto him, seeing he can take it from vs by stopping our breath, yea by a vety small matter: or at least deprive vs of all motion and sense, as though our bodies had neither soule nor life in them, but were like to poore dead carcafes. For the doing hereof hee needeth not to thunder or lighten from heauen against vs, but onely to cause a small shewre of water to powre downe from our head, which is the highest, the goodliest and most noble part of all the bodie; and as it were the heauen of the litle world: or if it please him to cause a few drops onely to distill downe vpon the sinewes and ioyntes, it will torment men more grievously then if they were in some continuall torture, as the dayly songs of such gowtie persons doe testifie who are impatient and voide of the feare of God. Nowe besides this profitable aduertisement, which euery one may take by that which hath bin here vitered, wee ought on the other side to consider the providence and goodnesse of God towards men, in that as he holdeth vp in the aire and cloudes, the water that hangeth ouer vs, not suffering them to breake downe vpon vs all at once to ouerwhelme all the earth by them, with all the beastes and other creatures containyd in it but distributeth them by good and iust measure, so dealeth he with the humours that asend vp continually, and are kept in our braine, where they haue their vessels to retaine them in, as it were in sponges, which yeld forth water according as they are eyther loosened, or restrained and closed together. And as for that which is said of the testimony which we haue of the frailtie of our life, appearing in the principal and

Instruction  
for euery one.

Testimony  
of the pro-  
vidence of God.

our life of T  
our life of T  
our life of T

most

most noble part of our body, as the like was shewed vs before in this institution, which we learned by the office that God assigned to our lungs, and to the passages allotted by him for the taking in, and letting out of the aire: so we haue a very notable lesson in the consideration of the liver and of the blood, of which that is the forge and fountaine, and of the distribution thereof into all the partes and members of the body by meanes of the veines, as wee heard yesterday. For as a man may iudge by outward appearance that the life of man consisteth in breath, and that hee giueth vp both soule and life when hee dieth, as it were in giuing vp the last gaspe: so it seemeth also that it is placed in the blood, as that which goeth, as it were with the blood, so that when the blood is drawne out of a mans body, the life also may seeme to be drawne out therewithall. Hereupon as the soule is oftentimes in holy Scripture put for the life, because it giueth life to the bodie, so it is also put for the blood, and the blood likewise called soule; because it is the instrument and meanes whereby the soule giueth life: and when the Lorde forbiddeth his people to eat *the flesh with his seale, that is the blood thereof*. Whereby his meaning is to teach men to abhorre the effusion of mans blood: and therefore hee sayeth further, *I will require your blood, even the blood of your soules*. Wherefore hee that leecheth blood, doeth as much as if hee drewe the soule out of the bodie. Nowe forasmuch as the blood is so necessary vnto life, we are likewise to vnderstand, that as it is either pure and sound, or vnpure and corrupted, so is it disposed eyther to health or sickness, and to life or death. For as the naturall life of man consisteth, especially in heate and moisture, so a man may easily iudge, that as every thing is bredde by meanes of them, chiefly liuing and sensible creatures, so nothing can bee preserved in this bodily life without these two qualities, that are proper to the ayre, and to blood, as we haue already heard. But these qualities must bee so tempered, that there bee no exccesse on eyther side. And for this cause GOD woulde haue all the humors to bee mingled together with the blood, that so it might bee tempered as is requisite for the life of man. For if it bee too hote and drie, or too moyste and colde, it cannot doe that office, for the performance whereof it is ordayned: but instead of bringing health and life, it will breede diseases, and in the end cause death. For naturall death cometh onely of diseases, amongst which olde age is to bee reckoned, which is a miserable sickness that lasteth vntill death. Neither doe diseases proceede, but onely of the distemperature that is in mens bodies.

Gen. 9. 4. 5

The mixture  
of the humors  
necessary.

## Of the temperature of the humours

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and in the humours of which they are compounded. For as long as they are in a goodly moderate and proportionable temper, and are distributed to all the parts of the bodie, according as neede requireth, so that none of them exceedeth, then is there an equallitie in all the bodie, which doeth not onely preserve it in life, but in health and good disposition. For there is the like concorde and harmonie betweene these humours, that is betweene the partes of a good consort of Musick agreeing vvell together, or of an instrument of Musicke vvell tuned, from which you shall heare nothing but pleasant melodie. Whereas if all the parts thereof agree not well together, there vwill bee no Musically harmonie, but onely a very vnpleasant discord. The like may bee saide of all the concordances and discords that may fall out in the humours of our bodies. And therefore GOD had so tempered them in the first creation of man and vvas requisite, so that hee vwould haue preserved him in a perpetuall life, if by true obedience hee had alwaies bene knit and vnited vnto GOD his Creatour. But since man fell at variance with GOD through sinne, all this goodly concord, which God had placed not onely in mans bodie, but also betweene the rest of his creatures, hath bene troubled and turned into discord by meanes of sinne. So that all this goodly temperature and harmonie of the humours in which mans bodie was created, vvas dissolved and broken asunder, and that in such sort that it vvas neuer since sound and perfect in any man, of how good constitution fouer hee hath bene. For euen in the best complexions there is alwaies some defect or ex-  
 cess in some of the humours: so that if there were no other cause, yet no bodie could naturally bee immortall. For alwaies in the one the ex-  
 cess or defect that is in it, vwould cause it to decay, and finally bring it to corruption. But besides this, there are so many other vvarres and superfluities throughout the whole life of man, whereby this cluie alreadie become naturall, is so much augmented, that there is time more without comparison of ordinarie diseases and of violent death, then of olde age and naturall death: and all this by meanes of sinne. Therefore we may well conclude, that health is the effect & fruit of concord and concord betweene all the parts & humors of mans bodie, and so consequently in life as contrariwise sicknesse & death proceed of discord, dissention, and vvarre betwixt them. For as concord bringeth peace, and peace all good things vwith it, so contrariwise, discord breedeth vvarre, and vvarre a heaped measure of all miseries and paines. Wherefore a sound bodie of a good constitution is like the

The causes of health and of sicknesse.

Sin the cause of all the discord in the world.

The causes of death.



## Of the humors ioyned with the blood.

A politike in-  
struction.

the state of a whole people and societie, that hath the members agreeing well together, so that every one keepeth his rank, not hurting one another. But a sick and diseased body, is like to the bodie of a malicious & seditious people, that breaketh the order it ought to keep, it goeth beeyond the appointed bounds. Therefore wee haue a goodly image of peace, and of that peaceable lyfe vwhereunto men are created and borne, in the disposition and temperature of the humors and members of our bodie; vwhereby wee ought to learne what great account wee are to make of peace, amitie and concord, and how wee ought to hate and abhorre all warre, discord, and dissention, seeing the one is as it were health and life, and the other as diseases & death. Now let vs see the vse and profit, the particular and speciall properties of the humors ioyned with the blood: and what vessels are assigned vnto them; together with their nature and offices. It belongeth to thee; *A M A N A*; to handle this matter.

*Of the vse and commodities of the humors ioyned with the blood; and what vessels are assigned vnto them in the bodie; and of their nature and offices: and first of the cholerick humour, of the gall and vesell thereof: next of the melancholike humour and of the spleene and of the stigmatike humour, and of the kidneies and other vessels, which is busie to purge by.* Chap. 66.

*A M A N A*. As we ought to labour to cut off all discord, and to nourish all concord, that we may enjoy peace and those benefits that proceede thereof: so we must bee very careful to preserve all the parts of our bodie in such a temperature, as may keepe them in a harmony & concord, that we may liue in health. For this cause as god hath tempered all the humors one with another, so he hath assigned to each one his proper place & seate, both to withdraw it selfe thence, in and to performe the office enioyned vnto it; and also to purge and cleanse it selfe and to discharge the body of superfluities and commodities that otherwise might hurt it. Now we haue already heard, how he hath assigned the liuer to be the seat of the blood, because he hath appointed the blood to water all the bodie, and to giue life and nourishment vnto it, out of which also the vital spirits arise, as final & vniuersal visides proceed out of riuers and fountaines.

Of the chole-  
rick humor;

As for the cholerick humour, it is ioyned with the blood, for concoction of humors that abound, and to awake and stirre up the least it become heauie, sleepe and dull, as also to penetrate open the passages wher it goeth with the blood, and thence with

# Of the vice and vessels of the liver.

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Which those members that agreed with the nature of it, as the heart  
 whose nourishment cholerike blood doth better agree than any  
 other. Whereby is appeareth evidently, that this humour holdeth  
 of the nature of fire, which giveth vnto it this quicknesse and  
 heat. And because it is hote and drie, it serueth also to temper the  
 viscosity of the blood, and to meete with all colde that might come  
 vnto it, and helpeth to preserve it in his naturall heate. Nowe foras-  
 much as it is not all caried and distributed with the blood; but the  
 greatest part of it remaineth for other vses, God hath assigned a vessel  
 vnto it, into which it retireth and is contained therein so faire forth  
 as is requisite. The end heereof is, that the blood should not be in-  
 fested with too much choler mingled therewith, as also that it might  
 descend into the guttes, by those passages that are given vnto it to  
 that purpose to be voided by them, and to prouoke them to discharge  
 those excrements which they receive, and so to purge the whole body.  
 For this cause there is a bladder in fashion like to a long pear, plac-  
 ed vnder the middest of the liver, about the hollow part of the right  
 side of it, within which it is halfe hidden. This bladder is the vessel  
 into which that yellowe humour withdraweth it selfe, and is con-  
 tained therein which wee call *Gall*. And is this bladder hath his fi-  
 brils and threads; both to drawe vnto it and to retaine, as also to  
 expell forth, so it hath two branches coming out of the necke of it,  
 the one vpwarde to draw away the cholerike humour in the purify-  
 ing of the blood, the other downeward towards the guttes to carrie  
 the humour vnto them, both for the thrusting forward of nourish-  
 ment, and for the casting forth of the excrements. For it was neces-  
 sary that the great abundance of this humor should retire into some  
 place in the purging of the blood; and therefore it was as requisite that  
 it should haue a fitt vessel to retire into, wherein it was not to re-  
 maine vnprofitable. For beside the vses already spoken of, it serueth  
 also to cleanse all the guttes of ordure, but also to heate the liver,  
 and to hinder the purification of the blood. Besides, experience fur-  
 therm sheweth, how needefull it is that the blood should haue such  
 a vessel wherewith to purge it selfe. For when the passages thereof are  
 stopped, great diseases followe thereupon, as inflammation of the  
 liver, and the dropisie; but especially the yellowe jaundies. For when  
 the humor is not duely separated from the blood, so that it is ma-  
 nyed thereof as nature requireth, then doeth it beginne to corrupt  
 the blood, so that it cannot send such food to the members as is necessarie  
 for them; but that which is corrupted by this gall, whereby they are  
 brought out of their naturall disposition. And this wee may see chief-  
 ly

The vessels  
 of the liver  
 are the  
 gall bladder  
 and the  
 ductus  
 communis

Of the  
 vessels  
 of the  
 liver

The vessels  
 of the  
 liver  
 are the  
 gall bladder  
 and the  
 ductus  
 communis

Of the melan-  
cholik humor.

ly in the yellowe iaudies by reason of this yellowe and bitter humour, that maketh the bodie yellowe, into which it is disperfed by meanes of the veines, in steede of being nourished with good blood. The like may bee faide of the melancholike humour, which is as it were the lees of the blood. For if the blood be corrupted and infected, great inconueniences ensue thereof vnto the whole bodie, through which this humour is disperfed after the same manner that the cholerike humour is: inso much as it becommeth black thereby, as the cholerike humour maketh it yellowe, and for the like cause, breeding the like disease, the difference of humours onely excepted. Nowe because we haue not in our vsuall speech a speciall name to declare this difference, this disease is commonly called the blacke iaudies. Therefore God hath assigned the spleene for a seate to this blacke humour, which being placed on the left side containeth this humour in it: hauing proper pipes and passages, both to draw from the liuer this dregges of the blood, and also to communicate the same vnto the stomacke, thereby to prouoke appetite, as likewise to purge it selfe by diuers meanes. The chiefe vse of it is to receive the grosse and muddie blood, and to that end there is a great veine, which being the pipe of this blood, goeth from the *Port-veine* to the spleene, which is nourished with the best of it, and concocteth the abundance of this humour. Therefore God hath created it with such a flesh as is meete and apt for that office: and further hath holpen it with certayne arteries, whereby it is heated and made warme. And when it hath taken so much of this grosse blood to nourish it selfe withall as is requisite, the rest is partly retayned still, and partly thrust out and sent to the bottome of the stomacke, by a veine seruing for the same purpose, to the ende that from thence this

What effectes  
follow the op-  
pilation of the  
liuer.

humour may bee voyded out of the body. Now when these veines are stopt, dangerous diseases followe thereupon, chiefly when this happeneth to the first veyne whereof I spake euen now. For when the liuer is not purged, his whole office is hindered, and it selfe decayeth by little and little, by retayning still the excrementes thereof: from whence the vapours ascending vp to the braine trouble it very much, and cause it to fall into very strange and foolish conceiptes. And when the body is burdened with this humour, it causeth that man to bee very melancholike, and sadde, and many times bringeth that yrkesomenesse vpon him that he disireth nothing but death. It was very requisite therefore, that God shoulde giue both a vessell and passages to this humour, which is not without his great commodities, if it bee tempered and distributed as it

ought to bee. For it serueth to stay and to retaine the floting spirites, which arise out of the blood, leaſt if they ſhould bee made more pure and ſubtill, then is expedient for the bodie, they vaniſh & paſſe away altogether. It is profitable alſo to thicken the blood, and to help to reſtraine and keepe it from running ouer haſtily: beſides, it nouritheth therewithall the melancholicke members, which hold moſt of the nature of that humour, as namely, the bones and the ſpleene.

The commodities of the melancholicke humour.

Likewiſe, the dryneſſe both of this and of the cholerick humour ſtandeth the blood in ſome ſteade: and the coldneſſe thereof ſerueth to coole and moderate the heate of the blood, and of the cholericke humour. As for the flegmaticke humour, which is alſo called *Pituita*, it is not without his commodities. For firſt, it is the matter vvhreeof the blood is made, vvhhen it is by little and little concocted better: it mitigateth the heate of the blood, and is vnto it in place of nourishment, and in ſteade of a bridle to reſtraine the burning and deuouring heate thereof from preſent conſuming of all. Beſides, it keepeth the blood from being too thicke and drye: and being caried with the blood, it nouritheth the flegmatike and colde members, ſuch as the braine is. And as the other humours ioyned with the blood, haue their ſuperfluities and veſſells to keepe them in, and to purge them, ſo is it with this. For this humour is not onely caried with the blood to keepe it from ouermuch thickeſſe, that it may the better paſſe through the veynes: but there proceedeth alſo from the vvhole maſſe of blood, an excrement like to verie thinne water, vvhich by reaſon of the thinneſſe of it, can no way bee profitable to the bodie. For it is a water that differeth as much from blood, and from the flegmatike humour ioyned with it, as vvhay doeth from milke, vvhhen the Butter and Cheeſe with all the ſubſtance that can bee had from it, is drawn out of it. For it is like to ſweate, with vvhich it hath ſome reſemblance. Therefore it hath his proper place aſſigned vnto it in the Kidnies, vvhich draw to themſelues the watryſh matter from the blood, thereby purging it from water that would corrupt it, and fill the Veines in ſteade of good blood: as wee ſee it in the dropſie, vvhich bloweth vp the bodie that is ſtuffed with water in ſteade of good nourishment, vvhich by the veynes it ſhould dravve from the blood, if the liuer were well affected; and if all the other partes that ought to help it, dyd well performe theyr duties. And to the ende, that the Kidnies may the better doe their dutie, God hath not only created two, but hath ſo placed them by his providence, that the right kidney is

Of the flegmatike humor & profit of it.

Of the kidnies

## 372 Of the humors ioyned with the blood.

higher then the left, so that they doe their duties one after another. For if they wrought both together, if they were both in one place, and & if both drew vnto themselves with equal force, in steede of mutual help, they would greatly hinder each other: which inconuenience the prouidence of God doeth very well meet with. And as all the inwarde partes, of which wee haue hitherto spoken, haue their pipes both to draw from the liuer that humour that is meet for them, and to sende it vwhere neede requireth, and also for to purge themselves: euen so the kidneies haue their passages apt and meete for the performance of all these things. For first they haue *Emulgent* veins, so called because they draw this vvaterish superfluitie, as a child sucketh milke out of the breast, and hauing receiued this vvater seperated from the blood, they send it vnto the kidneies. It is

How the vein true, that a little blood passeth together vvith it to nourish the kid- is made yelow neyes vvithall, vvith vvich there is some yellow choller mingled, that squeth afterward to help expulsion, and the vvater beeing coloured therewith, is made yellow and brackish, and then it is rightly called *Urine*. Now after the kidneies haue drawn from the liuer this vvater, vvhereby the blood is purged, and themselves also in part nourished vvith some little of the blood, and that by meanes of the veins and passages giuen vnto them for that purpose, they haue two other passages, called *Vreteres*, or *Urine* pipes, vvhereby they purge and discharge themselves of that vvater that is called *Urine*, after the blood is vvholly seperated from it. This done, these pipes send the vvater vnto the bladder, vvich is a vessell meete for the receipt thereof, and vvich doeth as it were distill the same, by little and little through these pipes that enter into the bladder, both on the right side and on the left. Moreover the bladder hath a neck & passage nere to the two vrine pipes, vvhereby it dischargeth it selfe of this humour, after it hath kept the same a while, voiding it forth of the body as a superfluous excrement. For if this were not so, after the body were full of this water overflowing in it, not onely many parts and members would bee broken, but men also should bee stifled, by reason of the compression and contraction of the Midriffe. I speake not heere of the stone vvich wee carie in our kidneies, or of that vvich oftentimes breedeth both in the Kidnies and in the Bladder; I meane of such stones as bake there as it vvere in a Tikkil, or potters somace. I omit also the passions of the Kidneys, and the extreame paines proceeding from thence, vvich are further instructions vnto vs of our infirmities and miseries, and of the fragility of mans life, but the handling of these things properly becometh

Of the Vretes & of the bladder.



to the Physicians. I will onely adde to that which I have spoken of the necke of the bladder, where the Vrinay pipes ende, that the hole thereof is full of wreathings and turnings, to the end it may the better holde and keepe in the water. And for this cause also it hath a muskle, as well as the fundament, to open and to shut, and to yeelde and retaine the vrine according to natures will, even as it is with the other excrements that are purged by the bowels. Wee propounde these things as it were a generall Anatomie of the bodie, because if I should lay them open at large and by peece-meale, each member hath in it sufficient whereof to make a great booke. For as I have already declared; the artificiall workmanship of mans body is incredible and incomprehensible, if a man consider all the partes of it. For there is nothing, bee it neuer so small, but the worke of it is very marueilous, the vse great, and so fitted to the purpose as cannot possibly bee better. But wee neede not discourse more particularly of the composition and nature of mans body, and of the partes of it, seeing our intent is not to become Physicians, but in some sort naturall Diuines, by learning to know the providence of God in his workes, especially in our creation, composition, nourishment and preservation, that wee may glorifie him in them, as becommeth vs. Now in all that wee haue hitherto propounded of the foure naturall humours of the bodie, wee haue spoken of them according as naturally they are, and ought to bee without corruption, and such as are necessary for the life of man. But forasmuch as they are of great vertue and power in regarde of the affections and manners of men, whether they abide in their right nature, or whether they be corrupted, wee must speake somewhat of their corruption, and of the hurt that commeth thereby, not onely to the health and life of the bodie, but also to that of the soule: considering withall what are the sundry naturall temperaments of men. Marke therefore, *ARAM*, what you haue to say vnto vs concerning this matter.

Of the necke  
of the bladder  
What it is to  
be a naturall  
Diuine.

*Of the names whereby the humours of the bodie are commonly called, with the causes wherefore: of the comparison between the corruption and temperature of the humours of the body, and between the manners and affections of the Soule: of the meanes whereby the humours corrupt, and of the Feares and diseases engendred thereby: of the sundry naturall temperatures in euery one. Chap. 6.*

**A***RAM*. The nourishment of mans body hath many degrees, and passeth through many pipes and vessels, before it bee per-

## 374 Of the agreement betweene the affections.

fect and conuerted by true generation into the proper substance of every member whether it is carried, as wee may iudge by that which wee haue already heard to this purpose. But there is such an accorde betweene all the members of the bodie whereby euery one executeth his office, and such a communion of all their powers, that each member keepeth his ranke and order, neither doeth any one retaine, and keepe to it selfe more nourishment then is requisite, but sendeth as much as is needefull vnto the rest, euen vnto the nayles, and haire and vttermost excrements. Now if through some defect or corruption falling out in their nature, any of them breake the order of this equall distribution, a common detriment seizeth vpon the whole body, and vpon all the members generally, so that those partes also taste of the hurt, that offered wrong vnto the residue. For they can not liue alone, nor without help from others. The like is seene in the Common-wealth, and in the members thereof. For what is the cause that some are readie to burst for fatnesse and multitude of meates, whereas others are empty and die of hunger? that some haue so much wealth, that they are greatly troubled therewith, and others are so poore? Nay, what is the cause of all the confusion in the world, but that euery one raketh to himselfe, and no such equalitie and communion is obserued, as becommeth the estate of euery one? Wherefore as sundrie diseases are bred in mans bodie, whereby in the end it is vtterly ouerthrowen, when there is no such communion betweene the members thereof, nor any such distribution of the nourishment as ther ought to be: so is it with the bodie of the Commonwealth, when some oppresse others, and when euery one hath not that that belongeth vnto him. For, first there followeth great confusion, and of confusion, subuersion, as diseases follow faults committed by the members, and after diseases death it selfe.

Now the infinite number of infirmities and ordinary diseases, whereby moe violent deaths are procured then naturall, by reason of the defects and excesses brought in by sinne into the whole life of man, causeth men to speake diuersely of the foure humours of the body, necessarie for the preservation and nourishment thereof. For they are more often taken for the vices and excesses, whereby they are corrupted, then for the true naturall humours, which are the chiefe instruments of the soule, whereby it giueth life and nourishment to the bodie. The cause whereof, as I thinke, is because men doe sooner and more easily perceiue and

What communion ought to be among men

marke what is euill and hurtfull vnto them, then that which breedeth their good and profite. And indeede it falleth out commonly, that they knowe not the good thinges they haue vntill they haue lost them, or else are become hurtfull vnto them. No maruile then if they knowe not from whence these good thinges come, or of whome they haue receiued them, and so become ingratefull towards GOD. Wherefore let vs not woonder when God withdraweth them from vs, or suffereth them to corrupt and to bee spoyled that they might hurt vs in steade of helping vs, to the ende that by this meanes wee might learne to acknowledge that good which before wee knew not, and not to despise it when wee haue it, I meane that wee should learne this by the euill that succeedeth after wee haue lost the good. For wee are such schollers as cannot otherwise imprint in our mindes those good thinges which God bestoweth vpon vs, but by beeing deprived of them, and by our owne hurt.

The cause of mens ingratitude

Heereof it is that wee alwayes learne to our owne cost, as wee say, because wee can not conceiue so well, as wee ought to doe of the free goodnesse of God. Nay, it were well if all could learne a right by their owne harmes. For there are but few that profit thereby as they ought. How many are there that in steede of amendment, waxe woorse through the chasticements of God? But in the meane time our vsuall manner of speaking teacheth vs, that men haue more knowledge of corrupt humours that hurt them, then of the good ones that nourish them, and continue in their naturall soundnesse, seeing their names are more often taken in the euill part then in the good. Now when wee spake before of these humours in the bodie, it was as they are and ought to bee naturally, and such as beeing voyde of corruption, are necessarie for the life of man. And forasmuch as they are of great force in regarde of the affections and manners of men, whether they abide in their owne nature, or whether they bee corrupted, wee will speake somewhat more of their corruption, and of those hurtes which they bring to the health and life of the bodie: afterward wee will consider of their effects in the soule. But we must heere call to minde what we heard before of the agreement between the manners and affections of the soule, and the temperature of the bodie and how the one serueth the other. Whereby wee may gather, that it is so, with the affections in regarde of the soule, as it is with the naturall humours in regarde of the bodie. For according

The agreement betweene the manners and humors of the body.

as these humours are well or ill tempered, so is the bodie well or ill affected: and according as they increase or diminish, so the health of a man is more sound and stedfast, or more crasie and inconsistent, and so readie to turne into more grievous and dangerous diseases. The like may bee saide of the stayednesse or vnstaydnesse of the affections of the soule, and of the spirituall health and diseases thereof. For this cause, it wee ought to bee so carefull to reduce our bodie to a good temperature when there is anie defect: and being so, to preserve it in the same estate still, and so likewise for the equalitie and agreement that ought to be betweene the humors from whence it commeth, so that wee desire to obtaine health when wee are sicke, and to keepe it well when wee haue it: then ought wee to bee much more carefull for the temperature and moderation of the affections of the soule, and of the spirituall health that proceedeth thereof. And therefore in the corruption of the bodily humours, wee are to consider dilligently of the corruption of manners, and of the affections of the soule. For there is great agreement betweene the one and the other.

By what  
meanes the  
naturall hu-  
mors corrupt.

But to come to the chiefe point of this present speech, wee are first to note, that the naturall humours corrupt two manner of wayes, when they leaue the order of nature and change their naturall properties. For that commeth vnto them, eyther because thier proper substance degenerateth without any mixture of other humours, or through the mixture of some other vicious and corrupt humour. Now how much the more requisite the humour is, and necessarie for the bodie of man being in his naturall soundnesse, so much the more hurtfull is it when it is corrupted. Therefore forasmuch as the blood, which is properly so called amongst the humours of the bodie, is more conuenient, apt and necessary for the life thereof then any of the rest, as hath beene declared vnto vs, it followeth that the corruption thereof is more dangerous then of anie other humour.

The originall  
of Feuers and  
other diseases.

Now it degenerateth from his owne substance when (the pores being shut) it putrifieth within the veynes, and is turned into a certaine cholericke humour, not naturall but corrupted: whereupon the continuall Feuer ariseth. Besides, it corrupteth after another manner; namely, through the mixture of some other humour, as when the first masse of blood is corrupt through the abundance of a raw humour that is not well digested in the liver, whereof the drop sic followeth, as likewise the yellow jaundies is bred of the blood corrupted through too great abundance of the cholericke humour.

In like manner the flegmaticke humour is corrupted in his substance, when it overfloweth and giueth vpward in mens bodies, and continueth rawe for want of good concoction and digestion: it being sometimes more thin, and sometimes more thicke. From hence commeth spittle, snattiness of the nose, catharres, and distillations, and oftentimes vomiting, when it is grosse and thicke. Besides this flegmaticke humour corrupteth through the mixture of the cholericke or melancholick humour: and then it waxeth sale or sharpe, according to the humour that is mingled therewith. And as the continuall feuer is bred of blood corrupted in substance, so the quotidian ague proceedeth of the corruption of the flegmaticke humour. As for the cholerike humour it degenerateth of it selfe, when it burneth and is turned into a vicious melancholike humour that is like ashes, thicke and biting. And because this alteration groweth by little and little, eyther by reason of age, or of violent motions in them, that are naturally very cholericke, it commeth to passe that such persons are in their old age subiect to a furious kinde of anger. On the other side, this cholericke humour corrupteth when it is mingled with some other humor, as when it is mixed with flegme, which as it is either more thin, or thicker, so is the colour of the choller more or lesse yellow, pale, or Greene: The like may bee saide of the mixture of all the other humours.

The corruption of the flegmaticke humour.

Of the cholericke humour.

Now as the tertian ague, I meane the right and perfect tertian, is engendred of the cholericke humour corrupted in his substance: so the bastard tertian is bred of the same humour, when it is mixed with a vicious and corrupt flegmaticke humour. And truly this is very strange, that the corruption of euery feuerall humour doeth in this sort breed sundry kindes of agues according to the diuersitie of the humours. For as there are foure sundry sorts of humours, so there are foure kindes of ordinary agues that haue their feuerall relations to each of these humours. So that as the continuall feuer is bred of blood corrupted, and the quotidian of flegme, and the tertian of the cholericke humour, so the quartane proceedeth of the melancholike humour corrupted.

From whence all sorts of agues proceed.

Now besides these ordinary feuers, there are others mingled and compounded, according as the putrified humours of which they are bred, are mingled and compounded together. From hence spring demy and double tertians, and quartanes and such like. And sometime one and the same man shall haue sundry sorts of feuers in one disease, according to the diuersitie and abundance of corrupt humors that are in him. Wee may say as much of all other diseases that are bred



The corruption of the melancholic humour breedeth of corrupt humours, according as they are either simpler, or more mingled and compounded. Therefore as the other humours corrupt in such sort as wee heard before, so when the melancholicke humour putrifieth, either it burneth of it selfe, or else by the mixture of other humours, in so much as it waxeth grosse and biting, and holdeth of the nature of ashes.

From whence  
madness com-  
meth.

Now when a bodie subiect to choler, flegme, or blood waxeth melancholike, that man, by reason the fumes can not evaporate and get out, falleth into frensinesse and madde fits; and those of diuers sorts. For as the melancholike humour is mixed, either with blood, or with flegme or with choller, so is the melancholike person more or lesse merry or sadde, heauie or lighter, colder or hotter, and his fits and furies either more moderate, or more vehement and violent. But howsoeuer it be, wee see by daily experience, that there are many sorts of melancholike persons, of mad, senselesse, and furious people. And besides the mixture of vicious humours, wee must consider also the sundry naturall temperaments of euery one. For as wee see that wines are diuersly tempered according to the varietie of countries, lands, and aire where they grew, and that albeit they are alwaies wine, yet there is great difference in the one from the other, both in substance, nourishment, colour, smell, vertue and strength: euen so is it with the humours of the body. For the same humours are more pure, or more moderate, or more noble and exquisit in some then in others, according to the nature of their bodies, and not onely of their owne, but also of their parents bodies from whence they were deriued. For children commonly take much after their parents. I speake nothing of that which the temperament may take of the heauens, and of all the celestiall bodies, and chiefly of the speciall grace of G O D, the prince of nature, who ruleth over all temperaments, and complexions. But it is time, that following our purpose, wee consider what effectes the humours haue towards the soule, and that wee looke into the diuersities of the temperatures and complections of men, according vnto the nature of those humours that raigne most in them, and to that disposition which naturally they doe worke in them either to vertues or vices. This wee shall learne of the

AGHITOR.

Of the diverse temperatures and complexions of men, according to the nature of humours that beare most sway in them: of the disposition wherunto they are naturally moved by them either to vertues or vices, of the meanes to correct the vices and defects that may be in our naturall inclinations. our Chap. 68.

**A**CHITO. It is not without great shew of reason, that the Philosophers made three principles & beginnings that affect mens actions, namely, powers, habits, or qualities, and affections, or passions. For we see plainly by experience, of how great force these things are in man so long as he liueth. Concerning powers, they come to vs by nature, and are effective principles of all actions both good and badde, yea by them we knowe in children, during their yong yeares, the signes and tokens of some vertue or vice, that will raigne most in them afterwards, which we commonly call, *Inclination* or *Disposition*. The passions and affections are likewise naturall in vs, being forcible prickes to prouoke men to embrace either good or euill, whereof we haue already spoken sufficiently. As for the *habits* or *qualities*, they are accidentall in man, as they that are gotten by a long and continuall custome of doing good or euill, whereupon also they take their names of good or euill *habits*. Nowe wee commonly see some to be naturally endlied to one vertue and not to another, or to one vice and not to another. For it seemeth sometimes that nature hath bredde some to be temperate, others to be liberall, and contrarywise. And when a man endued with naturall powers tending to good, obtaineth qualities answerable thereupon, hee is worthy of commendation, because vnto his inclination he hath added greater helpe, namely, care and study, by meanes whereof hee is come to some perfection. So likewise hee that being naturally borne impotent, attaineth to those vertues that are contrary to his impotency, deserveth greater praise: because fighting as it were with nature, he remaineth conqueror ouer himselfe, and becommeth vertuous with greater difficultie. But contrariwise, if a man that is naturally ill disposed to some particular vice, doeth adde further a habite to his badde inclination, hee is worthy of blame, because hee hath not resisted euill, but pleasing himselfe therein hath made it greater. As likewise he that hath excellent graces and giftes of nature, to doe well, and suffereth them to vanish away through his negligence and custome in euill, is much more to bee blamed, because that voluntarily hee suffereth himselfe to bee overcome of vice.

But

God ruleth in  
all, and ouer all

Jerem. 1.

Galat. 1.

Acts 17.

The nature of  
flegmatike  
persons.

The nature of  
a cholerike  
complexion.

But wee must consider of these things somewhat higher, and by the selfe same reason iudge of the natural temperaments, which in the former speech wee heard were diuerse in euery one. For wee ought to acknowledge one God, Prince, and Authour of nature, who ruleth in all and ouer all. Therefore as he hath appropriated to the soule those instruments, which he hath giuen vnto it in the body, to worke in them and by them: so himselfe disposeth and ordereth those instruments, which hee will vse amongst men, yea, even from their mothers wombe, as it is written of the Prophet *Jeremy*, and of the Apostle *Saint Paul*, whome our Sauour also called a *chosen instrument to beare his name before the Gentiles, and Kings, and children of Israel*. No doubt therefore, considering the agreement which we haue heard is in the affections of the soule with the temperature of the body, but that the more temperate the complexion of euery mans body is, and the neerer it approacheth to the perfectest temperature, the more quiet and moderate, the more gracious and comely will his affections and manners be naturally, yea all his gestures and whole behauiour. True it is, as wee haue else where touched, that no body is so framed, or hath such an harmony and equalitie throughout, but that there is some disagreement and inequality: But we account those natures to be well tempered, which approach neere to the perfect temperature: and as euery humour ruleth more or lesse in euery one, so he is called either sanguine, or flegmatike, or cholerike, or melancholike. Again, as the other humours beare sway next vnto the principall, so is a man saide to be either flegmatike sanguine, or cholerike sanguine, or melancholike sanguine. The like may be saide of the other humours according to their temperature, as also of the affections which haue some agreement with them. Heereof it is, that when there is excesse of the flegmatike humour in men, their natures are commonly slouthfull, they shunne labour and giue themselves to bodily pleasures, they loue dainties, and delicate meates and drinckes, they are tender and effeminate, and cleane contrary to stowt and valiant men. And if there be excesse of the cholerike humour, their natures are easily prouoked and stirred vp to wrath: but their anger is as fire of thornes, that being soone kindled & making a great noyse, is by and by quenched againe. Their gestures also are more quicke and vehement, and their hastinesse is commonly foolish and turbulent: they babble much, and are like to vessels full of hieley, vnable to hold in and keepe any secret matter: they are fierce in assailing, but inconstant in sustaining the assault, in some sort resembling the nature of dogges, which bark and bite if they can, and afterward flie away. And if there be

excesse of the melancholike humour, the natures of such are sad, still, hard to please, suspicious, conceited, obstinate, some more and some lesse. And if the cholerike & melancholike humours be corrupt & mingled together, their natures become monstrous, proud, full of enuie, fraud, subtilties, venomous and poisonfull, hateful and diabollicall.

And when the malignant spirits know mens natures thus disposed, no doubt but they take occasion thereby to intermingle themselves, if God permit them, & purpose to vse them for the punishing of men: I say, they will ioyne themselves vnto them, and make them their instruments, as God on the other side vseth those natures that are most moderate and best tempered, making them instruments of his glorie.

Now we may call to mind what we learned before almost to the same ende, touching the meanes whereby euill spirits might trouble the imagination, fantasie and mindes of men. We may say as much of the humours of the body, whose motions and nature they know verie well. Whereby they can so much the more easily abuse them in their damnable vwork and vwill, as wee may iudge by the example of him that vvas possessed & lunatike, of vvhom the Euangelists make mention, and vvhom they call by those two names. And by that vvhich they wrote of him, it seemeth that he was subject to the falling sickness, that returneth oftentimes according to y<sup>e</sup> course of the moone, which naturally hath great affinitye vvhith the humors, & great power over them. And therefore it is very likely, that the euill spirit which tormented this poore lunatike, watched the occasions of his disease to afflicte him the more, and to cause him to fall either in the fire or in the water, as he did indeed, therby to work his death if he had could. Which example sheweth vnto vs what is the malice of the diuel, what pleasure hee taketh in hurting of men, what meanes & what occasions hee seeketh for and maketh choice of, and what access vnto vs wee may offer him through our corrupt nature, through our vices & finnes, and through our inclinations and manners that are naturally euill & peruerse, if God letteth him loose the bridle by his iust iudgement: seeing he spareth not the little children, as it appeareth in that vvhich is written of him, of vvhom we spake euen now. For this cause we ought to take good heed, that we giue not our common enemy those occasions that he seeketh to haue from vs, to the ende that hee abuse vs not w<sup>th</sup> any thing that is ours, and which God hath bestowed vpon vs. This is the reason why the consideration of our temperaments, complexion, and naturall inclination is very necessary for vs, because the knowledge hereof affoordeth vnto vs many good instructions that may stand vs in great steads throughout our whole life, as

The nature of the melancholike body.

What natures are most abused by euill spirits.

Matth. 17. 15  
Mar. 9. 30  
Luke. 9. 39

How vigilant the Diuel is to hurt vs.

What profit we reape by the knowledge of our complexion.

well for the preſeruation of the health of our bodies, as for the rule and government of our affections and manners, as alſo in regard of the familiaritie and acquaintance which wee haue one with another. For through the contemplation hereof, wee may know, not onely the cauſes of health and ſickeſſe, of the life and death of the body, but alſo of that of the ſoule. For as the good humours corrupt in our bodies, according as wee haue heard, and breede in them ſundry diſeaſes which finally leade them vnto death: euen ſo by meanes of ſinne all thoſe good and naturall affections, which ought to bee the ſeedes of vertues in vs, are corrupted and turne into vices, that are the diſeaſes of the ſoule, and bring vnto it the ſecond and eternall death; as contrariwiſe vertues are the health and life thereof.

But as GOD hath provided corporall medicines for the body, ſo hee hath prepared ſpiritual Phicke for the ſoule againſt all the diſeaſes thereof. Therefore when wee conſider with our ſelues vnto what vices wee are inclined by nature, wee muſt labour to correct, and bridle them, and to quench ſuch inclinations, as much as wee can, through ſobrietie, vigilancie, and continuall praſtiſe to the contrary: leaſt wee nourish and increaſe them, when as wee ought to diminiſh and wholly to abolish them. For the common proverb is not without reaſon, that Education paſſeth Nature, or that it is another nature. Wee ſee by experience what Education and Inſtruction are able to doe both to goodneſſe and vice, according as they are either good or euill. For as there is no nature ſo good, which can not bee corrupted and peruerſed through euill education and teaching: ſo there is none ſo vicious and euill, which can not, at the leaſt in ſome meaſure, (through the helpe and grace of GOD) bee corrected and amended by good education, inſtruction, and diſcipline. And becauſe conuerſation and familiaritie are of great efficacy in this point, wee muſt diligently to conſider with what perſons and natures wee acquaint our ſelues, and bee carefull to chene ſuch natures as are vicious, proud, ſeuer, enuious, hatefull, malicious, ſuſpicious, diſloyall, and vniuſuall, as well in regard of the corruption of manners, where with wee may bee infected by them, as alſo in reſpect of other harmes that may befall vs, by reaſon they are vnſociable natures, or at the leaſt very difficult to conuerſe withall, being indeede ſuch as towards whom no man can beare any true love or ſinne friendſhip. But when wee haue uſed all the diligence wee can poſſible about theſe things, the chiefſt point where the whole conſiſteth, is this, that wee haue reſort to Ieſus Chriſt the eternall ſonne of GOD, to the ende that by his holy Spi-

What natures  
we are to  
chew.

What pro-  
prie-  
tye  
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ledge  
of  
the  
true  
nature  
of  
our  
vices



ing hee would correct, repress, and quench in vs all the vicious affections and disordered motions; that wee haue contrary to his holie will: according to that promise which is made vnto vs, wherein it is said, that if fathers knowe howe to giue good gifts to their children and such things as are necessary for them, much more will our heavenly Father giue his holy Spirit to them that aske of him. And this is the true meanes wee ought to keepe for the correcting of these vices and defects, that are in our naturall inclinations. Now wee haue spoken sufficiently of those things which concerne the naturall powers of the soule, in respect of the nourishment and growth of the body, and of those instruments which it hath in the same for the performance of his actions: It remaineth now that wee consider what effectes it hath in generation. First then *A S E R*, thou shalt handle the restoration and reparation of all natures by that vertue and power of Generation that is in them, and namely, in man: to the end wee may after proceede with those other points that concerne this matter.

Matth. 7. 11.

Luke 11. 13.

Of the restoration and reparation of all natures created by the Generative power and vertue that is in them, and namely, in man: what Generation is, and what the Generation power of the soule is: what the seede is, and how Generation proceedeth of strength and of infirmities. Chap. 69.

*A S E R*. When Salomon sayeth in the Psalmie entituled with his name, *Except the Lord build the house, they that build, labour in vaine*, we must not thinke that by the building whereof he speaketh, he vnderstandeth a frame of stone and wood to make a lodging and dwelling place of it; but he respecteth specially that building that consisteth of houses and families, through the generation of children, and their good education and instruction: as himselfe sheweth plainly when by and by after he sayeth in the same Psalmie, *Beholde, children are an inheritance from the Lords, and the fruit of the wombe a reward*. Whereby wee haue a sure testimonie, as in many other places of the Scripture, that wee must acknowledge the Generation of children to come from God, and not from nature, and the fruitfulness and barrenness both of men and women.

Verse 3.

By our former speeches we may learne what was the creation of the first man and first woman, with the lawfull coniunction betwixt them, by means whereof God would haue mankind preserued and multiplied.

in the good order, and not by a brutish confusion, such as is  
 amongst the beasts. Now it remaineth, that following the order of our  
 discourse, we speake of generation, whereby we shall know the ver-  
 tue that God gaue for that purpose to our first parents, when he said  
 vnto them, *Bring forth fruit & multiplie and fill the earth.* Which hath  
 had such power and vertue, that from thence haue issued all the men,  
 women, and children, that haue bene since the beginning of the world  
 that are now, and that shall be vnto the end thereof. The like also pro-  
 ceeded from the blessing which God gaue not only to all other hume-  
 creatures, but also to all herbe and plants. For we haue already heard  
 how after the liuing body is growen vp to his full vigor and strength,  
 it beginneth then by little and little to faile, and to tend vnto death,  
 whereby in the end it falleth away altogether. For, according to that  
 comparison and similitude, which hath bene already propounded vnto  
 us of a lamp, the flame wherof cannot be ioyned shil with the wick  
 except there be some cleauing moisture to knit the parts together: so  
 there is in a liuing body a certain humiditie that holdeth of the nature  
 of the fire, which moisture is very good, and is disperfed throughout  
 the whole body, hauing his propagation of the seede, and ioyning to-  
 gether all the parts of the body. This is commonly called the *Radical*  
*humor*, because it is as it were the roote of life, and hath the celestiall  
 and quickening heate brought immediately and directly vnto it: so  
 that when this moisture is extinguished, the heate also vanisheth and  
 faileth away. And looke as the heate drinketh vp and consumeth by  
 little and little this humidity, so doth the heat it selfe diminish and lan-  
 guish away, because his food faileth that is in the moisture: when  
 the flame lesseneth and looeth his vigor, as the oile, or tallow, or wax  
 faileth in a lamp, or in a candle. And although this radicall humidity  
 be nourished by the ordinary food which the body daily receiuech, ne-  
 uertheless, so much as that nourishment which euery member re-  
 ceiveth is not so pure nor so signor so naturall as the radicall humor,  
 it selfe neither can wholly restore that which diminisheth and consu-  
 meth thereof, it must needs bee that life should faile in proccesse of  
 time, by reason that neither the vigour of the heat, nor the pureness  
 of his nourishment continueth sound and entire. For the same thing  
 agreeth to this radicall humor, which we see by experience in water,  
 which so long as it is pure and in his naturall strength, doth cast  
 upme a little water into it owne nature, so that it cannot be perceived  
 that there is any water added in it. But if we continue still pouring in  
 of water and mixing it therewith, it will weaken by little and little  
 the pure substance, so that in the end it will bee no more

and from whence it proceedeth,

better then water. And thus the radicall humour and the heate destroy one another. For the humour that is in the nature differeth much from the Radicall that was created of naturall heate. Whereupon it followeth also, that this naturall heate hath not so good and pure nourishment as before, so that it must needs grow weaker: and being thus weakened, it hath lesse vertue to conduct well, and to turne that humour into nourishment wherewith it ought to be maintained. By this meanes it cometh to passe, that the radicall humiditie and naturall heate faile and perish both together. Whereby we may easily vnderstand why mens bodies abide not alwayes in their strength, but faile and waxe old, and so death followeth old-age. We haue already spoken somewhat before both of the length and shortnesse of mans life, and of naturall and violent death; but wee will speake more fully of them heereafter, God willing.

Now wee are to consider, how the prouidence of God hath provided for this defect of nature through that vertue of Generation, which by his blessing hee hath giuen vnto it, and whereof I spake euen now, to the ende, that the whole race and seuerall kindes of things created shoulde not perish. Whereupon wee may well say, What blessing of God, whereunto all honor is to be giuen. For as GOD hath created all things by his mightie word, so by the selfe same word hee hath created and placed in the first kindes of the creatures that hee hath created, those seedes whereby hee would haue every one preserved both in the whole and in his seuerall kinde. And therefore as in blessing the earth after hee had created it, and commanding it to bring forth hearbs, trees, and plants with their fruits according to their kindes, hee did therewithall endue it with vertue to doe as, as it hath alwaies done so hitherto, doeth so daily, and will doe so to the end of the world: euen so it is with that blessing which hee hath giuen to all the plants, and to all liuing creatures, and namely, to man and woman, and with that commandement which hee hath giuen them to grow, to multiply and to fill the earth. Wherefore we ought without ceasing to consider and to contemplate God the Creator in the generation of all things, and principally in that of man, if we be held him daily pursuing his work of creation. For although he worke now by other meanes then he did in the first creation of the world frame, yet hee is no lesse now the Creator of all men, and of all other creatures that grow daily in the world by generation, then hee was in the first man and first creatures, which he created of nothing at the beginning. For he created vs all in a *Adam* and *Eve*, and thus vs up

as it were in a store-house, or in a spring or fountaine, or as in one stocke of mankinde, out of which hee produceth men continually.

Wherefore wee ought diligently to consider of this worke of God, and of this vertue which hee hath given to Nature by his word and blessing to ingender like, and to encrease the whole race and kinde thereof. For this cause as it is the office of Nature in the beginning to nourish bodies, and then to cause them to encrease and augment: so in the end it is her ducie to preserve the severall kindes of things

What Generation is.

as long as shee may, by Generation of the like. Whereby it appeareth, that Generation is a worke of living creatures after they are come to their growth and vigour, as we see the like also in plants themselves. For in the beginning of the Spring all their vertue is in their root, and from thence it commeth after into the boughes and leaves, next into the floure & fruit, and lastly into the seed, which being sown, another plant is brought forth like vnto the first. Wherefore we may say, that the generatiue vertue is a power in living creatures that engendreth his like, being ordained for the preservation of the same kind. So that wee must diligently meditare and often set before our eyes this goodly order of nature, according whereunto the nourishing facultie is first given to the soule for the preservation of every particular: next, the power to cause it to grow and to augment to a iust and sufficient greatness: and lastly, the generatiue vertue whereby the kinde is preserved. For albeit the order that is throughout the whole course of nature be an evident testimony, that neither the world nor any thing therein, standeth vpon chance or fortune, yet among others this is most singular and excellent, in that the same kinds of all things abide continually, and that every one begetteth & multiplieth his like, without any manner of confusion amongst them: which could not be eschewed, if so be that creatures were bred and borne at adventure, without the counsell and providence of their Creator, and of him that wrought such a worke.

What the generatiue power is.

What seede is.

Now wee are to vnderstand, that the seede is a body that hath in it selfe a vegetatiue soule, which bodie in Generation is turned into an other like to that from which it is taken: and because nourishing, growing, and engendering are the effectes of foode and sustenance, they are contained vnder the name of a vegetatiue soule, which is a facultie and power, and not onely conuerteth foode into the substance of the living bodie, for the good thereof, and by that conuersion augmenteth it, that it may attaine to a convenient bignesse, but also engendreth an other body of the same forme and kinde. And therefore after that this vegetatiue power hath done that ducie which it ought to performe about the growth of the li-

What is meant by a Vegetatiue soule.

ning baby, then hath it time and meanes enough to gather together into a small roorte many of those qualities that keep the soule in the administration of the body, out of which it can soone draw and engender a like kinde, so farre forth as the qualities of the matter will be able to beare. For when they are repugnant to the qualities meete for that kinde, whatsoever commeth thereof degenerateth, as we see it in the earth, when in steade of wheat, whereof it receiueth the seede, it bringeth forth darnell, or some other hearbs of an other nature, and as we see it also in monsters, that are borne both of women and of other liuing creatures. For there are in many countries (namely, in Sicilia, and in the kingdome of Naples, and in Flaunders, as many Authours worthy of credite haue testified) women in whom haue bene bredde oftentimes sundry kindes of beastes in stead of children, and sometimes together with the child either liuing or dead. Which thing commeth to passe in such women as abound with euill humors, that are putrified and corrupted, eyther by reason of the aire, or of badde meate, or of excesse in eating: as in such bodies wherein wormes, and such other filthinesse breedeth. The Astrologians referre this vnto constellations, as they doe all other things. I leaue the secret iudgements & punishments of god, wherby such things may come to passe: neuerthelesse these things ought to admonish women to pray vnto God, to recommend themselues to him, and to be sober. The moone calues in the womb, which falleth out often, proceed also of the like causes. In like maner it falleth out oftentimes that the kinde degenerateth through corruption of the seede.

Of the cause  
of monstres.

But to go on forward with our matter of the Generation of liuing creatures, and namely, of man, wee must knowe that forasmuch as the male hath naturally more heate in him then the female, hee is also by nature the chiefest in Generation. For this cause when the holie Scriptures speake of mankinde, it is ordinarilie comprehended vnder the name of man. And when mention is made of his generation, they speake as though all proceeded onely from man: as when Malachie speaking of his creation saith. *Did not hee make me? and wherefore one? because he sought a godly seede.* And Sainte Paul, *He hath made (saith he) of one blood, all mankinde.* Neuerthelesse GOD hath put in nature such a temperature between the male and the female, that if both their natures were altogether a like, there could be no Generation. For it consisteth in force and in infirmities. But the wisdom of God hath so wel provided as that it knoweth how to draw strength out of weaknes, so that the one can do nothing without the other in generation, because he hath so willed and ordained it.

Malach. 2. 15.



## Of the Generatiue power.

Now I leaue to thee, *A M A N A*, to discourse vnto vs more particularly of such things as are most worthy to be noted in this maruailous worke of God, and of the principall cause why he hath given to man the Generatiue power.

*Of the powers of the Generatiue vertue, and of their offices: of the principall cause why God gaue to man the power of Generation: in what sense the reines are taken for the seat of Generation: how we ought rightly to consider of the generation of man. Chap. 70.*

Two effects of  
ignorance.

**A M A N A.** As noueltie causeth a man through the error of iudgement, to thinke that rare things are greater and more wrothie of admiration: so most men imagine those matters to be small and not worthy to bee wondered at, which fall out daily before their eyes. But ignorance is the cause of both these effects. For as a man admireth that which hee neuer knewe could be perfourmed, so hee maketh no reckoning of that thing which he visually beholdeth, because he hath alwaies beene ignorant of the secrets of nature, or rather of his Author and Creator, who appeareth wonderfull in the least of his woorkes, euen in the very Ant or Pismire. This selfe same ignorance is the cause that so fewe contemplate as they ought the forme and fashion of their beeing, or that giue due glory to him who daily bringeth them into the world by such woonderfull woorkmanship. Neyther is it possible that men should giue such glorie to *G O D* as they ought, except they esteeme all those woorkes which hee effecteth daily amongst them, to bee so many miracles woorthie admiration, which way soeuer they turne their eies. Moreouer, let them knowe, that what measure of knowledge soeuer they are able to get of his woorkes, yet that which they doe knowe is very little, yea, almost nothing, in regard of that whereof they are ignorant: euen in that which concerneth their creation and generation.

Of the similitude  
that is in  
generation.

Nowe following that which wee haue already hearde touching this matter, we are to consider a maruailous providence of God, in the similitude that is beetweene the creature engendering, and that which proceedeth from it. Where by the way we may obserue this, that there is greater resemblance in the Generation of plants then in that of liuing creatures, and more in that of beastes, then in that of men: forasmuch as plants are voyde of imagination, and that imagination which is in beastes is more firme and staied then that which is in men, because our woules are more floting and vnstable. But it is woonderfull

to consider what great similitude there is, inasmuch as we commonly see, that the infirmities of some members in the parents are founde also in their children: and that oftentimes they expresse their very lookes, countenances, and gestures. Which also may serue for a further confirmation of that which wee haue already touched, concerning the agreement of euilles with the complexion and temperature of the humours of mens bodies. Again, it appeareth by the strength or weakenesse that is founde to bee as well in children as in their fathers and mothers that the seede of which they are begotten descended not onely from the braine, as some haue thought, but that it is also taken from all the other members, and from all partes of the body. And because it is a profitable superfluitie taken from the nourishment of the blood scattered throughout the whole body after the fourth digestion, it hath peculiar vessels in the body, some to drawe it, others to perfect and preserue it for generation, and some to expell it out. And as this expulsive vertue is necessary in Generation on the behalfe of the male, so in regarde of the female it is requisite that there shoulde be a vertue to containe and preserue, and secondly to change, mingle, and temper it with the womans seede, so farre forth as shall bee expedient for the temperature of the whole bodie, and of euery member thereof. Besides there must bee another vertue to fashion into members all this matter mingled and tempered, and to giue vnto them that figure and shape which agreeth to euery one of them. Lastly there is an other vertue requisite, which shoulde drive out the childe after it is fashioned, at the time which G O'D hath appointed in nature for that purpose. And these are all the partes with their offices, which are to bee founde in the Generative power of the vegetative soule. Now because there are so many sortes of them, it is very meete that they shoulde haue sundrie places and diuerse instrumentes in the bodie for the exercise of them. For this cause there are, to serue all these offices, sundrie parts and many members, composed with woonderfull Arte, and distinguished in most admirable fashion both with figures and qualities. But our meaning is not to make any long particular narration, both by reason of the matter which would bee very long as also because sinne hath made the Generation of man so full of shame, that men can hardly speake of it, or of those members that serue thereunto, especially of one part of them, without shame. Neuerthelesse, before wee haue considered the counsaile and providence of God, in that hee hath ioyned to man created to immortalitie, that part wherein the light of his diuine wisdom shall shine, the lawe of Christ

From whence  
the seede com-  
meth.

The feuerall  
vertues of the  
generative  
power.

The chiefe  
cause why the  
generative po  
wer was giuen  
to man.

shall be feruent, and righteousnesse shall dwell for euermore, with the kitchen of mans body, whose vse shall passe away after this life: so wee must consider the cause why hee hath ioyned vnto this kitchen the Generative power, and wherefore hee hath giuen it to man. Let vs know then, that as man was created for an other ende then plants and beastes, so God hath giuen to him the power of Generation to an other ende then hee hath to them, vpon whome it is bestowed onely for the preservation of their kindes. For it was especially giuen him, because the Creatour of the whole worlde purposed to collect and gather together a perpetuall Church out of mankind, that is, a companie of men begotten after this manner, to bee dedicated and consecrated vnto him. Therefore wee ought diligently to meditate and to thinke often vpon this woonderfull counsaile of G O D, and to yeelde him praise, in that hee hath manifested himselfe vnto vs, and of this weake and corrupt masse of flesh hath assembled and culled out an everlasting Church: and in that hee aydeth, nourisheth and preferueth vs, yea, is carefull ouer vs, and heareth vs, calling vpon him. Neyther doeth hee onely preferue the whole course of nature for our sakes, but also giueth himselfe vnto vs: which are such benefites as exceede all the imagination and eloquence of man. Wherefore wee ought so much the rather to awaken our mindes to consider them well, and bee very much displeased with our selues, because wee doe not so well as wee ought, beholde this presente of G O D in that obscuritie and darknesse wherein wee liue; as also because wee are no more stirred vp to loue, serue, and honour him, in regarde of that true and great loue wherewith hee loueth vs.

Of the seate of  
Generation.

But to goe forward with our matter of Generation, wee must call to minde what wee heard before of the vse of the kidneis for the purging of blood, in respect whereof wee call all that part of the body wherein they are seated, by the name of *Reines*. And by reason of the neerenesse that is betweene them and the seede vessels seruing for Generation, which are many in number, all that part is taken, chiefly in the holy Scriptures, for the seate and spring thereof, and as it were for the seminary of mankind. Therefore it is written in the *Hebrewes* that *Leui* was yet in the loines of his father *Abraham*, when *Melchisedee* met him. And *Moses* speaking in the person of the Lord, of the promise made to *Jacob*, sayeth *Kings shall come out of thy loines*. *David* also minding to shewe what knowledge God hath of men whome hee hath created, saith, *Thou hast possessed my reins: thou hast covered mee in my mothers wombe. And Iob* declaring

*Hebr. 7. 10.*  
*Genes. 35. 11.*

*Psal. 139. 13.*

the selfe same thing more fully, and speaking of the sept whereof hee  
 was begotten, after hee had saide, *Hast thou not poured mee out as milke?*  
*and turned mee to cruddes like cheese?* he addeth presently, *Thou*  
*hast clothed mee with skine and flesh, and ioyned mee together with bones*  
*and sinewes.* This is that couering whereof the Psalmist spake, which  
 was giuen him of God in his mothers wombe after her conception.  
 Whereupon wee haue to note, that these holy men speaking in this  
 manner, teach vs sufficiently what is the chiefe part of man, which  
 they accompt to bee the true man. For they declare vnto vs euident-  
 ly that the soule which dwelleth in the body is truely man, and that  
 the bodie in comparison thereof is but his couering, and the lodging  
 wherein hee dwelleth. Therefore the heathens themselves compar-  
 ed mans soule to one placed in a garrison, in which hee is to abide  
 vntill hee be called from thence by the Prince and Captaine that plac-  
 ed him therein: meaning thereby to teach vs, that wee must abide  
 in this life and discharge our duetie therein, so long as it shall please  
 GOD, who hath brought vs into it, to haue vs to continue therein.  
 Truly, if wee consider well of those maruailous workes, which  
 GOD effecteth daily in the Generation of men, wee may well  
 say, that it is a great miracle of God in Nature, and ought to be dili-  
 gently considered of, as Dauid testifieth that hee did so in his owne  
 person. Therefore he saith, *Thou holdest mee straight behind and before,*  
*and layest thine hand vpon mee:* shewing throughout the whole Psalme,  
 that there is nothing in man so hidden and couered, which is not dis-  
 couered before GOD, and which hee knoweth not and search-  
 eth not vnto the bottome, to the ende that men deceiue not them-  
 selues through their hipocrisie, thinking to hide themselves before  
 him. For this cause hee saith in the beginning, that he is so know-  
 en to GOD on all sides, both within and without, that there is not  
 so much as one motion in him, nor one thought or affection, which  
 is not wholly manifested vnto him. And to prooue and confirme  
 his saying, hee taketh his argument from the creation of man giuing  
 vs to vnderstand thereby, that forasmuch as GOD is his Crea-  
 tor and Maker, it can not bee but that hee should throgly know  
 his worke. Whereby wee haue a certaine testimonie of, that which  
 wee spake in our former discourse, of the creation of all those men  
 that are daily created by Generation, according to the order of  
 Nature appointed by GOD. For the Prophet doeth no lesse ac-  
 knowledg that GOD hath made him, then *Adam* the first man  
 did. So that looke what the Prophet speaketh of his owne per-  
 son, it is also to bee vnderstoode of euerie one, both in regarde

What is man properly.

Psalm. 139. 5.

Verſe. 6.

of his creation, as alſo of that knowledge vvhich GOD hath of all things in man, bee they neuer ſo hidde and couered. Afterward hee addeth, that *this knowledge is too wonderfull for him, and ſo high that hee cannot attaine vnto it.* Now wee may iudge vvell, both of the compoſition of mans bodie, and alſo of the nature of the ſoule, by thoſe diſcourſes vvhich vvee haue already made. And if vvee did conſider but of the bodie by it ſelfe, yet had vve iuſt cauſe to ſay as much as Dauid ſaith heere. What then might be ſpoken if wee ioyned the ſoule with the bodie, and conſidered onely of that which might generally bee knowne by ſuch meanes as are already ſet downe? For by that vvhich vvee doe know, vvee ſhall iudge vvell enough how farre this knowledge exceedeth our capacitie, and what remaineth yet behinde, vvhich vvee cannot comprehend.

Iob. 10. 8

Pſalm. 36.  
and. 138

A good leſſon  
to be learned  
from our cre-  
ation.

Foraſmuch then as the Prophet vndereth ſo much at this great and high ſkill, vvhreeof God giueth vs ſo excellent teſtimonie in the creation and generation of men, vvee ought not to thinke it ſuperfluous and vnprofitable, but vvel beſeeming a Chriſtian man, to enquire after that vvhich God vould haue vs know, and which we may know, and to conſider well of his works vvherein hee manifeſteth his providence and wiſedome, eſpecially in man, vvhoo is, as vvee haue heard, the chiefſt of all his works amongſt the viſible creatures, and as it were an other world created within this. Now as Dauid from the creation of man, inferreth the knowledge vvhich God hath of him, ſo *Iob* in the ſame place that I alleagedeuen now concludeth, that for aſmuch as God is the Creator & Artificer that made man, he delighteth not in deſtroying his work. *Thy hands* (ſaith hee) *haue made mee and fashioned mee wholly round about, and wilt thou deſtroy mee?* Which is as much as if he had ſaid, is it poſſible that I who am the work of thy hands, ſhould be brought to nothing by thee? For beſides that this were againſt nature, the Scripture teſtifieth vnto vs in many places, that he is not onely a preſeruer of that which he hath made, but alſo that hee leaueth not his works vnperfect: and that hee is ſo farre from deſacing them, that contrariwiſe it is his manner to leade them to perfection. Whereby wee ought to learne, that the onely conſideration of the work of our creation ought greatly to ſolace, comfort, and confirme vs in all afflictions and aduerſities, how rigorous ſoeuer the hand of God ſhould be vpon vs. For firſt, we ought to be thoroughly reſolued of this, that no affliction can come vnto vs, but by his good vwill and from his hand, whatſoeuer the meanes and instruments are, of which hee maketh his rodde and ſcourge, and by which he ſtriketh and beateth vs. Now then ſeing the hand that

toucheth



toucheth vs is the same that hath made and fashioned vs, wee know well that hee setteth not himselfe against a strange worke vnknown vnto him, but against his owne wherewith he is very wel acquainted. Wherupon we may certainly conclude, that it proceedeth not of crueltie and furie that he striketh vs, nor yet without good cause: as hee that is neither cruell, nor furious, nor voyde of reason. So that it followeth necessarily, eyther that wee haue giuen him great occasion, or that it is very requisite for vs. But howsoever it bee, he euer knoweth well how to turne all the afflictions of his children to his glorie, and to their great honour and profit, as we haue many notable examples heereof in all the seruants of God, and namely in those two personages *Dauid* and *Iob*, of whom wee haue spoken in this our discourse. Which we continuing so farre forth as it respecteth the work of mans generation, are to consider more narrowly of the admirable secretes of nature therein, so much as dayely experience and diligent search hath learned men to know. Tell vs then, *ARAM*, of the fashion of a childe in the wombe.

The afflictions of Gods children turne to their good.

*Of the fashion of a childe in the wombe, and how the members are framed one after another in the mothers bellie: of the time and dayes, within which a childe is perfectly fashioned.*

**A***RAM*. I cannot maruaile enough at the pride & presumption of many, who think themselves to bee such great Philosophers, & so skilfull in the knowledge of naturall things, that they perswade themselves, that nothing is so secrete in nature which they know not, and whereof they are not able to shew the causes and reasons. But experience sheweth vnto vs daily, how far short they are of that which they think, and in what ignorance the best learned are wrapped at this day. For how many things are daily manifested vnto them, which the greatest searchers of nature, that euer haue beene, were ignorant of, vnto whom notwithstanding they that now liue are but disciples. And how many things doe continually come to passe, into which the chiefest, sharpest sighted, and most expert haue no sight at all, or very small? And among them that suppose they haue good knowledge, how are they deceived oftentimes? How many are doubtfull in many things whereof they haue but small coniectures, whereupon they gesse at all aduenture, and as they imagine. Wee may easily iudge heereof by this, that continually one reprehendeth & correcteth another, and that the later writers condemne sundry things in the former. But not to seeke a far off for examples, wee may see them daily

No mans knowledge perfect.

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daily in the science of the Anatomic of mens bodies. For there was  
never yet Phisicion or Anatomist either olde or newe, that attained  
to perfect knowledge, and could render a reason of every thing that  
is but in one bodie, notwithstanding that they are continually conuer-  
fant in that matter. Therefore, to leave vnto G O D that secrete  
vvhich is hidden from our vnderstanding, let vs consider of that which  
vvee may know touching the forme of a childe in the wombe.

If vvee looke narrowly into that order that nature followeth in  
the framing of man, vvhich is the little vvhorld, vvee shall finde it like  
to that vvhich the Authour of nature obserued in the creation of the  
vvhorld, vvhich *Moses* calleth the generations of the heauens and of  
the earth. For in the beginning the earth vvas without forme & void,  
and covered vvvith a great gulph of waters, so that the earth and vva-  
ters and matter of all the elements, and of all creatures created after-  
wards, were mingled and confounded together in this great heape.  
Vnto this the Almighty afterwards added a forme, and created so  
many goodly creatures, and of so diuers natures and kindes as are  
to bee seene in the vvhole vvhorld, vvhich hee hath adorned vvvith  
them, and endued vvvith so great beautie that it hath receiued the  
name of that, vvhich is as much as *Ornament* or *Order of things* well  
disposed.

After the same manner doth nature, or rather God by nature work  
in the creation and generation of men. For the seede of vvhich they  
are formed, and which is the matter prepared, disposed and tempe-  
red by the same prouidence of GOD for the work he hath in hand,  
receiveth not fashion presently vpon the conception, but remaineth  
for a time vvvithout any figure or lineaments, or proportion, and shew  
of a humane bodie, or of any member thereof. The naturall Phi-  
losophers and Phisicians, vvhich have searched most carefully into  
this vvorke, and have had greatest experience, they say that there  
are certaine membranes and skinnies that are vvrapped round about  
the infant in the vvombe, vvhich some commonly call the Ma-  
ter, others call the Mother: and that within these skinnies (which  
are three in number as some Anatomistes saye, others but two)  
as it were vvvithin certaine bandes, the fruite is preserved vntill the  
birth. Wherein vvee are to acknowledge the prouidence of al-  
mighty G O D. vvhich hath so disposed of nature, that even from  
our mothers vvombe, there is in steade of a mother to vs, folding  
vs vp with bands, before long that hath conceived vs can performe  
the same.

But lets proceede on with our matter, so farre forth as we have  
learned

learned of the fashion of the childe in the discourse of Philosophers and Physicians. They say then, that after the wombe hath receaued the seedes ioyned together, of both which the childe is to bee framed; it commeth to passe that the heate of the Matrix warmeth all this matter as it were in a little fornace, and so rayseth a skinne ouer it which beeing as it were rosted by little and little, waxeth crustie and harde rounde about the seede. This causeth the whole matter to resemble an egge, by reason that this skinne compasseth about the seede, which boyleth inwardly through the abundance of naturall spirites that are within it. This is that skinne which is commonly called the *Secundine*, or *After burthen*, beeing ioyned on euery side to the wombe, by reason of a great number of Orifices, veynes and arteries reaching thereunto, to the ende that by them the blood, spirites, and nourishment shoulde bee conuayed to the infant. For as the whole wombe imbraceth the seede, so likewise it heateth and nourisheth the same. Therefore this skinne that serueth in steade of little bandes hath two vses: the first is to take fast holde of the wombe: the other, to serue for the nourishment of the burthen, and of the childe. For this cause there are two veines and two arteries in it (besides a passage in the midst) which are as it were the rootes of the burthen, and make the Nauill.

Of the forme  
of an infant.

Of the after-  
burthen,

This vvorke vvith other circumstances belonging thereunto, which wee omitte for breuitie sake, is brought to passe the first sixe dayes of the conception. After this skinne, they that make three, speake of a seconde skinne that is in the midst, which they saye vvas created to receiue the vrine of the childe, vvich in the former monethes is voyded by the Nauill, and in the latter monethes by the ordinarie passage. This voyding place is ordayned to this ende; that the vrine might not frette and rent in sunder the tender skinne of the infant, vvho is therefore couered vvith a thirde skinne next to the other, and that is very tender. So that the vrine toucheth not the infant, but is voyded by the middle vvay, as I haue already declared. Thus you see the beginning of the conception, before the burthen bee vvholly formed like to an infant. Whereunto that saying of the Prophet hath relation? *Thine eyes* (sayeth hee) *did see mee when I was without forme: for in thy booke were all things written which in continuance were fashioned, when there was none of them before.* Then hee compareth the secreete partes seruing for generation, especially the bellie, and vvombe of the vvoman, vnto the earth, and to an obscure, secret and hid place, even to deepe and darke caues in the ground.

The first sixe  
dayes worke  
from the con-  
ception.

Psal. 139. 16.

ground. For as the earth hauing receiued the seed in which is the vigour, keepeth, cherisheth, & increaseth the same: even so fareth it with the wombe and with the mother. On the other side, as these parts are lowest in regard of the trunke of the body, and of all the recepiacles and vessels thereof, so are they very secret and hidden, and as it were in the midst and center of the body, if the whole be considered together, namely the trunke with both endes thereof. For this cause the work that is there wrought by God, is so much the more marvellous, because euen in that obscure place, it receiueth the goodliest and most perfect forme that can be imagined. And who will not be abashed to consider, that out of that slymie seede of man there shoulde come bones, sinewes, flesh, skinne, and such like things so diuers one from another? But yet it is a far greater marueile to see all this great diuersitie of matter, to bee framed in so many sundrie members, and of so many sundry formes, and that with such excellent beautie, so profitable and so fitte for those offices that are assigned vnto them as wee haue learned in our former discourses. Now as God did not create all creatures in one day, although he could well haue done it, if it had so pleased him, so doth he in the generation of men, for albeit that the members are fashioned all at once, so that ont one of them is framed before another, neuertheless because there is great varietie betwixt them, both in respect of their dignitie, and of their strength, nature their mother doeth not set them forward all alike. For in displaying her power generally towards all the parts of the bodie, it commeth to passe, that her worke, and the figure given vnto it, appeareth sooner or later in some members more then in others. Hereof it is that the greatest & chiefest members appeare naturally before the rest, albeit they are not the first that are fashioned. So likewise all the members are not beautified & made perfect at the same time, but some after others, according as they haue heate and nourishment. Nature therefore obserueth this order, that the worthiest partes and such as haue in them the beginning of motion, shew themselves first, and then those members that are profitable, & seruicable to the former, and are created for their cause. And according to this order the highest partes are scene sooner then the lowest, and those within before them without, and they that receiue their substance from the seed before those that haue it from blood. These also amongst them that are most excellent are first, notwithstanding many times they haue their accomplishment and perfection after the other, as it appeareth in the Nauiell. For although the heart, liuer, and braine, being the chiefest partes of the bodie haue their beginning before that yet is it

All the members  
receiue  
their forme  
together.

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The nauiell  
is made per-

the first amongst them all that appeareth perfect. Nowe then after the Naniū with his pipe or passage is formed and fashioned within the first five dayes, the blood and spirit are next drawne by those veines and arteries, whereof wee spake euen now, to be sent to the seede, and mingled therewith, that the principall members might be figured, as the liuer, the heart, and the braine, which begin first like to little bladders, and so consequently the rest which are fashioned by little and little according as they receiue nourishment. For the veines whereby the burthen is nourished, may well be likened to small rootes, whereby plants are cherished: as also the burthen it selfe may be compared vnto plants in this point, as wee haue already learned. So that the seed receiuing this forme already spoken of in the first fixe daies, during which time it is called by no other name then seede, nine dayes after that the blood is drawne thither, of which the liuer and the heart receiue their forme: so that after twelue dayes added to the former, a man may discern the lineaments and proportion of these two members, and also of the braine, albeit they are not then altogether fashioned. At this time the burthen is called *Fetus* of the Latines, and *Embryon* of the Greekes, which is as much in our language as *Sprouting* or *Budding*. Next after this, within the space of other eightene daies, all the other members are fashioned and distinguished. So that about fīue and forty daies after the conception, the members receiue their perfect fashion: and then doeth the burthen beginne to liue not onely as plants liue, but also as other liuing creatures. For it hath sense & feeling about the fixe and thirtieth day, and from that time forward it is called an infant. But as yet it is void of motion. For by and by after it is formed, it is very tender, vntill that by vertue of the heate it waxeth more drie and firme, which is by reason that the moisture, whereby it is made so soft and tender, consumeth away by little and little, so that the nayles beginne to take roote at the fingers endes, and the haire in the head. Now after the childe is come to the third moneth if it be a male, or to the fourth if it bee a female, it beginneth to stirre it selfe according to the testimony of *Hippocrates*, because then his bones are more firme and somewhat harder. But this is not alwaies alike in all women with child. For there are some that alwaies feele it stirre about the two and fourth day, others neuer feele the same vntill the middest of the time from the conception to the birth. Yea in the same woman the same time and order is not alwaies obserued. For according to the strength & good complection of the child, and the nature and disposition of the mother, these things change, and not onely because of the sexe. Neuerthelesse it is most ordinary and vniuersall

22nd April 1942

When the seed  
is called Em-  
bryon.

When the bur  
then is called  
a childe or in-  
fant.

When the  
child first  
moves.



for male children to moue within there moneths or thereabouts, as likewise to be borne at the ninth moneth: whereas females are commonly somewhat slower: both in stirring and also at their birth, the reason whereof is this, because male children are naturally a great deale more hote then females. *Galen* attributeth the cause of the generation of sonnes to the strength and heate of the seede, and sayeth that they are caried on the right side of the wombe, as the daughters on the left, which is the colder side, as being farthest removed from the liver. He yeldeth also this reason why some children are more like the father, and some the mother, because of the greater strength of seede which they haue either from the one, or from the other. And when it commeth to passe, that the wombe receiueth seed at two sundry passages which it hath, then are twinnes engendred either at one conception or at twaine, so that the later be not long after the former, according to the opinion of the Phylosophers, and namely of *Aristotle*, who rehearseth many examples therof in his seventh booke of the historie of liuing creatures, saying that a whore was delivered of two children, whereof the one was like the father, and the other like the adulterer. But now we are to consider of the child-birth, which is as wonderfull a worke of God in nature as any other. It belongeth then to thee, *ACHITOB*, to cude this dayes worke by a discourse tending to this purpose.

*Of child-birth, and the naturall causes thereof: of the great providence of God appearing therein: of the image of our eternall naturie represented vnto vs in our mortall birth. Chap. 22.*

**A**CHITOB. Men are of that nature, that they cannot acknowledge what they are themselves, or what they haue received of God, except they bee brought backe to the first dust and earth, out of which they are taken, even to their first creation and generation. Therefore the holy spirit doeth esteeme it a thing not vnworthie his diuine maiestie often to instruct and to admonish vs by his worde, and that so plainly and familiarly, as no man, bee hee neuer so skilful or so ignorant, but he may greatly profit in this schoole, at leastwise he made altogether inexcusable, if he learne not that which the spirit doeth there teach him. For concerning them that are most ignorant, he speaketh very plainly to be vnderstood of them, propounding that vnto them whereof they cannot be ignorant although they woulde, at leastwise which they cannot easily know. And as for the skilfuller sort, who by their knowledge are able to vnderstande more then o-

that, they are so much the more guiltie, if they will not giue credit  
to the works of God, as they are propounded vnto vs in the holy  
Scriptures. For what idle of nature soeuer they frame to themselves,  
yet must they alwayes come to this first beginning of man, which is  
deane contrary to the reason of humane sense and vnderstanding, and  
to giue glory vnto God: otherwise the fruit of all their studie will be  
nothing els but confusion and ignorance. Now the more we consider  
of the daily generation of men, the more like we shall find it in all ad-  
miration to their first originall and creation. For who could euer, I  
try not beleue, but onely thinke or imagine, that out of pressed milke  
and curds as it were, such as the beginning of man seemeth to bee,  
there could proceede any liuing creature at all, especially such an i-  
mage of God as man is? And yet we see this daily come to passe. Now  
from whence commeth this milke? Wee cannot for shame speake  
it without blushing. So that if the worke and providence of God bee  
wonderfull in the conception and fashioning of man, and in the life <sup>Mans birth</sup>  
and preferuation he affordeth him in his Mothers belly; as we haue <sup>wonderfull</sup>  
shewed heeretofore, sure it is no lesse admirable in his natiuitie <sup>work of God.</sup>  
and birth, as we may now vnderstand.

Wee haue already heard, how by the faculties and powers of the  
soule, and generative vertue thereof, the seede is retained and preserv-  
ed, and how the child is formed thereof in the wombe. Now all this  
while it is nourished by blood, which is drawne vnto it by the veins of  
the nauill ordained to that end: and therefore also the issue of this blood  
commonly ceaseth in women with childe, as that which is then dili-  
died into three parts. For the childe draweth the purest thereof to it  
selfe, and is therewithall nourished. Secondly the wombe by veins lea-  
ding directly to the breasts, sendeth that part which is lesse pure, wher-  
of the milke is prepared that feedeth the child after it is born. The third  
part which is the worst, stayeth still in the wombe, and so soone as the  
child is borne, it issueth forth also. This foode which the childe recei-  
ueth thus in the wombe, caused *Salen* to allodge an ancient sentence  
out of *Atheniens*, saying, *That the childe receiveth more from the mother*  
*then from the father, even as the plants draw more from the earth then*  
*they doe from the husbandman.* For this manerall blood first encrea-  
sith the seede, and after serueth towards the growth of the members  
by ministring food vnto them. And for this cause this Author teach-  
eth that naturall love of the children is very great towards their  
Mothers, and so of the Mothers towards their children, as also  
a respect of the exceeding great mixture of their substance. But  
when the childe is now encreased and growne so great and strong,  
that

to thus sd T  
dmd-blids

sd at dmd W  
to shuld blids  
dmd-blids

How the child  
is nourished  
the wombe.

dmd-blids  
dmd-blids  
dmd-blids

that hee is well able to moue himselfe, and to receiue his foode at the mouth, as he is waken greater, so he must haue more store of nourishment then he is able to draw in at the nauill. Likewise forasmuch as naturall heate is more augmented, he had neede of the more aire, and to receiue it in by respiration and breathing, so far forth as is necessarie for his refreshing. Whereupon the childe stirreth and moueth with greater strength and violence, so that it breaketh the skins and bands wherein it was wrapped, and some yeines also, and so maketh an issue and way for it selfe, as that which cannot any longer be kept in the wombe. Now when the child feeleth that aire entring in which it desireth and seeketh for the reason before alleadged, it mooueth it selfe towards the mouth of the wombe, which is the most naturall and easie way of birth, by reason that it is borne with the head forward. Now so loone as it is come into the light it cryeth, as if it did prognosticate and foretell of the miseries of that life into which it is entred.

The Philosophers and Physitions refer the cause of this weeping to that motion which driueth it to the birth, as also to those handlings and touchings wherewith it is receiued, which can not bee without some sence of grieffe conceaued by this litle tender bodie. Which body so long as it is in the wombe, is bowed round as it were in a lump, so that the heeles of it ioyned to the buttockes, and the handes lay fast holde of the knees, towards which it doth bow downe the head so low, that the eyes are ioyned to the thumbes as if they were fastened to them, and the nose is thrust down betwene the knees. Now when it hath attained to the ninth moneth, so that it may no longer tane there, for the reasons before mentioned, it turneth it selfe in the wombe, first with the head downeward, and stretching out the legges and other members vpward. Then when the houre of child-birth approacheth, the babe by kicking and turning it selfe more violently, maketh many ruptures by litle and litle, so that the skinnies wherein both the Vrine and the sweate are contained burst a sunder, whole streames gush out, which shew that the birth is hard at hand. For presently vpon the renting and breach of the After-burthen through the violence of the childe, because there is nothing els that holdeth it vp, the babe falleth downe, even as an apple or a pearle falleth from the tree when it is ripe. And as the childe doeth his best to come forth at that time which God hath prescribed vnto it, so the wombe and the mother of the child doe their parts as much as lyeth in them to performe by the providence of God, who hath provided accordingly. For during the space of those nine moneths wherein the childe is contained in the wombe, it is shut vp, and embraceth the burthen as close as it may.

The cause of child-birth.

Which is the easiest kinde of child-birth.

Why children cry when they are borne.

Childs and wombs disposition in the wombe.

A testimony of Gods providence in the wombe.

And when the time of birth commeth, the womb doth not only open  
 & lisse by litle and litle, but all the toppe of it doth gather it selfe as  
 close together as it can, and so thrust the babe towards the mouth of it,  
 wherunto also the neighbour parts lend their helping hand. The wo-  
 man likewise laboureth, and helpeth as much as she is able; and the  
 child falling downward with his head turned towards the mouth of  
 the wombe, maketh way for all the rest of his body, and so casteth it  
 selfe forth, at whose issuing out, the humor wherewithall it was before  
 abundantly moistened, helpeth very much, by reason that both the  
 childs body, and the way also is thereby made more gliding and slippe-  
 ry. Wherein we haue a great argument of Gods providence to be ob-  
 serued. For the childs head being of a round fashion, his coming forth  
 cannot be so hindered, as we see it is when the child offereth it selfe  
 crosse-wise, or when the armes or legs come forward. Besides, all the  
 rest of the members are greatly benefited herby, both because the way  
 is already made before them, as also because themselves are thereby  
 the better placed to preuent all impediments with which otherwise  
 they might encounter. For we see by experience what inconueniences  
 fall out in childbirths, in what dangers the mothers & children are, &  
 how often the death of the one or the other, or of both ensueth, when  
 the child commeth otherwise then by this order, which is most natu-  
 ral & most ordinary. Wherefore women with child haue great occasi-  
 on offered to recommend themselves vnto God especially at that time. For  
 howeuer the child commeth, we must then acknowledge the al-  
 mighty had of god, & his help & assistance both towards the mothers  
 and their children. For let there be neuer so good concord & agree-  
 ment in the ioynt labour of the child, of the mother, & of the womb,  
 yet the work being so difficult, who wil not wonder that euer it could  
 be borne? Who would euer beleue that a child should come forth, or  
 that it could be drawn out of the mothers belly, without cleaving the  
 same asunder in the midst, or without the death of the one of them?  
 not of both, but that we see the experience thereof daily before our eyes.  
 Galen who made such an idoll of nature, confesseth that he knoweth  
 not how the child can find any issue & passage out, & therefore won-  
 dereth at it very much. *Auicenna* thinketh that there is an opening of  
 these bones, but he is deceived: for it cannot be so, neither hath experi-  
 ence euer shewed the same. Wherefore both Philosophers & Physiti-  
 ons, but especially Epicures & Atheists, must needs be driven into an  
 amazement at this, & haue their mouths stopped & closed vp, ex-  
 cept they will open them to give glory to God, & to acknowledge  
 his great providence and goodnes towards men, singling  
 out this as a speciall instance thereof.

Gal. de vsu  
 partium. lib. 13

An argument  
 against Athe-  
 ists.

Psal. 139. 17.  
18. & 22. 9.

with Dauid, *O God how precious are thy thoughts vnto me! how great is the summe of them! If I should count them they are more then the sand. It was thou that didst draw me out of the wombe: thou gavest me hope at my mothers breasts.* But we haue here to note, that there are many causes which hasten forward the child-birth, but we speake here of them that are most common and ordinary. Children that are borne at the first moneth or sooner, liue not, as not hauing their whole perfection. They that are borne in the seuenth moneth may liue, for then is the fruit perfect. And yet they that are borne at the eight moneth, commonly die: and the reason is, because the childe stirreth very much in the seuenth moneth, preparing it selfe for the birth. So that if the child be of a strong nature it commeth the into the light: but if it be yet weake, it cannot come forth, but tarieth two moneths longer in the womb to gather new strength. For it remoueth from the one side of the womb to the other. Therefore when the child after the seuenth moneth is presently borne in the eight, it cannot liue. For nature was weak in the first indeauour: neither could it be to purpose, before the matter receiueh motion after the criticall time, with which name the Phylosophers call the seuenth moneth. Moreouer, double motion weakneth the strength of the childe. For it had remoued vnto the other side of the womb as is said, & presently after it came into the light: but the nature of the child cannot sustaine twobrunts one in the neck of another, so that death followeth thereupon. The Astrologians likewise allege these reasons why the seuenth moneth is critical, namely either because the sunne is caried into a signe that is opposit to the signe of conception: or els because every planet answearing his seuerall moneth, the eight moneth is given to *Saturne*, who is an enemy to them that are borne. Now for the end of this matter, we will consider two things in our generation & birth, which offer vnto vs great cause both of humilitie & of spiritual ioy. First then we see how God would haue vs humbled in our generation, by creating vs of a matter that is but slime & dung, whenunto notwithstanding he hath given such an excellent and goodly forme, to the end that his powerfull vertue, wisdom, iustice, and kindnesse should be so much the better manifested vnto vs, and that in our selues, so that we shal not need to seek for testimonies thereof elsewhere. So that at our beginning ought to take out of our heart all swelling and pride, euen so the forme and beautie wherewithall God hath honoured this mire of which hee hath made men, and the great graces which he hath communicated with them, especially in regarde of the soule which he hath ioyned to the body ought to teach vs to acknowledge and to celebrate incessantly his

Two things to  
be considered  
of in our birth



providence and great goodnes towards vs. To conclude, we ought to consider the image and similitude we haue of our eternall naturality in this our mortal birth, and that birth whereby we are borne vnto an immortal life, as here on earth we are borne to enioy a life that is subiect to mortality. For first, as man is formed and fashioned in dark places in the belly of his mother, that afterward he might come forth and enioy the light of the world: so likewise being come hither, he is after a manner so vpon the earth, as if he were to be borne againe. For this world is vnto him as his mothers womb, wherein the light is to him as darkenesse and as a very obscure night, in comparison of that other diuine and eternall light, in which he is to enioy a happie and an immortall life. And therefore as the childe is prepared in the darknesse of his mothers bellie, that after he may come forth into the light of the world, so are we prepared in this dim light, that we may attaine to that other diuine light, which is farre greater and more excellent without comparison. Againe, when the time of birth approacheth, the life and vigour of the wombe, which is as it were the childs mother, withereth and decayeth, and the childe likewise is as if hee were dead, in regard of that kinde of life which he enioyed in his mothers belly. For as he liueth no more after that fashion, so he is in an estate that differeth much from the former. So fareth it with man when he is to depart out of the life of this world, as if he were to be deliuered of it in childbirth for another life. For he dieth in regarde of this life, to the end he may liue another life, which is farre excellent this, as this is better then the other, which he enioyed before in his mothers bellie: yea it is so much the better and of higher price, in that the length of time of this second and blessed life shall be eternall and endles. Moreover, as a childe cometh out when he is borne, so doth a man when he dieth. And in coming forth both of them enter into a new and vnacquainted light and into a place where they finde all things much altered and far differing from those which they used to haue in their other kind of living. For which cause both the one and the other being troubled and scared with this novelty, are unwilling to come forth of their clapper and to forsake their closet, were it not that they are vrged and constrained therunto by the art, lawes and rights of nature, whereby God hath better provided for our affaires then wee our selues could conceiue or comprehend, both in our naturality and life, and also in our death. The ignorant whereof causeth our spirits to abhorre the departure out of this life, in regard of this great change that is therein, because it knoweth not what good is brought to it thereby, no more then the little child knoweth wherefore

What similitude there is betweene our spirituall and our naturall birth.

Why we abhorre natural death.

he is borne into the world, or what he shall finde there. And therefore albeit nature presseth to come forth neuerthelesse according to that sense which it can haue, it weepeth by and by after it is borne, as it were fallen into some great inconuenience, and that some great euill were fallen vnto it as we do also at our death, for the cause before alleadged, not considering that it is our second and better birth. Thus you see what I haue thought requisite to be noted in the discourse of our generation: and to morrow, God willing, wee must looke into the life and death of mans body. But it shall not be without profit, if first we speake somewhat of the causes why God created man naked, and with lesse defence for himselfe then hee did other liuing creatures. It belongeth then to thee, *SER*, to speake of this matter.

*The end of the ninth dayes worke.*

## THE TENTH DAYES worke.

As by God created man naked, and with lesse naturall defence then hee made all other liuing creatures: how many wayes hee recompensed of this nakednesse: of the generall beautie of the whole bodie of man, shewing ioyned with profit and commoditie. *Chap. 73.*



*SER*. As often as men shal consider in such sort as becommeth them, that they are borne men, and not brute beasts, they will be sufficiently admonished of the ciuill and sociable nature in which God hath created them, and of that humanity for which hee hath endued them with such a nature, so that they will keep them selues from being transformed into savage and cruell beasts to hurt one another, as commonly they do. Truly it is not without some great and notable cause, that among all liuing creatures there is not one to be found that hath a more delicate and tender skin, and lesse furnished with coverings for the defence thereof then man hath; considering that God himselfe created him as his principall work amongst all visible creatures, and made him as it were Lord of the whole world. And yet he is of that nature, that the skin wherewith he is clothed is not so sufficient a garment for him as is necessary to keep him from heat and cold, and from other inconueniences that might happen vnto him, except he be clad with some other couering then that which he bring-

and of the beautie of his body.

mothers belly. For he neither hath feathers as birds have, nor wool  
as sheep have, nor bristles as swine have, neither yet any hard hide (so  
hard, nor so well covered and furnished with haire, as Oxen, Wolues,  
beares, buls, and other foure footed beasts have. Neither hath he any  
shales as fishes have, nor any shels as cockles, sea cressets, tortoises,  
and such other creatures have.

But we haue foure things to consider of touching this point. The first  
is, that if man had not sinned after that God by creation had in great  
larges made him partaker of his heavenly gifts and graces, he should  
not haue beene subiect to the want either of garments, or of any such  
like thing: whereunto he is now after a sort brought in subiection, at  
leastwise he should haue had all these things without paine and grief.  
For this cause it is said in Genesis, that after our first parents had trans-  
gressed the ordinance of God, by eating of the forbidden fruite, *they  
knew that they were naked and covered themselves with leaues.* And for a  
punishment of their offence it was said vnto them, *that they should eat  
their bread in the sweat of their face:* vnder which word of bread was  
comprehended all things whereof they stood in need for the main-  
tenance & preseruacion of their life: as we vnderstand it in that prayer  
which we daily make to God, when we demaund of him our daily  
bread. The second point which we ought to note in this matter tou-  
ching the nakednesse of man, is this, that God would admonish him,  
not onely by the whole frame and composition of his body and of al  
his members, but also by his very skin, that he created him to liue in  
company and fellowship, and in peace with those of his owne kind, to  
help all and to hurt none. Therefore he did not create him with na-  
turall weapons, as he did other liuing creatures, vnto whom he gaue al  
things necessary for their defence and preseruacion. For some of them  
haue strength and weapons by nature to resist their enemies: others  
wanting this haue swiftnesse to conuey themselves out of all dangers:  
and some wanting both these, haue yet subtiltie & places of refuge to  
defend themselves withall. As for man, God hath placed him in this  
world vnarmed and naked, so that if men be disposed to hurt and to  
waite one vpon another, they must deforme themselves, and borrow  
weapons from others, whereby they transforme themselves, & become  
monstrous, as though they were transfigured into sauage beasts & in-  
to monsters. For they haue not (as hath bene said) hard & strong hides  
as some brute beasts haue, neither prickles & darts in them as Hedge-  
hogs and Porcupines haue. Neither are their feet, hands & nayles like  
to the hooves of Horses, Asses, & Mules, or to the talents of birds that  
line by pray, or to the pawes of wild beasts, neither yet are their teeth

The first point  
to be conside-  
red touching  
mans naked-  
nesse.

Gen. 3. 19.

The second  
point.

Man by nature  
hath least de-  
fence for him-  
selfe.

like to them: God hath not given them sharp bills like to birds, neither hath he armed them with stings or with venom, as he hath done verminous beasts. True it is that man hath an advantage about other living creatures, namely, his hands give him of God for y<sup>e</sup> doing of any work that he wil, as we have already declared. Wherefore if he be to fight against beasts, his hand will furnish him with more weapons, then all theirs are, which they have by nature, although they be put all together. For he cannot only make weapons of all sorts, but handle them also, & manage them as pleaseth him in his own defence, both against beasts, as likewise against those of his own kind. And I would to God he used them but in his owne, defence and did not abuse them as he doth to his own hurt very vnnaturally. But lets proceed forward and come to the third cause, why God hath thus created man all naked: which is, that he would admonish him thereby of his natural infirmity, in regard of those wants and necessities that hemme him in on every side, vnto which he is more subiect then any other creature. Which instruction ought to worke two things especially in him: first it ought to induce and mooue him to that peaceable and sociable life with his kinde, for the which God created him. Secondly, by this meanes he is the more bound to acknowledge the providence, bountie, & liberality of God towards him, where by he bringeth to passe, that the necessity and want, which seemeth to be greater in man then in any other living creature, declareth him to be the richest, and best provided for, yea to be Lord of all. For all the garments of beasts of what quality soever they be, and whatsoever els they possesse, belong to him. Whereas if men were not subiect to such necessities as are incident vnto them, what use should they haue of so many creatures as God hath created for them? or what service should they haue of their hands? For here again we see how that by them he provideth for their garments, by setting on work y<sup>e</sup> skins, wools, & hairs of al other living creatures, besides the silks of wormes, and other matter which the fruits of the earth afford vnto them, as flax, hempe, & such like. And if necessity did not teach them the use of all these things, how would they consider the power, wisdom, goodness and providence of God in his works, & in his creatures, to praise him & to give him thanks? For although they haue necessity & want for their schoolemistres, to the end they might learne this science in their schoole, yet do they profit very little thereby, but rather become most ingratull towards God their Creator, who is so bountifull & liberal a father towards them. Whertupon we haue further to note, that God hath not given to men many things belonging particularly to beasts, because he hath enriched them with

A commendatio  
of the hand of  
man.

The third  
point.

A double vse  
to be made of  
our wants.

St Augustine  
de Trin. lib. 1.  
cap. 11.

In many other things, of which all other creatures are altogether destitute. For besides the help hee hath of the composition & placing of those members, which he hath given to their bodies, being so convenient to performe, that which beasts cannot doe with theirs, he hath indued them with speech and reason, whereby, not onely all that is in other creatures which is not in them, is more then recompensed, but they haue more in them, then all other living creatures haue being put together. For albeit they haue no fethers & wings to flye & mount aloft by as birds haue, yet how many meanes haue they to ascend & to descend to goe & to come whither they will? And as for swiftnesse and nimblenes, how many beasts are there with whose swiftnesse they may help themselves? And although they haue not finnes wherby to swim in the sea, & in waters like fishes, yet they haue skil & hands, whereby they can make & guide ships, & so conuey themselves whether they wil. Now as for strength which they want to cary heauie burdens a far off, how many waies is it recompensed both by land & by water, & that by meanes as well of beasts whose seruice they vse, as of artes & sciences wherein they are skilful? Wherby we see that God hath put more within a man, namely in the sense & understanding, wherewith he hath indued him, then he hath put without in all beasts. Concerning the fourth point of which I haue to speak touching this matter, it is this, y as it pleased god to giue vnto man a far more excellēt body for beautie then he did to any other living creature, so he wold haue this beautie also to appeare in all the parts therof. For first this body, was not fashioned, either to flie in the aire as birds do, or to glide vpon the earth, & to draw it self vpon the belly as creeping things do, nor to march vpon foure as foure footed beasts do, nor with the head bedding downward as theirs is, but to stand & go vpriight with the head lifted vpwads towards heauen, to the end he might be admonished, that his true beginning & birth came higher then frō the earth, & frō other corruptible elements, namely frō heauen. He is also admonished hereby, that he is not borne to serue his belly as brute beasts doe, & to follow after gluttonie, drunkennes, whoredome, & such other carnal & more then brutish pleasures, wherein licentious men commonly obserue lesse moderation then beastes that are altogether without reason and understanding. For although the matter wherof a mans body is compounded, differeth nothing from that wherof the bodies of brute beastes are made, neuertheles seeing it pleased God to lodge with in it a soule of a diuine & celestiall nature, that is far more excellent then all natures and creatures with bodies, hee wold it should haue a lodging agreeable to the nature of it, vvh whereby also man might be admonished

Wherin man  
excel all other  
living crea-  
tures.

The fourth  
point.

What wee  
ought to learn  
by the proposi-  
tion of our  
bodies.



of his excellencie, and that he was created, not onely to looke downe vpon the earth as beastes doe, but to lift vp his eyes vnto heauen, and to behold therein the high works of God his Creator, and to doe the like in the residue of the whole world. For as wee haue heard, man is not properly this bodie which we see, but chiefly the soule and spirit which we see not, & which hath y<sup>e</sup> bodie for his lodging. So that if we consider both the house & the inhabitant, we shall see that the things giuen of God to beastes and denied to men, doe bring great beaue both to beastes because they haue them, and to men because they haue them not. For if the beastes were deprived of their armour and naturall ornaments, they should lose all their beaue and profit that redoundeth vnto them: as likewise man should bee deformed & vgly, if in any sort hee were made partaker of that which is proper and agreeable to other creatures. But because G O D hath created man so that hee might bee eternall and immortall, hee hath armed him inwardly, even in that part that shalbe the meanes vnto him of eternall life. Neither would he clothe him with naturall garments, nor arme him with corporall weapons, both because that had bene superfluous hauing giuen vnto him that which is farre better, as also because his beaue had bene thereby much diminished, and his spirit should not haue bene so well knowen as now it is, by meanes of that skill and of those artes of which God hath made it capable. For what could he inuent and doe, and wherein should he shew that natural light and dexteritie that is in him, if nature had furnished him with all those things, wherwith his reason giuen vnto him, is able to enrich him? But to conclude our speech, hauing spoken sufficiently of the creation, generation, and birth of man, let vs looke into this beaue that is in the forme and figure of mans bodie, by calling to remembrance our former discourses. And let vs know, that both for y<sup>e</sup> matter, & also for the forme and composition thereof, there is not the like work in all the worlde, none so goodly, so proper, nor so well vnited & knit together: none so well proportioned & polished in euery respect, & in euery part thereof. So that when we consider thereof from one end of it vnto y<sup>e</sup> other, we shal find that the workmaster that made this body, hath throughout the whole work ioyned beaue and profit together. But there is yet another excellencie worthie of great admiration, in that hee hath not onely beautified this body with so goodly a shape as wee see it hath, but hath also endued it with vertue & abilitie to make other bodies altogether like it self, as we heard yesterday. Wherefore men shew indeede, that they know nothing of the excellencie of their nature, and that they haue altogether forgotten or at leastwise very ill considered

What man is?

The excellent  
frame of mans  
bodie.

Who they bee  
that know not  
themselves.

From whence cometh the life of the soule,

indeed of that instruction, which God hath given them by the composition of their bodies; but principally by the soule that is lodged therein, if despising celestiall and eternall things for which they are created, they affect, & seeke after earthly & transitorie things, preferring the earth before heaven, as commonly they doe. Which is all one as if they declared openly, that they are displeased that GOD hath made them men, and not beastes ramping on the earth, or marching vpon all foure, and turning their snoute alwaies downward, because they haue nothing in them that saouere of a diuine & celestial nature as man hath: and so they deale no otherwise then as if they would reproch God for that honour, which he hath beestowed vpon them, by creating them differing from brute beastes, vnto whom notwithstanding they had rather bee like. But enough is spoken of this matter. And seeing wee may bee sufficiently instructed by all our former discourses, what are those principall partes, powers and offices of the soule, I meane the animall vitall and naturall vertues, as also what instruments they haue in mans bodie, let vs now looke into the lyfe and death thereof, and consider more narrowly then hitherto we haue done, what are the causes both of the one and the other.

*Whether the life of the bodie can proceede either of the matter, or of the composition forme, and figure, or of the qualities thereof, or esse of the harmony, coniunction, & agreement of all these; whether any of these or all of them together can bee the soule: of the length and shortnes, of the diuers degrees and ages, and of the end of mans life: of death, and of the causes both of life and death: of the difference that is betwene naturall and supernaturall Philosophie in the consideration of things.* Chap. 74.

**A**MAN A. Iesus Christ purposing to teach vs, that wee cannot haue life but in him, and by him, who is the life, & who hath the words of eternal life, compareth himself to a Vine, & his disciples vnto Branches. For y branch hath life & vigor, & beareth fruit, so long as it remaineth in the vine, & receiveth nourishment from thence, so if it receiveth no sap from thence, or if it be cut off, it withereth & dieth. We may say the same of the members of the body, if the soule be not in euery one of them, & if it giue not life, vertue, & vigor to them all for the performance of their offices. For if it fall out so, that it withdraweth it selfe altogether from any one part of the body, that part is without life: as we see by experience in a member dried vp, or putrified, or cut off fro the body. And so is it with the whole body, when the soule is separated fro it. But we are to handle this matter more at large.

By

The soule pro-  
ceedeth not  
of the matter.

Nor of the  
qualities.

Nor of the  
harmonic.

Nor of the  
composition  
of the body.

The nature  
of a Hog.  
and of an  
Elephant.

By our former discourses wee may learne the nature both of the soule and of the body: what is that vnion & coniunction which they haue together, about their naturall substances, and essences are diuerse and very different: altho we haue learned that the one of them, namely the spirituall essence, is a great deale more excellent then the other, which is corporall. Wherefore wee may well conclude, that the life in the bodie proceedeth not of the matter whereof it is made, nor of the qualities ioyned vnto it, nor yet of the composition, forme and figure thereof. For if the life and soule were in the matter of the bodie, the larger and greater mens bodies were, and the more matter they had in them, the more life and soule, the more wit, spirit and vnderstanding should be in them. But wee see by experience that it is quite otherwise, and that there is no more life & soule in a great bodie then in a litle. And if it were so that the life proceeded from the matter, a dead bodie should be as wel a man, as a liuing bodie. We may say the same both of the qualities ioyned to the matter according to the nature of the elements, as also of that conformation and agreement that is betwene all the members both within and without. And as for the harmony, coniunction and concord that floweth from the diuersitie of these qualities, and from their temperature, it may be increased and diminished. Wherefore that cannot be the effect of nature, which causeth a thing to be that which it is, and giueth vnto the same thing his forme and kinde; that continueth alwayes in his estate and naturall disposition. For if it were otherwise, the nature of kindes might be changed, which neuer any of the Philosophers did so much as imagine, or thinke to affirme. And as for the composition and figure of the bodie, there is yet lesse reason to say it cometh from thence, forasmuch as that continueth the same in a dead body which it was in a liuing. Againe, those liuing creatures, that resemble most the nature and forme of the members of mans body, and the matter thereof, are oftentimes farther off from the nature of humane sense & vnderstanding, then they that do lesse resemble the. Which we may easily know by considering the natures of a Hog & of an Elephant. For they that through want and famine haue bene constrained to eate mans flesh, haue testified that no flesh or meate, whatsoever approacheth neerer in tast, or is more like it then the flesh of a Hog. And if we consider the inward members & parts, there is no beast, if wee will giue credit to them that haue had the experience thereof, that hath them liker to those in man, then the Hog hath, both for substance, disposition, forme and figure. Contrariwise, wherein doth the Elephant resemble man either for forme or composition of bodie, or of the members both in-  
ternall

Animal and external, in comparison of a Hog. And yet there is no beast more teachable then the Elephant, or that approacheth neerer to the sense and vnderstanding of man: as on the other side there is no beast further off in this respect, nor more hard to be taught, and more Blunt, then is the Hog. And if any man thinke that the industry and docillitie of an Elephant proceedeth, either from the greatness of the matter whereof it is made, or from the abundance of the qualities added vnto the matter, or from the harmony, commetion and concord that is betweene them, or lastly, from the composition, forme & figure of his body and of the members thereof, we will oppose vnto him the Ant, which is one of the least among the creatures of the earth, as the Elephant is the greatest of all, as farre as we know. The like may be said of the Bee: for are there many creatures although greater in substance, that yet haue such industrious and ingenious natures, as these little beasts haue, that are to be reckoned among the smallest of them? And by this it appeareth plainly, that the soule of beasts is of some other substance and nature then their bodies, notwithstanding there is great difference betwixt the soule of beasts and the soule of men. But we haue further to note touching the soule of man, that the spirit doeth not onely not follow the nature of the body, but which is more, gouerneth, carieth, and recarieth it whither it pleaseth: yea, it withstandeth the affections, which approach neere to the corporall and terrestriall nature. And as for the facultie of sense and of the senses, it is a vertue that surpasseth all bodily power and vertue, and all thinges depending of the body, so that there is no faculty of the body that is able to expresse the actions thereof. What shall wee say then of the vertue of vnderstanding, which is the highest and most soueraigne facultie that is in man? Which wee cannot say is a body compounded of matter and forme. For that thing is the fountaine and original of life, which first moueth a lining creature to the works belonging vnto life. So that when wee enquire what this fountaine and spring is, then doe we seeke to know what the soule is. Now we may soone know by that which hath bene spoken, what the soule is not: but as yet we cannot perceiue what the proper substance and nature thereof is. And in deed it is not that which we haue to speeke of at this time, hereafter we may say somewhat of that matter. Let it suffice for this present, that we know that the true cause of the life of the body, in regard of second causes, is in the soule next vnto God, who is the first and principall cause of all things. Therefore it is he that hath ordained and limited to every liuing creature his appointed time wherein to live and to grow, and next to decreasse and to die: and as

as the body is  
of the nature of

as the body is

The soule of a  
beast differeth  
from the sub-  
stance and na-  
ture of his bo-  
dy.

The faculty of  
sense cometh  
not from the  
body.

The cause of  
the life of the  
body.

it plea-

the life of the body,

The degrees  
of mans age.

Iob 14. 5.

The cause of  
the length and  
shortnes of  
life.

What naturall  
death is.

Phil. 30. 20.

He disposeth him either to prolong or to abridge their life, so death he disposeth of the second causes and meanes whereby he will have it brought to passe. Wherefore although every one hath his certaine bounds and terme of life set him, yet none but God onely can attaine to the knowledge thereof. For all come not to the last age, which he hath appointed to be the ordinary end of every ones life, following those degrees into which it is diuided, according to that diuision which we make of dayes and yeares. For the infancie of man may be resembled to the morning, and to the spring time of the yeare; man's age to midday and to the sommer: olde-age to the Eueniug and to Autumne: and death to night and to winter. Therefore Iob sayth very well, speaking of man, *the number of his moneths are with thee thou hast appointed his boundes, which he cannot passe.* Now if it bee demanded what is the ordinary terme of life appointed by God, we are to know, that nature by the ordinance of God appropriateth the matter being in the forme of members vnto the soule, that is, to giue life vnto the whole body. Nowe when the soule is entred into it and hath taken possession thereof by little and little it prepareth and maketh fit the internall instruments, vntill at length it hath brought them to that perfection, which the qualitie, constitution & composition of the matter is able to receiue and to beare. And after these instruments are come to their greatest perfection, by vsage they wast and consume away, returning by little and little vnto their first nature, & so in the end wholly corrupt and die. Thus you see how the members are appropriated in the body of the mother, how the spirits and humors are fitted in the time of infancie: after which the flower of age in youth is as it were the vigor and vse of the perfection of the instruments, and olde-age is the decreasing age, wherein they decay continually, & become worse and worse, euen vntill they come to their corruption, which is death. And this death we call naturall, when following this course it attaineth without violence to these bounds. Now although this bee no long course, yet there are but very few that hold out to the vttermost end thereof, in regard of them that stay by the way: of whom some are cut off, euen before they haue begunne their course, others presently after they haue begun it, and some in the midway: and that through so many sorts of sicknesses with other inconueniences and accidents, that a man cannot possibly comprehend or conceiue them all. Therefore *Dauid sayd long since, that the time of our life is threescore yeeres and ten, and if they be of strength, foure score yeeres: yet their strength is but labor and sorrow: for it is cut off quickly, and we flee away.* And after he hath compared man to a streame of water caried violently away,



to a Morning dreame, to the grasse that flourisheth and groweth in the Morning, and in the Euening is cut down and withereth, hee giueth the reason of all this, saying for wee are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, and our secret sin in the light of thy countenance: for all our dayes are past in thine anger: we haue spent our yeeres as a thought. Iob also agreeth wel with Moyses in this point when he sayth, *Adam that is borne of a woman is of short continuance, and full of trouble. He shooteth forth as a flower, and is cut down, he vanissheth also as a shadow, and continueth not.* Now it is certain, that if we looke to the causes of the life and death of men laid downe by vs, we shall thinke that all this is done naturally, and that there is a certaine order of nature, vnto which wee must all bee subiect, and a naturall necessitie which none can eschew. But vce see that Moyses mounteth aloft, and searcheth higher for the cause: for he seeketh it in God and in his determination, yea in his wrath conceived against our sinnes. Therefore the children and seruants of God, that haue bene instructed in his word, doe not onely consider of that in death, which prophane men beholde there: but they mount vp euen to this highest cause, and behold there the wrath of God against sin, and against all mankind for the same. So that wee may know by that which hath bene said, what difference there is betweene humane and naturall Philosophie, and that which is diuine and supernaturall: and wherein they deceiue themselves, that stay altogether in naturall Philosophie. And heereby also we may learne the cause why so many become Atheists and Epicures thereby, whereas it should serue them in place of steps and degrees to cause them to ascend vp to that Philosophie that is supernaturall and heavenly. For their noses are altogether poring in this base kitchen, of which we haue intreated in our former discourses: as though God had not created men for another life and end then he hath done beasts. Whereupon we may imagine, what true ioy and consolation they can haue, I say not only in death, but also throughout their whole life, seeing their life, will they nill they, must passe through so many dangers and miseries. For whether they will or no, they must be subiect to this sentence passed from God against all mankind, in the person of our first parents, when hee saide to Adam, *Cursed is the earth for thy sake: in sorrow shalt thou eat of it all the daies of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herbe of the field: In the sweat of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.* Therefore Eliphaz saith in the booke of Iob, that miserie *proceedeth out of the dust, & that affliction buildeth vpon dust of the earth.*

Phil. 7. 2. 9.

Iob. 14. 1. 2.

Of the true difference betweene naturall and diuine Philosophie.

The cause of so many Atheists

Gen. 3. 17. 18.

Iob. 5. 6.

Which

The cause of  
barrennesse.

Which is asmuch to say, as that the cause of barrennes of ground proceedeth not from the earth, but from the sinne of man. Wherefore men cannot lay the blame vpon any other beside themselves; as being the cause of all the euils which they suffer, because they beare the matter of them in themselves. Now if any thinke, that this sentence pronounced by God against all mankind is not so much executed vpon the wicked that are without God, as vpon others, because wee see commonly that they are richest, and liue in greatest ease, in pleasures and in delights, we must know that they are not therefore exempted from those miseries, whereunto the life of man is subiect, and which are all comprehended vnder this sweate of the face mentioned in the holy Scriptures. For there is not one of them to be found, that can so saue himselfe, but that he hath alwayes his part and portion in these things. And if wee could consider well the whole course of their life, who seeme to be the happiest amongst them, and had the patience to waite vntill the end of their race, wee should finde by experience the truth of that wee speake of. But let vs goe on with our speeches touching the causes of the length and shortnes of this bodily life, and of naturall death, as also of that which is violent, whereof wee haue not yet spoken. Also let vs consider of the things that are chiefly required for the vpholding of this bodily life, and without which it could not consist. This then shall be the matter subiect, of which thou, *ARAM*, shalt take vpon thee to discourse.

*Of the causes generally of the length and shortnes of bodily life: of naturall and of violent death: in what manner the life of man consisteth in his breath: of the principall things required to life, and without which it cannot bee: of the difference betwixt the life of man, and the life of beasts: of the image of the spirituall death in the temporall: of the true comfort which we ought to haue therein.* Chap. 75.

*ARAM.* This law was laide vpon nature by God the Creator thereof, that the things which it should bring forth in this inferior world, should haue small beginnings at the first, and after grow by little and little, and when they were come to their full greames should stand a while at a stay, and then fall by life and lile, and returne to their originall and first beginning: as we see a pattern hereof and an example twise a day in the Ocean sea. For after it is mounted vp to the highest, and hath spread it selfe in length and breadth, as much as it may, it returneth againe vnto the fountaine and whence it came from whence it came, and there doth vp it selfe. For God hath created it with

certaine bounds beyond which it cannot passe. So likewise every thing hath his course and set time of continuance: neither doe we see any thing vnder the Moone, either of the works of God, or of the Inuentions of men, which keepeth not his course. And so is it with the body, which being created by litle and litle, decayeth after the same manner, as it were by the same degrees by which it mounted vpward. And that which we see in every particular body, the same we perceiue to be in the whole frame and course of the world; & in all the estates thereof. For the world hath had his infancie, next his youth, then his mans estate, and now he is in his old-age. For we see how all things decline daily, and continually waxe worse and worse, as it were approaching to their end. In like maner if we would consider the course and estate of all Common-wealths, Principalities, Kingdomes, and Empires, and of all the greatest and chiefest Monarchies, that euer were from the creation of the world, we should find that all of them were very small and weake in their beginnings, and that afterwards they increased and mounted vp vntill they came to their highest degrees: and after they had attained thither, they descended & fell by litle and litle continually, vntill in the ende they were wholly ruinated. Nowe the first causes of all these things proceeding from God and from his eternall counsell, we know that the second causes are in the nature of every thing that hath beginning and must end, and chiefly in the nature of mens bodies.

By our former speech we haue learned already how this corporall life consisteth in the preferuation of those instruments which the soule vseth in the body: and that the chiefest of them is heat, the second moysture agreeable to the heate, which must needs haue something to feede it and keepe it in a moderate stay. Lastly we learned, that the nourishing and cherishing of the heat is the preferuation of the moysture: and therefore those liuing creatures that are best able to maintaine and keepe these two qualities within the vessels, are of longest continuance in life. So that the chiefe naturall cause of the long continuance of life, consisteth in every mans composition, namely if it be hot and moist by due proportion, both in the sinewes and in the marrow, in the liquors and humors, and in the spirits. The second cause consisteth in the long continuance of this temperature, which being interrupted and marred by diseases, the instruments of life are thereby also spoiled: so they failing life it selfe must needs cease. Whereupon death is sent, even as when the instruments and tooles of some handicraftes men are worn and faile him, it cannot be but that his art and occupation should also be at an ende. So that

The cause of  
the length of  
life.

When death is death is a defect of those instruments of the soule, whereby life is prolonged. For the soule leaueth the body by reason of the defect of instruments, and not for any disagreement that is betweene the body and it, as may appeare by this, that it was not any proportion or agreement that ioyned the soule and the body together. For albeit a workman vseth his instruments, yet there is no proportion and agreement between him and them, in regard of the matter and forme of him and of his tooles: vnlesse peraduenture this proportion may be imagined to be between the arte of the workman, as he is a workman, and betweene the aptnesse of the tooles he vseth, whereby it is made fit for the doing of that which the workman hath in hand. Seeing then all life consisteth both in heate, as we haue already said, and also in moisture requisite for the heate, we call that naturall death, when heate faileth by reason that the moisture is dried vp through the heat that drinketh it vp, which heat also in the ende vanisheth away, euen as a lampe doth when the oyle of it is consumed. But that is called a violent death,

when through some accident, eyther the moisture is drawne out of the body, or the heate is put out and extinguished eyther by some inward, or else some outward oppression and violence. Internall violence is either by poison, or by gluttony and drunkennes, or by such excesse: as when a lampe goeth out because there is too much oyle powred into it. And if this oppression be done outwardly, it is called externall; as when the aire and breath that refresheth the heart, is shutte vp and retayned, either in the sharpe artery, or in the mouth. For it is as if a fire were suddenly covered & choked by some great heape of stones or of earth, or of ashes layde vpon it. We heard before, that if the Lungs had no respiration by the mouth & nostrils, no man could breath, but he should be choked by and by: as we see it by experience in them that are strangled. The reason hereof is, because the pipe that reacheth from the Lungs to the throat, is so closed vp, that it is altogether stopt, or at least so narrow and strait, that there is not space enough for the aire & breath to passe in and out by. We see also daily how this windpipe is troubled, if whiles wee eate or drinke, there fall into it a little crumb of bread, or meat, or els a drop of water or of wine, or of any other drinke, yea although it were but a little drop of our owne spittle. For the breath that ascendeth vp from the lungs by this pipe, will not suffer any other thing to enter in thereat, except it be as subtil and thinne as the ayre, but it driueth it vpward, insomuch as when this happeneth to any man, hee is in great paine and as it were stifled for the time. We see the like also in the cough. For from whence proceedeth it but onely of those distillations that

Of the wind-  
pipe.

descend

ascend from the braine vnto the lungs by this pipe? And truly the consideration of all this, ought to be vnto vs in place of another speciall testimony of the infirmitie of our nature, that wee may alwayes learne the better by this to humble our selues. For what an excellent gift is this life, which God hath giuen to man? and yet a matter of nothing will deprive him of it. For let his breath onely bee taken away, which is but a little winde, and beholde hee is stiffed and dead by and by. And for the taking away of his breath, and so of his life withall, there needeth nothing else but the stopping of his mouth and nosethrilles, or of his windepipe onely, which is soone done, and hee is dispatched presently without all help and remedy by man. Therefore *Esay* hath a good speach: *depart* (sayth he) *from the man whose breath is in his nosethrilles: for wherein is he, to be esteemed?* *Esay. 2. 22.*

In a word, his meaning is, that man is but as it were a little winde and blast, as if hee had his life in his nosethrilles, and as if it were as easie a matter to take away his life as his breath. Moreouer, the mixture and temperature of all the elementary qualities and of all the humours is so necessary for life, as wee haue already heard, that if any one bee wanting: our life can not continue. But the chiefest and most necessary of all, are heate and moysture placed in the blood, which is so necessary for the maintenance of life, that after it is out of the body death followeth presently. *The blood necessary for life.*

Concerning the members of the body, it hath beene tolde vs already, that there are some of them without which the body can not keepe life, nor bee kept therein, amongst which the heart is the chiefest of all, for the reasons, which wee haue ready heard. Now these things standing thus, wee must consider what difference there is betwene the death of brute beastes, and that of man: namely this, that the soule of beastes perisheth viterly in their death, as doth the vigour of mens senses in the death of man. But the soule of man surviveth after the death of his bodie, and continueth alwayes in being and in life. For, considering that beastes doe in this life all that can bee done by them, according to those giftes, which they haue receiued of nature, therefore they liue and die heere altogether, hailing nothing bestowed vpon them for an other better life. But forasmuch as GOD hath giuen vnto man a diuine and immortal spirit, which hath heere great impediments and can not well exercise all his offices, it is requisite that it should haue an other life wherein it may display all the vertues it hath, and enjoy whatfoeuer GOD hath prepared for it, euen that which is most agreeable and proper to the nature thereof. Wherefore wee may say, that the



An image of  
our spirituall  
death in the  
bodily.

death of man is a seperation, or a departure of the soule from the body: wherein GOD propoundeth vnto vs a perfect image of our seperation and departure from him, which commeth by the meanes of sinne. For wee see what becommeth of the body when the soule is gone from it, and what it is during the time that it is ioyned therewith. The difference is very great. Let vs then propound our soule, as if it were in the place of the bodie, and imagine that God were in steade of the soule in it, as wee see the soule is in the body. Then let vs consider what might be the estate of the soule both when it is ioyned with God, and when it is seperated from him. For there is greater difference betweene the soule seperated from God, then betweene a bodie seperated from his soule. Forasmuch as there is no body so stincking nor so infected, when it is seperated from the soule, as the soule is when it is seperated from God, if wee will compare spirituall things with corporall things. And contrariwise we may iudge of the estate thereof when it is ioyned with God, by the estate of a bodie ioyned with his soule, and by that difference which is betweene a dead body and a quicke.

Onely sin hurteth the soule.

Now if wee would well consider these things, and compare the corporall death of the bodie with the spirituall death of the soule, wee would abhorre sinne in greater measure then wee doe, and bee more afraid of it then of any thing that may come vnto vs. For there is nothing either in Heauen or earth, that can hurt vs but sinne: as in deede nothing can bring dammage to vs, but that which can hurt the soule. But it is sinne onely that is able to hurt the soule, because by it those meanes are taken away from the soule, whereby GOD bestoweth spirituall life vpon it. Therefore wee ought not to thinke that bodily death can any way hurt the soule, vnlesse it bee in regard of the euill life past. It is true, that seeing GOD hath created man to be of such a nature, as to be compounded of a bodie and of a soule, and that his true and perfect estate consisteth heerein that they should liue vnited and ioyned together, it is very like that there is some euill in the seuering of them asunder, especially if any of them corrupt and perish, and the euill may seeme to be doubled, if both of them should corrupt and perish, as many Epicures and Atheists would haue it. For if it be euill to haue but halfe a being, the euill and imperfection is much more, not to bee at all, seeing there is nothing more goodly or more excellent then to haue a being. And if it bee an excellent thing to bee, then to bee well, is a farre more goodly and excellent thing. For therein consisteth the perfection and absolute felicity of man. Nowe there is no sound or perfect estate of any man, but

What it is to  
bee well.

only that in which, and for which G O D created him. And although man bee fallen from that estate, yet it hath pleased G O D not onely to restore him againe thereunto by his Sonne Iesus Christ, but also to make it vnto him more entire and more perfect, yea much more sure and stedfast then it was in the beginning. For this cause, if besides the benefite of creation wee consider also that of regeneration, and of the restauration and repairing of man, wee shall finde therein ample matter of true and sound consolation against death. For wee knowe that this tabernacle of our body, which is infirme, faulty, corruptible, fraile and tending to putrification, shall bee destroyed and as it were pulled downe, to the ende, that afterwards it may bee restored vnto a perfect, firme, incorruptible and celestiall glorie. Wee see that by death wee are called back againe from a miserable, exile, to the ende that wee may dwell in our countrie, euen in our heavenly countrie. In a worde, wee are assured by death to enjoy such a blessed and permanent estate, as the like whereof appeareth no where vpon the earth. And if the brute beastes, euen the insensible creatures as Saint *Paul* teacheth vs, as wood and stone, hauing some sence of their vanitie and rorruption, doe waite for the day of iudgement that they may be deliuered from the same: shall not wee bee very miserable, hauing both some light of nature, and also boasting that wee are inspired with the spirit of G O D, if wee doe not lift vp our eyes about this earthly corruption, when the question is concerning our beeing? Shall wee not contemne and disdain the vanitie of the worlde, to aspire after the good beeing of the immortalitie to come? Let vs knowe then that wee can not finde any true and sound consolation without this consideration and hope which is most assured to them that beleue in Christ Iesus. Therefore they that went not beyond the bounds of naturall philosophie, coulde neuer enjoy anie true consolation, either against the miseries of mans life, or against corporall death. And although they beleueed, that together with the body whatsoever is in man, was extinguished, or otherwise that after the death of the body, the soule remaineth immortal, yet notwithstanding some haue done nothing else but mourne & complaine in this life, insomuch as they haue laid violent hands, as it were, vpon Nature, reuiling her and calling her the stepmother rather then the mother of mankind: & others haue doubted of their future estate and condition, not being able to learne and know whether their soules should liue either in ioy and rest, or els in paine & torment, but only by opinio. Of which if we would discourse at large, & consider particularly of their reasons, we should bee con-

A comfort against death,

Rom. 8. 23

Naturall philosophie affordeth no found comfort against afflictions, or death.

firmed more and more in that true consolation, that ought to bee in the heart of euery Christian against the horror of death. Therefore I greatly desire *ACHITOB*, to heare thee discoursing vpon this matter.

*Of the chiefe consolations, which the wisest amongst the Pagans and Infidels could drawe from their humane reason and naturall Philosophie against death: of the blasphemies used by Atheists and Epicures against God and Nature: what Nature is, and who they bee that attribute vnto it that which they ought to attribute vnto God.*  
Chap. 76.

**A**CHITOB. Trees haue their seasons, in which they beginne to budde and afterwards do blossome: which blossome, in conuenient time taketh the forme and fashion of the fruite, and after that it continueth growing, vntill it becommeth ripe: and beeing come to the greatest maturitie & ripenesse that it can haue, it falleth down of it selfe, and still consumeth more and more. The same may bee saide of leaues. But this happeneth not to all, nor yet altogether after the self same maner to al those vnto who it doth happen. For some fruits perish euen in the very bud, or els in the floure: and some after they are come to the fashion of fruit. And of these later sort, some fade away sooner, some later, according to their sundry accidents. For some are eaten by wormes, other by noisome flies, & some through diuers kinds of creeping things, which bred in the fruit it selfe. Againe, some are shaken down violently, either through great & mighty showres, huge stormes, blustering windes, or els by haile and tempest, beeing plucked forcibly from the trees before they can come to any ripenesse. By all which things God propoundeth vnto vs, a goodly picture and representation of the whole course of mans life, yea of all estates and conditions of men in the worlde, both generally and particularly. For although in our former speech wee hearde what order nature vsually followeth in naturall thinges, and namely, in that which respecteth the estate of Empires and Monarchies, yet if wee looke well into it, wee shall there finde also this very difference, which we haue obserued to bee betwixt naturall death, and that which wee call violent death. For as amongst men all come not to the vttermost of olde age, but manie are stayed by the way, so is it with estates. Wee see some men ascende vp through all degees, euen vntill they attaine to the highest: and then by the same degrees descend againe, vntill they come to the ende and period

A profitable  
contemplatio  
in nature.

period of all. But we see others that are stayed in ascending, or if they come to the highest degree, are suddenly throwne downe. Moreover, among those fruites which attaine to maturitie and ripenes, all have not one and the selfe same time of ripenes, but every one hath his proper season; and those that are most forward and soonest ripe, are of the shortest continuance, and quickly gone. This selfe same thing also we see to be observed in the life of men, and in the course of this world. Wherefore if we had no hope of another life besides this, our estate would be more miserable; not onely then the estate of beastes, but also then that of trees. For as trees decay yeerely in regard of their flowers, fruits and leaves, so they are yeerely renewed, whereas many men perish after that manner, that being once dead they shall never be raised and renewed againe to glory. For although they have some opinion of another life, yet if by the certaintie of faith they doe not apprehend the fruition of eternall happinesse, which is prepared for the blessed through the grace of Christ Iesus, they can neither live nor die without some doubt of that which they desire most to be persuaded of.

These are the  
of Job 30

The miserable  
estate of Athe-  
ists that have  
no hope of any  
other life:

When the greatest and most skilfull Philosophers, the wisest and most vertuous personages that have byn amongst the Heathen, went about to comfort either themselves, or their friends in their great afflictions, and chiefly in death, this was thought to be one of their strongest reasons; *but the lawes of nature are manifestly false, and what is most to be feared.* For they had no hope of the resurrection of their bodies: as indeed it is a doctrine that humane Philosophy doth not vnderstand. And as for the immortalitie of the soule, albeit the best Philosophers & most learned men amongst them were of that opinion, which also was for the most part generally received of the people, yet they were neuer so assured thereof, but that still there remained some doubt in them, because they had no certaine knowledge of it, but onely so much as they could get by their naturall light and humane Philosophy. Therefore when such as excelled others amongst them labored to comfort and strengthen men against the feare of death, and would perswade them that there was no evil in it, they used for their principall reason this dilatorie speech, saying: *Enter man is wholly extinguished by death, or at some part of him remaineth afterwards. If he perishe altogether so that nothing of him continueth still, then he feeleth no ill: & so death hurrieth him not. But if there be some part of him which endureth when he is necessarily sub- ject to this life, that part shall be as his abiding place, so that he shall not altogether be dead, nor shall he be hurt, or as I might say it is not evil unto him, seeing his principall part, which is his soule, is in regard of which he is*

These are the  
of Job 30

Philosophicall  
reasons against  
the feare of  
death.

These are the  
of Job 30

Sin the cause  
of death.

Man hath  
a double  
nature  
and  
a double  
death.

Atheists more  
miserable then  
beast.

Man hath  
a double  
nature  
and  
a double  
death.

Man hath  
a double  
nature  
and  
a double  
death.

The common  
sayings of A-  
theists.

weak, limeth and whideth whole and sound. Nowe these are very leanne and slender consolations. For seeing G. O. D. hath created man of that nature that hee is compounded of body and soule, no doubt but his true and perfect estate consisteth heerin, that these two natures be vnited and linked together: as in deede they should haue done, had it not bene for the sinne of our first parents, who thereby brought vpon man both bodily and spirituall death. And it is against reason to thinke, that a separation of these two natures so well knit together could bee made, and that one of them should corrupt and perish, and all this without griefe. Now if they perish both together, the euill that followeth thereupon is the greater. For nothing can be imagined to bee more goodly and excellent then to haue a being. Now can any body call that thing excellent which ceaseth to bee, or which hauing a being, fadeth incontinently? But what a horror is it to a man onely to thinke of death? And how much more will his horror bee increased, when he shall thinke that he must so vanish away by death, that no part of him afterward shall haue any more being, then if hee had neuer benee at all? And what profite ariseth to him that was neuer borne, more then to the brute beast? But yet the estate of this man is more miserable. For to what end should the reasonale soule seeke, which God hath giuen him, as also the vnderstanding, reason and all the other vertues wherewith God hath endued it aboue the soule of beastes, but to make him more miserable and wretched, then if he had benee created a beast? For seeing beastes haue no minde, vnderstanding or reason, to conceiue and knowe what a benefit and gift of G. O. D. it is to haue a being and to liue, they haue no such vehement apprehension either of death as men haue, or of the losse of any good thing which they are in danger to loose. And by this reason it followeth, that the more blockish and brutish men are, the lesse miserable they should bee: as contrariwise, the greater spirits they haue, and the more they acknowledge the excellencie of mans nature, and those gifts wherewith God hath endued it, so much the more miserable and wretched should they be, in stead of receiuing greater ioy and consolation. When vpon it commeth to passe, that they are more ready to dispute and blaspheme God, then to praise and glorifie him for those graces and benefites wherewith he hath adorned mankinde. We see how Epicures and Atheists, and all they that consider in man this present life onely, and goe no further, draw nere to this point of which wee speake. Therefore some of them say, that it were best for a man not to bee borne at all, or else to die so soone as hee is borne. Others set



themselves against nature and speake euill of her, saying that she is, rather a bad stepmother then a good mother to mankind. And because they know not what G O D is, they set vpon Nature, through whose sides they wound him, speaking euill of him, and blaspheming him vnder this name of Nature. Thus you see what comfort and consolation they finde, who looke for no other life after this. And as for those other that haue but some bare motion and slender opinion of the immortalitie of soules, what greater ioy or contentation can they haue? Nay there are three things that doe greatly diminish their comfort. The first is, their doubting where, with they are continually possessed, which hindereth them from ha- uing any assurance of the same. The second is the seperation of the soule from the bodie, whereby they conceiue and imagine, that the bodie doth so turne into corruption, as that it wholly perisheth with- out any hope of the resurrection therefor of conioyning it againe with the soule from which it was disioyned. The third is the igno- rance of the estate of soules after this life. For albeit they were verie certainly perswaded that our soules are immortall, yet they haue no assurance of their estate; neither know they whether they liue in ioy and rest, or in paine and torment, but onely by opinion, as they esteeme by every ones merites, which they measure according to that knowledge they haue, and that iudgement which they are a- ble to afforde. of their vertues and vices. Therefore, whatsoeuer they thinke or hope, seeing they are not very sure and certaine, nei- ther indeede can be, if they haue no better assurance then by their naturall light and reason, they must needs bee subiect continually to sorrow and griefes which way soeuer they turne themselves. For if they are of opinion, that there are punishments for such as haue led an euill life in this world, who can assure them that they shall be exempted and freed thereof? For howsoeuer they labour to en- force (as it were) their conscience, and strue neuer so much to rocke it on sleepe, and flatter themselves in their sins, yet can it not afford them any such peace and quietnesse, as will altogether satisfie and content them.

And as for perswading themselves that there is no punishment for the wicked, they are neuer able to doe it. For the same naturall light and reason whereby they iudge soules to bee immortall, doth likewise constrain them to acknowledge, that there is a God a iust Iudge, who suffereth not euill unpunished, as also hee will not passe by that which is good without accepting of it as it is. So that seeing

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Two sorts of  
Atheists.

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they cannot assuredly know, that God will approve and rescue their workes as good, or refuse them as euill, they must of necessity be alwayes in feare, whatsoeuer they beleue. Therefore as the one sort endeavour with all their power to bee perswaded of this, that mens soules are mortall as well as their bodies, and that after death there remaineth no more of the one then of the other, thereby to deliuer themselves of this feare, and of the torment that accompanieth feare: so the other sort that haue a better opinion of the immortalitie of soules, labour to perswade themselves that there is no Hell nor punishment for soules after this life, but that they are onely poetically fictions and fables. But although Poets vsed fictions in that which they wrote of Hell, and of those infernall furies and torments, yet they deriued the ground and foundation of them from that testimonie, which God hath planted in the nature of vs all. So that none ought to flatter and seduce themselves by meanes of such opinions as ouerturne all nature: for that were to take away all difference betweene good and euill, vertue and vice, things honest and dishonest. For if there bee no reward either for the one or the other, or if all bee one, it followeth either that there is no difference betweene all these things, or that there is no iustice in God. But both these are impossible, whereupon it must needs be concluded, that not onely there is another life after this, but also that in the second life there is ioy, rest, and felicitie for the one, and greefe, paine, and dolour for the other. Wherefore we must not thinke, that because the Kirchin and Nurserie of this mortall bodie is by the appointment and providence of God, ioyned with the soule that is immortal and diuine, therefore there is no other life for man besides this bodily life, or that the soule which giueth life and maintaineth it in the body, is no more immortal then the body that receiueth the same from it, and that the body in like manner ought not to expect another life after this. But I hope that these things shall hereafter bee better declared vnto vs in those discourses, which we are especially to make touching the immortalitie of the soule. Now to end this speech, so far as in this and in our former discourses, we haue oftentimes made mention of *Nature*, which for the most part men ioyne as companion with God, when they speake of the counsels of his providence over all things created according to that common prouerbe, *that God and nature haue made nothing in vaine*, I say in this respect it shall be good for vs to know, what *Nature* is, to speake properly, and into what detestable error they fall, who attribute that to it, which appertaineth to God alone. And first they that use this prouerbe might speake more directly and Christonly, if they attributed the whole to God only, not ioyning

What Nature  
is.

ioyning vnto him nature for a companion, as though he had neede of her helpe, and could not well finish all his workes alone, and as though hee had not bene able to haue done all that hee hath done, without her. It may bee they will say, that they doe giue this honour vnto God, and that they speake not of Nature, as *Galen* and many other Heathen Phisicians and Philosophers, or rather Epicures and Atheists doe, who place Nature in God his stead: but that they speake of her as of a means created of God, by which he performeth all these things. But there is no such necessitie to ioyne Nature with God as his fellow worker. For when he created the first man, what Nature had hee with him that did help him to make this worke? Besides, the very name of Nature doth it not declare, that it is a thing borne and created, and so consequently hath her creation and birth from God as all other creatures haue? For if we take Nature for that diuine vertue and power which appeareth in the works of the creation, and in their preservation and order, wee must of necessitie take it, not for a thing that is borne and bred of others, but that giueth birth and being vnto others. And if we take it so, when God and nature shalbe taken to be all one. Wherefore in this respect it were better to let the name of Nature alone, and to speake of God onely, to whom Nature is but a seruant, and seeing that by him it was created, and that all things were made before Nature had her being. Otherwise we are like to fall into that error of *Galen* and others his like in these dayes, who albeit they be conuicted and rauished with admiration, through the contemplation of those woonderfull workes, which they beholde in all the parts and powers of mans bodie, are notwithstanding so vngratefull, that in steade of yeelding vnto God that honour that belongeth vnto him, it seemeth they would despise him to his face, and seeke all possible meanes to put out their owne eyes, and wholly to blinde their vnderstandings, to the end they might not be constrained to acknowledge that there is a God, the Creator and maker of this so excellent a peece of worke, and so to glorifie him as becommeth them. Now rather then they would giue him his honour, they will make an idol of Nature, thereby to cast a vail before mens eyes, that they should not see, and acknowledge God in his workes. They will rather put out their owne eyes then follow this Nature, which they forge vnto themselves as a soueraigne Mistresse, whereas she is but the meanes to leade them to God her and their Creator, of whom shee is but a seruant, and a very small image of him.

Thus much I thought meete to bee knowne, concerning Nature, that wee might learne to speake better and more reuerently both of

Nature is a creature.

The error of *Galen*, and such like Atheists now daies.

God

426 That there is but one soule in euery bodie,

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Nature.

God and of his workes, and that we might know that Nature is nothing els but the order and continuance of the workes of God. Now that we are instructed in the causes of life and death, and what true comfort and consolation we may haue against the horror thereof, and so haue finished our discourses concerning the frame of the body, and of the powers and faculties of the soule therein, we must enter into a particular contemplation of the nature of the soule; and learne what is the creation and immortallitie thereof, so farre forth as the minde of man is able to comprehend; and as the word of truth shall afford vs sure and certaine doctrine thereof. First then, it is necessary and very profitable for vs to consider, that there is but one soule in one bodie, which hath all those powers and vertues of which the effects are daily seene: also what place the soule hath in the bodie, and what union there is betweene them. Now **VS E**, this shall bee that matter Subiect, which thou shalt haue to continue our speech withall.

*That there is but one Soule in euery fewall body: that one and the same soule hath in it all those vertues and powers, whose effects are daily seene: of the sense of the Soule in the bodie, and of the principall instrument thereof: of the union of the bodie and Soule: of the diuers degrees of nature, and of the excellencie that is in it: of the fountaines and bounds of all the powers and vertues of the Soule.*

**Chap. 77.**

**A S E R.** Saint Paul maketh his prayer in the end of his first Epistle to the Thessalonians, which agreeth very well both to that matter whereof we haue already intreated, touching the nature as well of the soule as of the body, and to that also which wee haue yet to handle concerning the nature, creation, and immortallitie of the soule.

1. Thel. 5. 23.

Now the very God of peace (saith he) sanctifie you through his blood: and I pray God that your whole spirit, and soule, and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ. Where first he sheweth vs, that none but God, who onely is holy, sanctifieth vs through Iesus Christ his sonne the most holy, and that by the vertue of his holy spirit. Moreover hee teacheth vs, that as wee are to acknowledge all sanctification alreadie begunne in vs to proceede from God alone, so wee must expect from him the accomplishment of that worke, which he hath begunne in vs. For as he is the beginning, so from him must proceede the perfection, which comprehendeth all the partes of man. Therefore the apostle here maketh a diuision of three members

Dan 9. 24. 77

bese, placing the spirit first in the second place, the soule, and in the third the body. Then he teacheth vs, that the choice and absolute sanctification of all these parts of man shall be in the coming of Iesus Christ, in which it shall obtaine the last perfection. Now we vnderstand already sufficiently by our former discourses, that man is compounded of two diuers natures, namely of a body and of a soule, and yet herein wee see that Saint Paul teacheth downe three parts, and joyneeth the spirit vnto the soule, as if they were two diuers and different things, as well as the soule and the body are. Therefore we must search out the cause of this diuision of man after this manner. But before wee enter into this matter, it shall be very profitable for vs to refresh our memory with those things we haue already digested of, for as much as they may serue for the vnderstanding of this, and that according to the matter subiect propounded to discourse vpon. We haue heard before how the body is the lodging and instrument of the soule, and how the soule senseth it selfe with all the members thereof, and setteth them in motion. And as for the Soule, albeit there be but one in each feuerall body, notwithstanding that one soule hath diuers faculties, powers and vertues, which wee also call partes and offices thereof. Wherefore as wee say not, that there are so many bodies in one body, of a man, as there is diuersitie of partes, members and offices therein, but account them all joyntly together, as one and the same body, euen so wee meane not that there are so many soules, as there are powers and offices in the Soule, or according to that variety of effectes that appeareth in euery part and member thereof, albeit wee knowe very well, that they are distinguished one from another both in time and place. For we perceive by the effectes thereof, that the sight is in the eyes, hearing in the eares, vnderstanding and cogitation in the braine, and the like is to be said of all the other partes and members of the body, according to the nature and office of euery one, and according to the offices of the Soule in them. And yet haue already shewed when wee handled all the powers thereof, particularly. Moreover we see how the child, so long as it is in the Mothers wombe, differeth almost nothing at all from plantes, and after it is borne, how it differeth but a little from brute beasts, as also when it hath bene already declared vnto vs. Notwithstanding, as in many body there is but one and the same kinde, fashion and essentiall forme of nature, whereby it cometh to be that, which it is, so there is but one onely Soule in

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That there is but one soule in euery bodie,

euery liuing creature body, by what is doth shew, but yet this soule is distinguished according to the vertues and offices thereof. Wherin it faileth our with the soule as it doth with a man that hath many charges and offices; of that exerciseth many Artes and occupations, which hee practiseth in severall places, at sundry times and by diuers instruments and seruants. Yea, the very variety of those instruments which the soule vseth, and the repugnance that is betwene the actions thereof, doe shew manifestly that there is but one workemaster from whom the whole proceedeth, and which gouerneth and moderateth all, as a liuing creature ought to doe. For there could not be so great agreement in such diuersitie, if there were diuers workmen, and so many soules as there are effects and actions in all the parts of man. Besides, if there were such diuersitie of kinde of all things, as there is diuersitie of effectes, the number of them would be infinite whereupon there would great confusion follow in the searching out of nature, and of naturall things. Therefore seeing there is but one soule in euery body, we must learn whether it hath any certaine place and seate in the body, or whether the whole body be the lodging for it. Now as euery forme of each body is in the whole body, so the soule is wholly in the whole body, in which the same forme & principall essence of man consisteth. For if there were any part thereof that had no soule within it, that part should haue no life as we see it by experience in a member that is dry, or amputated, or cutt off from the body. So that as an Husbandman hath his sundry instruments for the trimming of the ground, and by them effecteth diuers works according to the vse of each several instrument, so hath it with the soule in the body. For the Husbandman worketh and sheweth with his plough; then hee doeth with his harrow, and then hee doeth with his spades and shovels then with the other above named instruments; so that according to the diuersitie of his tooles hee worketh diuers works. And yet al this while there are not so many husbandmen as there are sundry instruments, but one alone vseth all these to serue his turne. And hee that should heere think it y bold moue an imprudent question? For hee may be both without his instruments & also without them; & when he vseth them, hee applieth them to himselfe, & himselfe vnto them. And to aske which of his instruments is the chiefest, were not to speake verie much to purpose. For euery one of them is principall in his vse, and for that worke whereunto it is applied, and so it is with the soule and with the instruments thereof. For it can be both with them, and without them, in that manner that hath bene already declared. And as the

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plough is the chiefe instrument which the Husbandman hath to cut and deuide the ground into furrowes; and the pickaxe to digge in hard places, so the eye is the chiefe instrument, the soule hath for seeing, the eare for hearing, the brayne with the thin, cleare, and bright spirits therein, for all kinde of vnderstanding and knowledge, and the heart for the fountaine of life. Now because the soule hath so many sundry powers, offices & actions, it is also taken in diuers senses and significations, but especially in the holy scriptures; as (God willing) we shal learn hereafter. In the meane time that vnion which it hath with the body, is marueilous, & ought to be diligently considered of vs. Wee are to know then, that all things whatsoeuer are ioyned together in nature, are alwaies so knit & vnited by some meanes: which meane consisteth either in this, that the essence of two extreames do participate one of another, & ioyne together, or els in the agreement of action & of work. Now as the bond of the first meane is between the elements themselues, and also betweene them and that matter whereof bodies are compounded, because there is betweene them an agreement & participation of nature, euery one in his degree, according as they are neerer or further remoued off one from another: so we haue the bond of the second meane, betweene the body and the soule, namely the agreement of action and worke. Let vs then consider of the coniunction and agreement that is betweene a workeman and his worke, together with those instruments whereby hee effecteth his worke. For there is an agreement and coniunction betweene the painter and his picture, by reason of the penfill wherewith he worketh. And the like may be said of al other workmen. Euen so the form and kinde of all things is as it were the Workemaster in regard of the matter: & the qualities and fashioning of the matter, are the instruments wherby the *Species* or kind of any thing is vnited and knit vnto the matter. Now the soule is ioyned to the body as light is vnto the aire. For by reason of the coniunction of the aire and light together, the aire is made cleare and lightsome: and yet the aire and light remaine whole & perfect, without any mixture or confusion of the one vwith the other. For they are not mingled together as the elemēts are in naturall mixtures, or as hearbs that are beaten together into powder, or drugges of the Apothecary in a medicine, that lie mingled & confused one vwithin another. But the vnion and bond of two substances ioyned together, is a great deale more neere in other kinds & creatures then in the soule, vwherein it is remoued farther of, by reason that the nature of corporall things admitted of a neerer coniunction and agreement among themselues, then there can be naturally betweene

The chiefe instruments of the soule.

Two kinds of vniuing things together.

Of the vnion betweene the soule and the body.

How the soule is ioyned to the bodie.

430 that there is but one soule in euerie bodie

twene corporall and spirituall things. So that the greater agreement of natures there is, the straiter is the bonde and vnion betwene them. Notice wee may knowe of what nature euerie kinde of thing is by the offices and actions thereof. As if the question were touching the nature of that soule, which heretofore wee called the *Nourishing* and *Vegetative Soule*, it appeareth by the office and actions thereof that it is hote, and that it taketh part (as also all the actions thereof) of the nature of fire, which is the highest and purest element, and that which approacheth nearest to the celestiall natures. But that kinde of soule, which wee called *Sensitive* and *Cogitative*, such as it is in brute beastes, ascendeth yet higher and by agreement is linked neerer to the heauens, and to the nature of heauenly bodies. And therefore beastes haue not onely sense, but some kinde of knowledge also, whereby they doe in some sort marke and perceiue the course of the heauens, and heauenly bodies, and doe seeme after a sort to vnderstande them. For they haue knowledge both of the day and of the night, of Winter and of Summer; yea, they haue some sense and perseuerance of the alteration of seasons, according as they fall out by the course of the spheres: but yet not by any such knowledge and vnderstanding as is in man. Nowe sense and knowledge cannot proceede of the power of the elements, but is deriued from some higher thing. For it is by meanes of a more celestiall power that beastes are distinguished from plants, holding more of the excellencie of their Creatour, declaring it a great deale more. But man hee mounteth vp much higher. For hee ascendeth vp aboue all the heauens, euen vnto God and to those spirituall natures, by meanes of reason and vnderstanding, which make his soule capable of heauenly light and wisdom, and of diuine inspirations.

Whereupon it followeth that the originall and birth of the Soule is celestiall. And therefore in this diuersitie of the faculties and powers of the soule and life of man, wee must note this, that the lower kindes of the soule and life are not the well-springs and fountaines of the highest, as if those powers and facultes did first set these latter aworking; or as if the highest did spring of the basest, and receiued their vertues from them: but they are onely certaine aydes and degrees of helpe, whereby the highest and chiefeft descende and ascende. So that the Vegetative and nourishing life and vertue, is not the originall of the senses, and sensitive vertue: but onely a degree by which the facultie of sense is deriued to the bodie, and by little and little ascendeth vp to her pow-

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Diuers degrees of nature in the soule.

Beastes haue some kinde of knowledge.

The originall of the powers of the soule.

ers and offices. The like may bee sayde of the vnderstanding and of reason in regarde of the sensitiue facultie. For every sort and kinde of life, and euery power of the soule hath beginning of it selfe, and certaine boundes within which it is contained. Wherein wee haue to consider a marueilous worke and prouidence of God, An admirable worke of God. in that hee hath ioyned and linked together in man things that are so diuers. For wee take this as graunted, that the soule of man is a spirituall nature and not corporall, that it is immortall, and created for the contemplation of celestiaall and eternall things. On the other side, wee see, how this so excellent and diuine a nature is ioyned to that part and power that is called *Vegetatiue* and *Nourishing*, which seemeth rather to bee corporall then spirituall, to bee more terrestriall then celestiaall, and to bee as it were the Kitchen of the bodies of liuing creatures, and the Store-house and Originall of their generation. So that there is no man of any sound minde, who knowing this marueilous coniunction of nature in thinges so diuers, and considering that it cannot come to passe by hap-hazard and at aduventure, but hee must needs bee rauished with great admiration, and acknowledge an admirable prouidence of God the Creator and Lord of nature.

But they that are instructed in the holie word, and in the doctrine of the Church, haue yet a further consideration of these thinges, Why God hath ioyned the body to the soule. For they know well, that albeitt this Kitchen of mans bodie shall haue no necessarie vse in the life to come, neuerthelesse God hath established this order, and would haue it thus ioyned to the soule and spirit, to the ende that those beginnings of eternall life, and of that true and perpetuall wisdom, which hee hath put into vs, should bee kindled and inflamed in this mortall life. For they shall not shine forth in any there, who haue not heere had some beginnings, but haue suffered those to bee clearely extinguished, which they haue receiued of GOD. For this cause doeth the voyce of God and of his heauenly doctrine sound in mens eares, and to these eies hath hee ordayned that gouernement, which ought to bee amongst them, and hath bound and fortified it with many bondes and rampires. Wherefore wee stand in neede of doctrine of instruction and discipline, vnto which things the consideration of mans nature may greatly helpe vs. The naturall knowledge of mans bodye is profitable. For there is no science or humane wisdom, howe great soeuer it bee, that is able to rehearse and comprehend the great profite, which this consideration can afforde to men, even so farre forth as they may verie well learne and knowe. And of this wee may the better bee resolved

resolued, if we consider well of that which hath already bene handled: yea we may the better iudge hereof, if wee perfectly vnderstand that diuision of man made by *S. Paul*, and mentioned by vs in this discourse. Therefore *AMANA* proceede you in the residue of this matter, giuing vs first to vnderstand what is the nature and offices of those pure, animall, cleare and bright spirits, which wee said were seruiceable to the soule for all kinde of vnderstanding and knowledge. Afterwardes you may more easilie instruct vs at large and teach vs, what difference there is not onely betweene the soule and the instruments thereof, whereby it worketh, but also betweene the instruments themselues, and their nature and offices, and which of them are nearest, or removed farthest from the soule.

*Of the nature and varietie of the animall spirites, and how they are onely instruments of the soule, and not the soule it selfe: of the nature of those bodies wherein the soule may dwell and worke: of the difference that is not onely betweene the soule and the instruments by which it worketh, but also betweene the instruments themselves, and their natures and offices, and which of them are nearest or farthest off: of the degrees that are in the union and coniunction of the soule with the body.* Chap. 28.

**A***MANA*. It is requisite that workmen should haue instruments answerable to those works which they are to make: and if they haue taken in hand but one single and simple worke, they neede but one tooke fit for that purpose: as to saw timber, there needeth but a saw. But they that are to make many workes, or one worke that is full of varietie, stand in need of many instruments: as painters, ioyners, carpenters, masons and such like. The same may bee said of the soule: and therefore it hath many members in the body, that are giuen vnto it as instruments to serue for those workes, which it hath outwardly to performe. Moreover, the soule hath humours to preserve and uphold the members, and to keepe them alwayes ready for their worke, by those means which we haue heard already: besides, it hath vitall spirits of which the animall spirits are bred, which serue in steade of a light to garde and conduct it in the actions both of the externall and the internall senses. And as there is great force in a tooke or instrument to cause a good or euill worke, so is there in the humors, spirits, and members of the bodie, whereby wee are made fit to exercise and to execute all actions whether they concerne life and sense, knowledge and vnderstanding, or will and affections. For it fareth in this

Why the soule  
worketh with  
sundry instru-  
ments.



this matter as it doth in the disposition of the aire, which the thicker and more obscure it is, the lesse cleere will the light appeare vnto vs: and contrariwise the more pure and thin it is, the brighter and more shining it will shew it selfe vnto vs.

Now for this matter, wee must call to minde what wee heard concerning the generation of spirits both Vitall and Animall, in those discourses of the nature and office of the heart. And as they are thinne vapours, engendred of blood, concocted, and set on fire through the vertue of the heart, that they might bee as it were little flames, hauing diuers actions in diuers members: so according to the puritie and impuritie of the blood in the composition of the bodie, wee are to iudge of the spirites that proceede from them. And albeicit they haue all one and the same fountaine, namely the heart in which they are bredde, neuerthelesse they change according to those places and members wherein they worke, and being so changed, they haue diuers and seuerall actions. Wee vnderstand then by the Vitall spirit, a little flame bredde and borne in the heart of the purest blood, whose office is to carry naturall heate to the other members, and to giue them vertue and strength to put in practise those actions and offices, which they exercise by the same heat. It hath beene tolde vs also before, that the arteries serue to carie this vitall spirit to all the members. But wee are further to learne, that when the vitall spirites bredde in the heart, are in part transported to the braine, others are ingendered of them, which are called Animall spirites, in that sence in which wee called those Animall faculties and powers, from whence the Soule deriueth her vessels and instrumentes in the braine. For after the spirites sent by the heart, are come thither, they are made more cleane and bright through the vertue of the brayne, and agreeable to the temperament thereof: and then beeing infused into the brayne by meanes of the sinewes, they are in steade of a light whereby the actions of the senses are incited and stirred vp, as also those motions which are from place to place. And as wee haue heard, that a good temperature of the bloode and of other humours doth much help forward and profite the manners and conditions of men, the same may bee saide of the heart and of the spirites proceeding from the same. For when the heart is in good temper, so that it is not troubled either with anger, or sadnesse, or any other euill affection, it is manifest that the spirits are a great deale the better in the braine.

Of the Vitall  
and Animall  
spirits and of  
their operations.

Now let vs consider the wonderfull worke of God wrought

**The effects of the Vital and Animal spirits in man,** in man by meanes of the Vitall and animall spirits. For what are the chiefe actions effected in him? Are they not the preservation of life, nourishment, and generation: and then sense and motion, with cogitation and the affections of the heart? And what were all these things without spirites? Hence it commeth that in the holy Scriptures the heart is taken for the fountaine not onely of life, but also of all the actions of men, as it hath beene already declared vnto vs. And for this cause also some haue saide, that these spirites and litle Vitall and Animall flames were the soule it selfe, or the immediate instrument thereof, that is to say, the very next whereby it woorketh immediately, so that there is none betwixt them twaine. But the latter is more certaine and more agreeable to trueth then the former. For if the soule were nothing else but the Vitall and Animall spirites, it should fayle and perish with them, as the bodily life doeth: and to it should not be immortall. But seeing they are but the instruments thereof, as the humours of the body are, and namely the blood from which they proceede, the soule can well be without them: albeit they cannot bee without it, and although it cannot without them perfourme the workes it doeth with and by them. And forasmuch as God hath given them to bee as it were a light, it is certaine that the light of these surmounteth the light of the Sunne, Moone or starres: and that all these lights haue great agreement one with another.

**The Vital and Animal spirits are not the soule**

**A wonderfull worke of God,**

But it is yet a farre more wonderfull worke of GOD, when not onely the soule vseth these instrumentes for the life of man, but also when the celestially spirite ioyneth it selfe vnto them, vsing them in the elect, and making them more cleere by his heauenly light, that the knowledge of GOD might bee more euident, that their assurance and trust in him might be more firme, and that all the motions of his children might bee kindled the more towards him. So likewise the euill spirite knoweth well how to take occasion by the badde temperature of the humors to abuse men, as wee haue already declared, thereby to set forward, their ruine, when he possesseth the heart troubleth and poisoneth the spirites in that and in the braine. Whereupon hee attempteth to hinder reason and iudgement, to bring men to furie and madnesse, and to thrust forward their heart and their other members to committe foule and execrable facts. Whereof wee haue examples in the furie of *Saul* and in his death: in the death of *Achitophel*, of *Inda*, and of many others whome hee hath brought

1. Sam. 18. 10.

2. 31. 4.

2. Sam. 17. 23.

Math. 27. 5.

brought to slay themselves: as likewise in many other horrible factes daily committed by men. Therefore it is very requisite, that wee shoulde diligently consider our nature, and bee carefull to gouerne and guide it well. Wee are to knowe that our spirites are the habitations of the holy spirite, and therefore we are to pray to God through his sonne Christ Iesus, to repell and keepe backe euill spirits farre from vs, and to inspire his diuine and celestiall spirite into our spirites, heartes, and mindes, that it may guide and gouerne them. And this agreeth very fitly with that prayer, which wee heard already vttered by Saint *Paul*, touching the entire sanctification of the whole man, whome hee diuided into spirite, soule and body. So that, if wee haue throughly tasted of the former discourses, as well concerning the nature of the body as of the soule, wee may perceiue wherefore the Apostle hath thus diuided the whole man. For first we cannot doubt but that the soule beeing the principall Woorker is such a substance and nature as dwelleth in a body apt and meete to receiue life in. I speake this purposely, because all sortes of bodies are not capable of soule and life: and they that are capable, are not yet capable of euery kinde of soule and life, but onely of such as are agreeable to their nature, hauing those instrumentes in themselves which may be used by them according to their nature. Wherefore the soule of man must of necessitie haue another body, with other instrumentes and of another nature, then the soule of beastes may haue: and the soule of beastes another then the soule of plantes, according as euery one of them differeth from other both in nature and offices. But of what nature soeuer eyther the soule or the body is, the soule hath this propertie like a busie workman to be in the body, hauing all her instrumentes therein. Nowe when a workman woorketh with his tooles, he must haue within himselfe the vertue and skill to doe that which hee doeth, because it is not in the instruments whereby he worketh. For albeit they be appropriated & fitted to the woork that is wrought, yet of themselves they can doe nothing at all, except they bee set on worke by the woorkman, because they haue not in them any vertue to woork. But this power and facultie is onely in the woorkman, to whom it becomgeth to perfect his woork. So if the vertue of working were not in the soule, it coulde woork no more with instrumentes then without. Therefore albeit it seemeth that the natural heat, the humors and the spirits woork in the body, and effect something therein, yet we must know, that they doe nothing there of themselves, but that they

1-Thess. 5. 23.

A comparison  
of the soule &  
a workman.

A similitude.

receiue of the soule whatsoever they haue. As when a Paynter draweth a picture, his pensill and colours haue it not of themselves to doe that which is done by them, but of the Paynter. The soule then is the Woorkeman that woorketh, receiuing her vertue and facultie of working not from without, but euen in the selfe-same bodie in which it is. Therefore, to speake properly, we may say that she dwelleth in the body, because shee abideth therein, as in her house with all her implements and household instruments: so that she must needs haue the body appropriated and made fitte vnto her nature. For euery soule cannot be indifferently ioyned to euery forme and figure of a body, to exercise and execute therein the woorkes of life: but it must worke by that order of nature, and according to those lawes which the Creator of all things hath ordained from the beginning of the world. Whereupon wee may note, that if wee had no other reason but the consideration heereof, against the Pythagoricall transmigration of soules from one body to another, it were sufficient to make knowne the greatnesse of this foppery, and what error there is in that opinion. For if it were so, there would be no difference betwixt the soules of men, of beastes and of plantes, neither shoulde there be any proprietie and aptnesse of body, and instruments more to one soule then to another. Whereupon all nature touching this point and order appointed by God heerein, should bee confounded and ouerthrowne.

Against the transmigration of soules.

The aptest instrument for the soule.

But to returne to our matter, forasmuch as the temperature of liquors, humors and qualities, (vnder which I also comprehend the spirits) is most inward and profound, as well in the body as in the workmanship of nature, it is vndoubtedly the fittest instrument the soule hath, and such a one as is nereft linked by agreement and coniunction, with the workeman that vseth the same. Inso much that if the soule want this instrument, it departeth away: and if the soule bee gone and so be wanting to it, then must it also necessarily faile presently, although the members abide yet after the departure of the soule. For the confirmation and strengthening of the members both internall and externall, is separated farther from the Soule: but the mixture of the humours and spirit that is in the members, is more neere and more inwarde. True it is, that the humours and qualities are instruments of the soule, as well as the members: but the humours are such instrumentes as set the rest on workeing, I meane the members, yea, by meanes of them the soule vseth the members. Wherefore if the humours faile, the members are very vnprofitable, as it appeareth in them that  
are

The necessary vse of the humours.

are drie or puffed vp, or taken with the palse, or oppressed with any other maladie. For the members are fit instruments for outward vses and excercise, but the temperature and mixture of the humours and spirits, is ordained to preserve such instruments, to the end they might alwaies bee apt and readie to doe their duties. Therefore the humours and qualities are in perpetuall motion, but the members are not. For the humours must alwaies keepe the members in a readinesse to woorke, if neede require. Now in the consideration of all these things, wee see wonderfull degrees in the vnion and coniunction that is betweene the bodie and the soule, and the instruments which it vseth in the bodie. For as all the elements haue their combinations, and are linked together, according to that agreement of nature which they haue one with another, euery one in his degree from heaven downe to the earth, and so likewise all the humours and qualities of all things: euen so is it with the soule and bodie, and with those instruments and meanes whereby they are ioyned and knit together, euery one in his degree, according as their natures are more or lesse corporall or spirituall, terrestriall or celestiall. For as the vitall and animall spirits approach neere to the nature of the soule, secondly, the humours come neere to the nature of the spirits, thirdly, the members next to the humours: so all of them keepe their rank and order in their degrees, and in that coniunction which the bodie and soule haue together, as also the instruments whereby the soule worketh in the bodie: whether wee consider them either in ascending vpward from the lowest to the highest, or else in descending from the highest to the lowest, as wee consider the vnion and coniunction that is betwixt all the elements from the earth to the heavens, and from the heavens to the earth. Whereby wee dayly see more and more the great marueiles of God, and by what meanes and arte hee ioyneth the heavens with the earth, and bodily natures with spirituall.

This beeing thus, wee are to learne, that all the instruments of the soule are prepared for it in the bodie, as it were for a Woorkman that is to doe some woorke, and that there is none but the soule that doeth vse them. So that it is verie euident, that the soule is the perfection of this aptnesse of the bodie, and that there is great agreement betweene the soule and the bodie, and betweene all the partes and faculties of both. Forasmuch then as there is such a coniunction, and that GOD hath created them both to bee glorified in them, Saint *Paul* hath good cause to pray for sanctification in them both, to the end that God might bee serued and honoured, and that both of them might bee glorified in the day of the

The humors  
are in conti-  
nuall motion.

What parts of  
the bodi come  
neerest to the  
soule.

of the soule  
which is the  
soul of the  
body

of the soule  
which is the  
soul of the  
body



Lorde. But that our speech may yet bee better vnderstoode, wee must consider in what signification the names of soule, spirite and heart are commonly taken, namely in the holy Scriptures, and howe wee may and ought to vse them. This will helpe vs greatly to attaine to the knowledge of the nature and immortality of the soule, wherein wee are to be instructed before we dissolue our present assembly. Teach vs therefore, *AR AM*, what diuisions the scripture maketh of the whole man, aswell in regard of the soule as of the body, and in what significations the names of soule, spirite and heart are taken, with the causes wherefore.

*Of the diuisions of man made in the holy Scriptures, as wel in respect of the soule as of the body: in what significations the names of soule, spirit, and hart are used therein, and the causes why: of the entire sanctification of man: how the soule is taken for the life, and for the members and instruments of nourishment, and for nourishment is selfe. Chap. 79.*

1. Cor. 6. 19.

Of the entire  
sanctification  
of mans body,

*AR AM*. Forasmuch as God so honoureth our bodies, as to call them Temples of his holy spirite. I thinke they cannot bee such indeede, except they bee wholly dedicated and consecrated vnto him, so that we separate them from all filthinesse and pollution, by giuing our selues to all kinde of sanctimonie and honestie of life. For then is the body wholly sanctified, when all the senses and members apply themselves onely to good and holy woorkes commaunded by God, and when they abstaine from the contrarie. Whereupon it commeth to passe, that the eyes turne aside from beholding all vaine things, and take pleasure onely in seeing that, which may rauish man with admiration at the excellencie of the workes of God, and induce him to well-doing. The like may bee saide of soundes, of voyces, of wordes in regarde of the eares. And as for the tongue, it is not polluted with vile speeches, with lying, slandering and blasphemie: but praiseth God, and rehearseth his works and woonders, speaking alwaies with a grace to the edifying of all. In like manner, the mouth serueth man for the selfe-same vse, as the stomacke also and the bellie, with all the rest of the members that serue for the nourishing of the body, are not defiled through gluttonie and drunkennesse. So that the body liueth not to eat, but eateth to liue, and to make supply to those necessities vnto which GOD hath made it subiect. Therefore it obserueth sobrietie, and is conten-

The body li-  
ueth not to  
eat, but eateth  
to liue.

ted

ted to minister to the naturall affections, that God may bee serued in this life. Neither doeth it abuse the members of generation to whoredome and villanie, but containeth them within their office and lawfull vse. And as for the feete and hands, with all the rest of the externall members, it keepeth them also within the compasse of their duety. But seeing the whole body and all the members thereof, take from the soule all their actions and vses, they cannot bee sanctified for the seruice of God and of holy things, vnlesse the soule be first sanctified, which giueth vnto them life, motion, and sense.

For this cause Saint *Paul* speaking of the sanctification which he wisheth to the Thessalonians, before hee maketh any mention of 1. Thes. 5. 23.

that of the bodie, hee beginneth with the *Spirite* and *Soule*, as wee haue already heard. Now because the soule hath diuers powers, he vseth two wordes the better to note them out, especially the chiefest of them. For as it hath beene already declared vnto vs, albeit the soule hath many powers and offices in the bodie of man, yet there are not so many soules in the bodie, as there are faculties and effectes thereof, but one onely soule which doeth all that.

For this cause the name of soule is diuersly taken in the holy scriptures. Sometime it is taken for that spirituall substance that is ioyned with the bodie to giue life vnto it, and for all the powers diuersly.

thee with the bodye to giue life vnto it, and to all the powers thereof: and sometime againe for one part of those faculties and powers. The like may bee sayd of the name of spirit, and of heart, and that for the same reason. Thus doeth the Scripture sometimes diuide the whole man into two partes onelie, namely into bodie and soule: as when Iesus Christ sayeth: *Fear ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which* Math. 10. 28.

is able to destroy both soule and bodie in Hell. And often also the same Gen 6.17.

holy worde taketh the one of these two partes for the whole. c. Elyas. 40.6.

men in that signification wherein wee take the name *Person* in our Luc. 3.6.

den in that signification wherein wee take the name *Person*. In our  
tongue. For this cause wee reade (so often in the words: *Leuit. 4. 2.*

longue. For this caule wee reade so often in the worde, *All flesh* Ezech. 18.

and every soule, for every person. Also, Give mee the Soules, for Rom. 13.

give mee the persons: And *all the Soules of the house*, for all the Gen. 14. 22

persons thereof. Now because the vnderstanding and the will are end 46.27.

the principall faculties and powers of the soule, when the Scripture

meaneeth to set them downe distinctly, and to expresse them together.

with the nature and vertue of the soule it taketh the spirit for the one.

with the nature and vertue of the Ioue, it taketh the spirit for the one,  
and the soule for the other: namely the spirit for the reason and vn-

and the foule for the other : namely the spirit for the reason and vnderstanding and the foule for the will and affections. For otherwise

derstanding, and the soule for the will and affections. For otherwise

how should every man be entire and sound, vnlesse his thoughts were

pure and holy, all his affections rightly ruled, & finally his whole body

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When a man  
is perfectly  
sanctified.

May. 26. 3. 9.

Luk. 1. 46. 47.

The soule de-  
uided into  
three parts.

Eph. 4. 17. 18

made obedient, and seruiceable to euery good worke? For wee haue hearde already what Lordship is attributed to the reason and to the vnderstanding: then how the will and affections are in the midst to commaund, and lastly the bodie to serue and obey. So that a man is then altogether pure and sound, when he thinketh nothing in his minde, desireth nothing in his heart, neither executeth any thing with his members, but that which pleaseth God. Wee haue a place in *Esay* which teacheth vs verie clearly, that the spirite and soule are so taken & distinguished as wee say: *The desire of our soule (saith hee) is to thy name, and to the remembrance of thee. With my soule haue I desired thee in the night, & with my spirit within me will I seeke thee in the morning.* We see how first he attributeth desire to the soule, thereby to declare the affection of the people towards the Lord. Then hee maketh mention of the remembrance and memorie that hee hath of God, which is in the minde. So that it seemeth hee comprehendeth the vnderstanding, and will in the first verse vnder the name of Soule. Afterward in the verse following he distinguisheth them more specially, attributing desire to the soule, the watchfulness and diligent inquisition to the spirit, which is not without thinking and discoursing that appertayne to the minde. Wherefore the Prophet minding to signifie how he was wholly addicted to the Lorde with all his senses and vnderstanding, and with all his heart and will, and that all his affection was towards him: hee vseth this distinction betweene the soule and the spirite. Likewise wee finde these two names Soule and Spirite, ioyned together in this signification in the Psalmes: and I am perswaded, that for the same reason the blessed Virgin ioyned them together in her song, when she sayd, *My soule magnifieth the Lord, and my spirite reioyceth in God my Saviour.* Nowe as the Scripture vseth this distinction the better to expresse the faculties and powers of the soule, so Saint Paul sometimes distinguisheth them into three, that they may the better bee known: as when hee writeth to the Ephesians in these wordes, *This I say therefore and testifie in the Lorde that ye henceforth walke not as other Gentiles walke in vanities of their minde, hauing their cogitations darkened, and beeing strangers from the life of God through the ignorance that is in them, because of the hardnes of their hart.* We see here that in the first place he putteth the mind, by which he meaneth vnderstanding and reason, which is the principal faculty & power of the soule, & that which is so much magnified by the Philosophers: it is called of the the Queen, Dame & mistresse. Neuerthelesse S. Paul testifieth clerely, that al of it is vanity without Christ: so that a man may

may well iudge, what wee are to esteeme of the rest that is in man. Therefore also wee see, howe from the minde hee commeth to the thought, whereby hee comprehendeth both imagination and memory, and all the faculties and powers of the internall senses, which hee testifieth to be shadowed with darkenesse, so that there is no heavenly light at all therein without Iesus Christ, who is the light of the world. For which cause also he affirmeth that they are estranged from the life of God: that is to say, from that life by which he liueth in his, and which he commaundeth and approoueth. Afterward hee referreth the cause thereof to their ignorance, which he ioynd with darkenesse and with the thought obscured thereby. Finally he commeth to the will and affection, which he comprehendeth vnder the name of heart, to whose hardnesse hee referreth their ignorance as to the fountaine thereof. For by reason that through their malice and contumacie they reiect the light of God that is offered to their harts and mindes, they blinde themselves by the iust iudgement of God, by which also they are made blinde, as they iustly deserue, seeing they loue darkenesse more then light, and lying more then the truth.

John 1.9. and  
8.12. and 9.5.  
and 12.46.

Now when al these faculties of the soule are reformed with the body, according as we haue already declared, then is, man come to that entire sanctificatiō of which Saint *Paul* speaketh in the place before alleaged, which is requisite for the true children and seruantes of God. But it seemeth that in all these diuisions and distinctions of the faculties and powers of the soule rehearsed out of the Scriptures, there is not one of them wherein any mention is made of the naturall powers, by which the soule giueth life & nourishment to the body, notwithstanding that this office also is assigned vnto it as well as the rest. Heereof three reasons may be rendered. The first is, that the word of GOD maketh expresse mention of the chiefe faculties & powers, which most properly belong to the nature of the soule, & are giuen vnto it more specially to know and honor God by, and which appertaine not onely to this life, but also to the other. The second is, because these naturall powers may bee comprehended vnder the vitall, and vnder the seate of the affections, by reason of that communication which they haue both with the spirites and with the humours vsed by the soule in the body, not onely to nourish it and preserue life in it, but also to serue for all other things spoken of before. The third reason is, that forasmuch as these naturall powers are more terrestriall then celestially, and more corporall then spirituall, & the vse and profite of them endeth with this humane life, wee may comprehend them vnder the name of body, as things more neerly ioynd to it for the

Why the naturall powers are not mentioned in these diuisions.

the vse of this life, and of which it shall haue no neede after this life, when it shall bee made incorruptible and immortall. And because this power of the soule appeareth more in this life, then any of the rest, therefore it is better known. For this cause the name of soule is oftentimes taken not onely for this naturall power which we call *Vegetative* and *Nutritive*, but also for the life it selfe; and for all the commodities and desires thereof, yea, for the whole estate of life.

Wee may call to minde what we heard before of the soule which is in the blood. And when *Rubin* sayde to his brethren that would haue slaine *Ioseph*, *Let vs not strike his soule*, it is as much as if hee had saide, *Let vs not kill the soule*. Nowe it is certaine, that the soule can neither bee slaine nor striken: therefore by the soule hee meaneth the life. And so his speech was all one as if hee had sayde, *Let vs not take his life from him: as himselfe declareth it by and by after in the verse following where hee sayeth, Shedd not blood*. Also when *Moses* speaketh of the Law that requireth punishment like to the euill committed, as hee sayeth, *Eye for eye, tooth for tooth, hand for hand, and foote for foote*, so hee sayeth, *Soule for soule*, that is, life for life. And to seeke the soule of one, in ma-

Deut. 16. 21.

Ierem. 21. 21.

Matth. 2. 20.

ny places of Scripture signifieth to lye in waite for the life, and to pursue it vnto death: as it is written of the enemies of *Ieremie*, and of *Herod* against *Christ Iesus*. There are infinit such like places, both in the olde and newe Testament, in which the soule is taken for this corporall and naturall life. Nowe because the soule giueth life by meanes of the stomach, belly, and other members and instruments of nourishment, of which wee haue spoken before, therefore it is often taken for them also: as when *Esay* sayeth, *Therefore Hell, (that is to say, the graue) hath enlarged his soule, and hath opened his mouth without measure, and their glorie, and their multitude and their pompe, and hee that reioiceth among them, shall descend into it*. The Prophet propoundeth heere the graue as a great and horrible monster, that hath a throate, with a stomach and belly, as it were a deepe gulfe and bottomlesse pit to swallowe vp and to consume all. And therefore as hee sayeth, that hee hath opened his throate or mouth, so hee sayeth, that hee hath enlarged his soule, that is to say, his stomach and belly, that it may bee more capable to receiue greater store of meate. The same Prophet in an other place, meaning to set down the vaine hope, that shall deceiue them that band themselves, and enterprise any thing against the people of *GOD*, and that looke for aide and deliuerance from any other besides him, sayeth, that

Isay. 29. 8.

They



*They are like to an hungry man, who dreameth that he eateth, but when he awaketh, his soule is emptie: or to a thristie man, who dreameth that hee is drinking, but when he awaketh, beholde he is faint, and his soule longeth.* Which is as much as if hee had saide, that such a one supposing hee hath well eaten and well drunke, findeth his stomacke and his bellie emptie, and is still as hungry and thristie as hee was before. Also when *Jeremy* sayeth, *I haue satiate the weary soule, and haue replenished euery languishing soule,* it is certaine that by the soule he meaneth the members and instruments of nourishment, with the bodie that receiueith it and the life that is preserved: for the soule neyther eateth nor drinketh. But *Ezechiel* sheweth vs this yet more clearly saying, *They shall not satisfie their soules, nor fill their bowelles.* For himselfe expoundeth that by the word Bowelles, which beefore hee called soules.

Jerem. 31. 39.

Ezech. 7. 29.

Moreover, wee haue further to note, that forasmuch as the soule can no more giue life to the body without food, then without these members and instruments by which it distributeth and deliuereth the same, it is likewise taken not onely for the foode of the body, but also for those instruments and meanes whereby men get and obtaine foode. Therefore it is written in the Law of the hired seruant that is poore and needie, *Thou shalt giue him his hire for his day* (that is the same day he laboureth) *neither shall the Sunne goe downe upon it: for hee is poore, and therewith sustaineth his soule:* as if hee shoulde say, it is his life and foode whereby hee must bee sustained. So that hee which beguileth him of his hire, taketh away his soule and life from him as much as in him lieth: It is written also, *That no man shall take the nether nor the upper millstone to pledge: for this gage is his soule.* By which phrase of two millstones, that serue to grinde the corne, the Lord comprehendeth all those instruments wherewith men get their liuing by their labour, of what occupation and trade soeuer they be. For as a man can not grinde without a millstone or without corne, to haue meale for bread to maintaine life withall: so poore Artificers and Handicraftsmen cannot grinde, nor consequently liue, if those tooles and instruments bee taken from them, whereby they must get both their owne liuing, and the liuing of their wiues and children. Therefore God saith that such a gage is the soule, by which he vnderstandeth the life, and by life the foode and nourishment that preserveth it, and consequently the instruments by which poore men and Artificers get their liuing. To conclude, it seemeth that this kinde of phrase vsed by the Hebrewes agreeth well enough with

Deut. 24. 15.

Leuit. 19. 13.

Deut. 24. 6.

our common speech, in which wee often take the life for foode and charges to maintaine life. As when wee say, that a man getteth and purchaseth his life or liuing with the sweate of his face. We say likewise, that wee giue life to those whom wee feede, and take life from them whom we deprive of foode and nourishment, and of the means to get it. But we must learne some other significations of this word *Soule*, taught vs in the holy Scriptures. And first, what is meant by a liuing soule, and what by a naturall, or sensuall bodie: and what is a spirituall body: and how the name of soule is taken for the desires of the flesh, and for all things belonging to this life. Therefore it belongeth to thee, *ACHITO B*, to discourse vpon this matter.

*What is meant by a liuing soule, what by a sensuall and naturall body, and what by a spirituall body: how the name of soule is taken for all the desires of the flesh, and for all things belonging to this life: and not onely for the whole person aliuie, but also for the person being dead, and for a dead corps: and lastly for the spirit separate from the bodie.* Chap. 80.

**A**CHITO B. Men may well studie in the schooles of the most Askillfull and excellent Law makers, Philosophers, Oratours, and Doctors that are in the world, yet they shall reape small profit thereby except they come to that schoole where the spirit of God is our master and teacher. For this cause Iesus Christ, after he heard the confession that Peter made of him, said thus vnto him, *Blessed art thou Simon, the sonne of Ionas: for flesh and blood hath not reueiled it vnto thee, but my Father which is in heauen.* Now in that hee opposeth flesh and blood to the Father in heauen, hee declareth sufficiently, that according to the manner of the Hebrew speech, hee vnderstandeth by these two words, whatsoeuer is in man, that is of man. As when Saint Iohn

*saith, that as many as receiued Christ, to them hee gave power to be the* sonnes of God, *euē to them that beleue in his name, which are borne* not of blood, *nor of the will of the flesh, nor of the will of man, but of* God. And to confirme this it is said else where, *What man knoweth the things of a man, saue the spirit of a man which is in him? euen so the* things of God *knoweth no man, but the spirit of God. Now we haue receiued, not the spirit of the world, but the spirit which is of God, that wee might know the things that are giuen to vs of God.* To this purpose when Saint Paul opposeth a spirituall man, to him whom he called before a naturall man, and altogether vncapable of the spirit of God, he saith that the spirituall man discerneth all things, and is iudged of no man.

For

For being such a one, he hath certaine knowledge of heavenly things, to be able to discern light from darknesse, and trueth from lies, that hee be not deceiued by a false shewe of trueth. Neither is he iudged of any body, because the trueth of God is not subiect to the iudgement of men, how skilfull and conceited soeuer they be, without the spirit of regeneration.

Nowe then as wee haue heard, that the soule is taken in sundrie significations declared by vs, wee may nowe knowe, that it is taken oftentimes in the holy Scriptures for al the vertues, for al natural gifts and graces, for all affections and desires, for al pleasures and commodities: and for other things appertaining to this life. For this cause *living soule* signifieth in the Scriptures as much as *creature*, hauing soule and naturall life, and it is so taken for all living creatures of what nature and kinde soeuer they be, and Saint *Paul* in the place alleadged and in the fifteenth of the same epistle, calleth a naturall man and a naturall body, that man and that body, which liueth with such a soule and such a life: vnto whom hee opposeth diuersly, a spirituall man and a spirituall body. For by a naturall man he vnderstandeth a man not regenerated by the Spirit of G O D, and by a spirituall, a man regenerated: and by a naturall body he meaneth a body that liueth by this corporall life, such as it is in this worlde before the death and resurrection thereof. By a spirituall body, he vnderstandeth not onely such a body as men haue that are already regenerated in this life, but also such a one as it shall bee after the resurrection, when it shall be fully regenerated and made immortall, and like to the glorious body of Iesus Christ. For besides the humane soule wherewith it liueth heere, and in regarde of which Saint *Paul* calleth it naturall, it shall haue also a diuine vertue, that shall wholly change in it all corruptible and mortall qualities, and all humane infirmities, vnto which it is subiect in this life, into incorruptible and immortall qualities. And so doeth the Apostle expound it saying in the same place, *The body is sown in corruption, and riseth in incorruption: it is sown in dishonour, it riseth in glorie: it is sown in weaknesse, and is raised in power. It is sown a naturall bodie, and is raised a spirituall body: there is a naturall body, and there is a spirituall body.* As it is also written, *The first man Adam was made a living soule: and the last Adam was made a quickening spirit.* Whereupon wee haue to note, that Saint *Paul* speaketh still of the selfe same body, which remaineth alwaies one in substance. But forasmuch as it altereth in qualities and kinde of life, therefore as hee calleth it spirituall, in regarde of the Spirit of Christ, and of his spirituall and heavenly vertues, by which he

What is meant  
by liuing  
soule.  
Genes. 1.

1. Cor. 15. 44.

What is meant  
by a naturall  
and by a spirituall  
man

Genes. 1. 7.

hee changeth the first qualities of it, as the Apostle teacheth vs by such as are opposed against them: so it is also called an animal or naturall body, of the soule, which giueth vnto it onely that naturall life that it hath in this worlde, and not that spirituall and immortall life, which it shall haue after this. For the soule, which now can giue none but this mortall life by reason of sinne, shall then haue another vertue, when sinne shall bee wholly abolished, to giue vnto the body an immortall and blessed life, by meanes of that spirituall and diuine vertue of Iesus Christ, whereby it shall bee quickened, that it may quicken the body with the same life. But because this worde *Animal* deriued from *Anima*, that signifieth the soule, is not very common in our English tongue, wee finde in the vsuall translation of these places of Saint *Paul* alleaged by vs, these wordes *naturall* and *sensuall* in steade of *animal*, which the Greeke worde properly signifieth. Therefore in expounding the sence of these kindes of speech vsed by the Apostle wee must vnderstand, that he doeth not call *animal*, or sensuall and naturall, the body of man onely, or man by reason of his body onely, but the whole man compounded of body and soule. For hee is altogether animal, that is, naturall and sensuall both in body and soule without Christ Iesus: but being in him, so long as hee liueth in this worlde, hee is both animal, that is to say, naturall and sensuall, and also spirituall. First hee is animal, both because hee is not yet perfectly regenerated, as also because hee is not yet immortall and glorified, as hee shall bee after his resurrection. On the other side hee beginneth even now to bee spirituall, because he hath a beginning of regeneration wrought in him, which being once made perfect, hee shall bee regenerated much more absolutely, and made wholly conformable to Iesus Christ both for immortallitie and eternall happinesse. For then hee shall be no more animal, naturall, sensuall, and spirituall altogether, but onely spirituall, according as I haue already declared. Wherefore let vs knowe, that every one shall retaine still the selfe same body and soule, which hee hath in this life, but by reason of that change of euill qualities, which being in both shall bee made in the other life, Saint *Paul* calleth it spirituall, and not for any conuersion that shall bee of the bodie into the spirit. For as a man is called animal, in regarde of the soule that is giuen him, because the soule is the chiefest thing in him: so hee is called spirituall in respect of the other life, and of the excellencie that shall be added to the soule, and by the soule to the body, through the heauenly & spirituall vertue and power of Iesus Christ.

Now

What is meant  
by an animal  
or naturall

What is meant  
by an animal  
or naturall

Now then seeing the soule is taken in the holy Scriptures for the naturall life, which is not without affections, wee may see it sometimes also put for them. Therefore when the worde of God would expresse a greate affection of loue; it sayeth of the sonne of Sichem, that his soule cleaued vnto Dinah: and after it is added, that hee loued her and spake to the heart of the maide, that is to say, kindly, and as her heart coule wish. In like manner it is written of Iacob, that his soule was bound to the soule of Benjamin his sonne: to signifie, that hee loued him tenderly, as his owne soule and life. And of Jonathan it is saide, that his soule was knit with the soule of David: which phrase is afterward expounded by the Scripture where it is saide, that Jonathan loued David as his owne soule. We are also commanded to loue GOD with all our soule, as also with all our heart and minde. Therefore Iesus Christ sayeth that whosoever seeketh and saueh his soule, shall losse it, but hee that hateth and loseth it for his sake, shall finde it and saue it vnto eternall life. In which wordes, the soule is not onely taken for the life, but also for all the commodities thereof, and for the desires of the flesh, such as are glorie, honours, riches, pleasures, delights, ease, and all kinde of prosperitie: for the obtaining of which things many turne aside from the way of saluation, and take the way that leadeth to destruction. Also we reade many places in the Scriptures in which the soule is taken not only for the whole person liuing, but also for the person dead, yea for the dead body, and sometimes for the spirit separated from the body.

But we must well considered in what sence there is mention made of the death of the soule. Balaam wished that his soule might die the death of the iust: but hee speaketh after the manner of the Hebrews, who vsed many times to say *My soule* and *thy soule*, for my selfe and thy selfe: or for my person and thy person, according to that before mentioned, that the name of *soule* & of *flesh*, are often taken for the whole man, & for that which wee call Person. For this cause whereas Moses sayde, that GOD sware by himselfe, Ieremie and Amos say, that hee sware by his soule, in the same sence and signification. Likewise, the name of Soule is not onely taken for a liuing person, but also for him that is dead: as when it is written in the Law, *Let none of you be defiled by the dead among his people*, it is in the Hebrew, *ouer the soule of his people*, that is, ouer the dead body of any of the people, by touching it after it is dead. And when Iob saith, that *the soule of a man draweth to the grane, and his life to the buryers*, and that God deliuereth

The soule put  
for the affecti-  
ons.

Gen. 34. 3.

Gen. 44. 30.

1 Sam. 18. 3.

Deut. 6. 5.

Matth. 10. 39.

Mar. 8. 35.

Luke 9. 14.

Iohn 12. 25.

How we may  
vnderstand  
that the soule  
dieth.  
Num. 23. 10.

Gen. 22. 16.

Ierem. 31. 14.

Amos 6. 8.

Leuit. 22. 1.

The name of  
soule put for  
the dead body  
Iob. 33. 18. 25.

his



his soule from going into the pit. hee taketh not the name of soule for that spirituall essence that giueth life vnto man, but for the life it selfe, or for the man & body it selfe, which is laid in the graue after death. So that his meaning is no other then to say, that God deliuereth man from death, whereby otherwise he should be brought into the pit. And when Dauid saith, *Lord, thou hast brought vp my soule out of the graue*, he sheweth after very evidently what he vnderstandeth by his soule when hee saith, *Thou hast reuiued mee from them that goe downe into the pit*. Hee taketh this word Soule in the same sense when hee saith, that God deliuered his soule from death and from the midst of Lions: & when hee praieith him to deliuer his soule from the sword, his desolate soule from the power of the dog. For it is easie to iudge by these words, that he taketh not the soule in these places for the essence of the soule & proper substance thereof: because the soule can not be smitten with the sword, nor deuoured of Lions, nor carried away by dogges. Therefore seeing the soule is so often put in the Scripture for corporall life which endeth with the bodie, and which the soule giueth vnto it by meanes of those instruments, which it hath in the bodie, the name of Spirit is many times vsed therein, to signifie more specially this essence and spirituall substance, which wee call the soule, and which may hee seperated both from the bodie and blood, as that which liueth after the death of the bodie. Therefore Dauid did so vse the word Spirit, when he recommended his soule to God by the same words, which Iesus Christ vsed vpon the crosse. Afterward S. Steuen tooke it in the same sense when he said, *Lord Iesus receiue my spirit*. For this is that spirit of which Salomon saith, that it returneth to God that gauer it, after that the bodie is returned to the earth & to dust of which it consisteth. And yet this difference is not alwaies obserued in the Scriptures. For as wee haue already heard, both the heart, and soule, and spirit are oftentimes generally and indifferently put for all the parts and powers of the soule, and not onely for those of men, but also of beastes: as when the Wise man attributeth spirit vnto them, hauing regard to this corporall life. For when Salomon speaketh so, it is in consideration of this life that consisteth in breath, which is also called Spirit in the holy Scriptures, which vse one & the same word to signifie both wind & breathing, & whatsoever we call spirit, taking it both for the soule of man, for the Angelicall natures, & for the diuine nature. Therefore Job speaking of this present life saith, *So long as my breath is in mee, and the spirit of God in my nostrills, my lips surely shall speake no wickednesse, & my tongue shall not deceiue me*. But when Saint Paul saith, *The same spirit beareth witnesse with our spirit*, that

Psal. 30.3

Psal. 56. 13  
and 22.40what is meant  
by Spirit in  
the ScripturesPsal. 31.5  
and 33.46Ages 7.49  
Heb. 10.7

Job. 23.16

Rom. 8.16

wee are the children of God, hee taketh the word Spirit in an other sense then Iob did in the place now alleadged. For in the first place hee taketh the name of Spirit for the Spirit of GOD, and in the second place for the spirit of man, which signifieth the humane soule. It is true that in this place he taketh it for the soule & for the spirit, such as it is in regenerate men: but when he saith elsewhere, that the spirit of man knoweth the things of man, he taketh the spirit simply for a humane spirit, and for the vnderstanding part thereof.

1. Cor. 2. 11

Likewise the name of soule is put, not onely for this naturall life & for the will and affections, but also for the selfe same thing that is comprehended by this word spirit, when one would signifie thereby the greatest excellencie of the soule. As when Dauid saith, *Our soule waiteth for the Lord, for hee is our help and our shield. Surely our heart shall reioyce in him, because wee trusted in his holy name.*

Psal. 33. 20. 21

And againe, *My soule reioyceth in the Lord, and is glad in his saluation.* And when Saint Peter saith, *Abstaine from fleshly lusts, which fight against the soule, and haue your conversation honest among the Gentiles,* hee taketh the name of soule for the spirituall man, who hath his minde and all his affections well ruled according to the will of God.

1. Pet. 2. 11. 12

As then wee haue heard in what sorte the soule may die, in regard of this corporall life, according to the phrase of the scriptures and of the Hebrewes, so by this which Saint Peter saith, that fleshly lustes fight against the soule, wee may learne after what manner the soule may be said to die and to be slaine. For nothing can bring death vnto it but sinne. Wherefore it is not said without good reason in the Booke of Wisdome, that the mouth that telleth lies slayeth the soule. Albeir then the soule is immortal, in that it can neuer be without life, no more then the Angells, who are spirits like to it: neuerthelesse it is after a sort mortall, so farre forth as being farre off separated from God through sinne, it liueth no more that blessed life, wherewith it should liue if it were vnitied and ioyned vnto him by true faith and sincere obedience. For it should enioy the selfe same life, which the heavenly Angells, with the soules and spirits of the blessed doe enioy. As contrariwise the soules of the wicked liue with the same life that the Diuells doe, which is called dead, because it is a more accursed life then death it selfe, and therefore called the second and eternall death.

Wisd. 1.

How the soule is after a sort mortall.

Now wee may thinke our selues sufficiently taught touching the diuerse significations in which the name of soule is taken. It seemeth to mee, that wee haue spoken enough of the Anatomy of the soule and soule, of which the most of our discourses hitherto were made:

which may suffice for the contentation of euery one, that will keepe himselfe within the bounds and limits set downe vnto vs by the wisdom of GOD in his word. But to finish this whole matter concerning the soule, which we haue chiefly considered in her parts, powers, and effects, we are further yet to be instructed in the creation, generation, nature, and immortalitie thereof: And because they are meruailous difficult matters, and such as are not without great contrarieties of opinions even amongst the learned, I am of opinion that these things are to bee discoursed of, according to that manner of teaching of the ancient Academickes, which we followed in our first meetings: namely, vpon the theme propounded vnto vs, to ballance the arguments on the one part, with the reasons of the other side, that so wee may dilligently search out the trueth. Notwithstanding it shalbe lawfull for vs to deliuer our opinion, so long as wee ground it vpon the infallible testimonie of the word of God, leaving to euery one his libertie to iudge which is best, and to embrace and follow the same. For our entraunce therefore into so goodly a matter, thou shalt begin, *A S E R*, to morrow to declare vnto vs what thou shalt thinke good concerning this proposition, namely, whether the soule is begotten with the body, and of the seede thereof: or whether it be created a part and of another substance, and what is requisite for vs to know therein.

The ancient  
Academickall  
kinde of teaching.

*The end of the tenth dayes worke.*

## THE ELEAVENTH dayes worke.

*Whether the soule of man is ingendred with the body, and of the same substance that the bodie is of: or whether it be created by it selfe and of another substance: whether it bee needefull for vs to know what the soule is, and what is the essence thereof, or onely to know of what qualitie it is, with the workes and effects thereof. Chap. 81.*

Plat. in Phaed.



*A S E R*, I am of opinion, that in discoursing Philosophically concerning the knowledge of the soule, we ought to practise that which *Socrates* said being tired with the consideration of the nature of things, namely, to be very carefull least it happen to vs as it doth

doeth to them that are busie beholders of the Sunne eclipsed, whose sight is dazeled thereby except they beholde the image thereof in water, or in some such like thing. For euen the Spirit that is wholly giuen to the vnderstanding of it selfe, is often as it were amazed and carried farre out of the way of true contemplation, vnlesse it know how to consider it selfe in the glasse of all brightnesse, layd open in the sacred word of GOD, and not stay altogether in the discourses of naturall Philosophie and humane reason, which many times blinde euen the sharpest wittes of men. True it is, that wee haue many things in Nature that affoorde vs euident testimonies of the creation, nature, and immortalitie of the soule, which haue greatly moued, not onely those Philosophers that haue borne greatest reuerence to GOD, and acknowledged him to bee the Creator of all things, but euen those also that were most prophane, and made the greatest Idole of Nature.

The word of  
God the true  
glasse for the  
minde.

Neuerthelesse the knowledge of so high and difficult a matter, could neuer bee perfectly comprehended, but of them onely that haue heard the doctrine of the Spirit of God, and haue received the testimonies of his word, as certaine demonstrations of those thinges, which the sense of man is not able to conceiue. For indeede wee can not pronounce any thing certaine of so high a nature as is that of the soule, except it bee by his testimonie who hath created it, and who onely knoweth it, as the workeman knoweth his worke. Yet we ought not to contemne naturall reasons found out by the learner, sort, which are as it were beames of that true light: but rather diligently consider of them, as helps that may greatlie further vs in the vnderstanding of that wee seeke, and to serue for the confounding of so many Atheists as impudently dare denie the immortalitie of the soule, and that iudgement of God, which shall bee to the euerlasting happinesse and ioy of the good, and to the perpetuall grieve and torment of the wicked.

Who know  
the soule best

Now albeit the soule of man hath no partes nor members into which it may bee diuided as the bodie may, neuerthelesse in the sequele of our discourses concerning the Anatomy of the body, wee haue also made as it were an Anatomy of the soule, in regard of her faculties, powers, and offices, whereby wee may attaine to some good measure of knowledge touching the nature thereof, and of the difference that is betweene it and the soules of all other creatures that haue soule and life. But there remaine yet very great difficulties concerning the creation and substance thereof, vpon which points it shall bee very profitable for vs to bee well resolved.

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The soule is  
not bred of  
corporal seed.

Genes. 1.

Modesty requi  
sit in searching  
the trueth.

Wee know well enough by that which wee hearde before, that the soule of man can not be of any corporall nature, or compounded of any corruptible nature, as the body is. For if it were so, then must it necessarily be mortall as the body is, and be farre from doing that which it doeth. Besides, it woulde followe thereupon that the soule of man differed in nothing from the soule of beasts. But wee knowe by the effects of it that there is great difference betweene them, yea greater then betweene heauen and earth: which being so, it followeth wel, that it is not engendered with the body of the same substance with it, and that the substance of the soule is not deriued from the same seede. Againe, if the soule be created of some other substance, and not begotten with the body of any humane seede, a man may aske from whence then cometh that pollution that is in it through sinne, whereby the whole race of mankinde is corrupted, and what power Originall sinne ought to haue ouer it. For if GOD daily createth soules for those humane bodies that come into the worlde continually, as wee doe beleeue, and that to place and lodge them in those bodies euen from the wombe, surely he createth them no otherwise then he did all other creatures, which hee created good. Whereupon it followeth, that hee created not soules corrupted and infected with sinne, but pure and sound, as those were of our first Parents before sinne entred into the worlde. Neuerthelesse wee see that the chiefe corruption and infection in man through sinne, is in the soule. For if the soule were not infected, the body shoulde not bee stained therewith, as that which is but the lodging and instrument of the soule, and as it were the seruant thereof. Wherefore when the soule is cleane and pure, the whole man, both body and soule is altogether pure: but when that is defiled, all is defiled. From whence then, will some men say, doeth the soule receiue this infection of sinne, wherewith she is polluted after her creation? Hath shee it of her selfe, or of the body after shee is lodged therein, and of the corruption of that seede, of which the body is begotten? These are very profound questions and woonderfull difficult, about which many great Diuines haue troubled themselues along time. But the wiser fort enquire soberly into them, so as they giue euident testimony of that modestie, wherewith they seeke after the vnderstanding of the great secrets of God, rather then make profession that they haue found them out. Others there are who one while with coniectures according to their fancie, an other while with reasons drawne from the nature of things, set downe for a certaine trueth whatsoever cometh into their minde.

Now

Now then heeing to heare what reasons can bee alleadged, wee will omit and passe ouer, as well them that walke wholly in the darknesse of ignorance, as those that will not goe faire and softly, and as it were feeling vwith the hand, but runne on swiftly whither they please, without feare of downefalles. Wee will take a middle course, neither too high nor too lowe, keeping our selues within the limites of the woord of trueth, which teacheth vs that wee incurre original sinne, beecaue wee are all the children of *Adam*, to whome, and to whose posteritie God gaue originall iustice, which made man obedient to God, and the bodie subiect to reason. But it was giuen him with this condition, that if he kept not the commandement of God, both hee and his posteritie should be deprived of that gift and priuledge: euen as if some noble man hauing committed treason should bee disgraced from the title of Nobilitie, both hee and his children. This deprivation of gifts bestowed vpon man by God, of which wee should haue beene the inheritours, but for the sinne of our first Parents, is called by the Diuines, *Originall sinne*. To proceede then with our former matter, first I say, that in my minde, it is not so necessarily required of vs to know what the soule is, or what is the essence and substance thereof, as to know of what qualitie it is, and what are the actions and woorkes of it. And that this is so, we may iudge by that bountifullnesse, which GOD the Lord of nature vseth towards vs, and which hee manifesteth vnto vs on every side by manyfolde signes and testimonies. For whatsoever is expedient for vs, the same hee propoundeth vnto vs both very abundantly, and with such facilitie, that wee may easily finde it out and bring it into vse. Wherefore wee can haue no more euident token, that a thing is not profitable or not very necessary for vs, then this that it is rare, far off, and hid from vs, yea very hard to finde out and to attaine to the vse of it. So that when wee are admonished to know our selues, wee must not referre this to the knowledge of the essence of the soule, which wee are not able to know or comprehend, but to the knowledge of the effects and woorkes of it, thereby to know how to frame our manners and our whole life, to the ende that chasing vice away, we might follow after vertue. And this by the grace of Christ Iesus, will leade vs to that life in which wee shall be perfectly wise and good, and liue immortall and blessed with GOD for evermore.

Then, as wee shall see the Creatour of all things face to face, who otherwise is incomprehensible vnto vs, so we shall knowe our selues perfectly in him. True it is if we vnderstand well the principal cause that is taught vs in his woord, why hee created man after his image

How wee become guiltie of original sin

What original sinne is.

How we must learn to know the soule

When we shall know our selues perfectly.

and likenesse, and gaue him an immortall soule partaker of vnderstanding and reason, wee shall bee well instructed in that point wee desire to know touching the nature of the soule. So that although wee can not thoroughly know or define what is the essence or substance thereof, neuerthelesse seeing it was created of God, that being ioyned vnto him it might haue eternall happinesse, we must needes say, that it is a substance in some sort capable of the diuine nature, and that may bee ioyned therewith. For beeing indued with the knowledge of the Diuinitie, the loue of the same is bred within it, by which loue the soule is so ioyned vnto God, that it is indued with perpetuall happinesse.

What the  
soule is.

Variety of  
opinions touch-  
ing the essence  
of the soule.

And thus we may say, that the soule of man is a spirit that giueth life to the bodie whereunto it is ioyned, and which is capable of the knowledge of GOD to loue him, as being meete to be vnited vnto him through loue, to eternall felicitie. But let vs consider the diuersitie of opinions of the best learned, as well vpon this matter, as vpon the doubts mentioned by vs in our speech. For the first, there are many who thinke, that wee take our generation and birth of our fathers and mothers, not onely in regard of our bodies, but also of our soules: and that soules are produced of soules, as bodies are begotten of bodies, being led by the reason before spoken of. For they can not conceiue how originall sinne, which is the pollution of our nature that before was good and pure, by reason of the hereditary corruption of the first father of men, can bee deriued from *Adam* to all his successours, and from father to soone, if the soules of children take not their originall from the soules of their Parents, as the bodies do of their bodies: considering that the soule is the chiefe subiect of originall sinne, and of all the rest that proceede from it, as riuers issue from their fountaine. Wherefore, as wee set *Adam* before our eyes for the first stocke or roote of all mankind, in regarde of mens bodies that haue all their beginning from him: so these men doe the like with his soule, and the soules of all other men, as if soules were deriued from soules, and bodies from bodies. And indeede at the first blush a man might thinke, that Christ Iesus was of this minde when hee saide, *That which is borne of flesh, is flesh, and that which is borne of the spirit, is spirit*: if it bee so that the name of *flesh* in that place ought to bee taken for the whole man, comprehending vnder it the body, soule, and spirit, and whatsoever excellent thing is in man, being considered in his corrupt nature, as the word *flesh* is commonly taken in the holy Scriptures, when it is opposed to the spirit, or to God. And for this cause many do not take this word *flesh* so largely, neither

John 3.6.





and of those spirituall natures, of God and of his workes? And if wee can not comprehend in our selues the woorkes of our soule howe shall wee vnderstand the woorkes of G O D in the whole world? And if wee be not able to conceiue them, doeth it followe therefore that hee doeth them not? and yet there are many that conclude after that manner. For they beleeeue no more then they are able to know and comprehend by their naturall reason, according as they deale also with their soule. For because they vnderstand not what is the proper essence of it, neither can see it after it is entred into the body and ioyned therewith; nor yet when it departeth away, therefore they conclude, that it is no other thing, but as it were a fire that lasteth so long as there is matter agreeable to the nature of it, and is quenched when that faileth.

Of the distinction of the soule from the powers thereof

But for that vvhich you deliuered to vs, *ASER*, of the sayings of certaine touching the diuers kindes of, soules, and the powers of euery one of them, it seemeth to mee that (vnderstanding them as you say these men doe) one of these three things will followe of their opinion. For they must of necessitie yeeld to this, either that the soule of man is partly immortall and partly mortall: or that a man hath three soules, one immortall and two mortall: or lastly, that the powers of the reasonable soule, which wee call *Sensitiue* and *Vegetatiue*, are not of the proper essence and substance thereof, but onely of the body, and that they are instruments of the reasonable soule, as members thereof. For I doubt not but they will readilie confesse this, that the soule is immortall: and if that part of the soule which they call *Vegetatiue* and *Sensitiue*, be of the selfe same essence and substance, in that respect it shall be mortall. Nowe if vve sh<sup>d</sup> distinguish all these three sorts of soules in man, that vve make three kinds of them, the first and principall shall be immortall, and the other two mortall. And if they vwill say, that they take not the *vegetatiue* and *sensitiue* soule in man, for two diuerse kindes of soules, but onely for two sundry powers of the reasonable soule, I demaund of them vvwhether these two powers are so ioyned vnto it, that it may be a soule as it is, both without them and with them, euen as before vve said that it might be with the body and vvithout the body. I doubt not but euery one vvill answere me to this question, according to that opinion he hath conceiued of the nature of mans soule. If the question be made touching the soule of beastes, the Philosophers agree vvell amongst themselues herein, that it is of the same matter of which their bodies are compounded, vvwhether it be deriued and taken from the same, or vvwhether it bee the proprietic of the matter. Therefore they

The soule of the beast is of a corporall substance.

they meane, that it is the Vitall spirite onely therein that giueth life vnto them, which is of a corporall matter and substance: or else that it is the temperature or temperament of the whole body generally, which is the proprietie of that matter. And so the soule in beastes shalbe the life it selfe, of which the Vitall spirits, or the temperament are the instrumentes. Which seemeth to agree well with that which *Moses* saith, *That the soule of the flesh is in the blood thereof*, that is to Gen. 9. 4.  
 say, the life, according as we shewed when we spake of the nature of Leui. 17. 14.  
 blood, and of those meanes by which it giueth life to the creatures. For when *Moses* speaketh so, a man might say that it is as much in effect as if he said, that the blood is as it were the pipe and instrument that conueyeth life to the body, and that the Vitall spirites are the thing that giueth motion & sense to the body, which is the same that we call Soule: neither is there any inconuenience to yeeld to this in regard of the soule of beastes. And albeit wee see not with the eye howe these Vitall spirits, or the temperament of all the partes of the bodie, doe giue vnto it that life which it hath, yet a man may iudge and haue some knowledge heereof by the things we see in nature, which haue some agreement and resemblance with this. For we conceive well, how the flame is nourished by the oyle and match that The Vital spi-  
 is in a lampe, or by the waxe and weeke that is in a candle. In which rit compared  
 wee see two sorts of matter differing one from another, ioyning both to the flame  
 together. Besides, we see how that by meanes of this coniunction, and of a lamp.  
 of the temperature and agreement that these two matters haue eache with other, the flame being kindled in them, is nourished and preserved. So likewise we propound the Vitall spirit in the bodies of liuing creatures, as a thinne flame engendered of the blood by vertue of the heart: and this flyeth as it were throughout all the partes of the body, distributing vnto it Vitall heate, which quickeneth it, and endueth it with that vertue by vvhich it hath motion and sense, and exerciseth all her actions, so that euery member doeth his office. Nowe wee see well in this comparifon the matter that is in the lampe or in the candle, and the temperature and agreement that is betweene the parts of it, and howe the flame is fedde and mainteined after it is lighted. Wee may see also from whence this flame is brought to the lamp, and how this matter is lighted, and that neither the matter, nor the agreement and temperature thereof bredde this flame of themselves, but that it is brought from else-where.

In like manner, we may easily conceiue that which hath bene told vs of the vitall spirit, and of the blood whereof it is bredde, and of the vertue and power of the heart in the generation of it. But one may say

say vnto mee, that there is great difference betweene the comparison wee made of a lamp or candle, and of his flame, and betweene that which wee haue spoken of the generation of the vitall spirit, because this flame which we cal the vital spirit, springeth of the self-same matter by which it is nourished & preserved, & is kindled ther. And therefore it were requisit that we should further know what is the cause of this as also why the life and motion that are therein, are inflamed by this vital spirit, and not by any other meanes whatsoeuer, whether it be the blood or the flesh. And yet this spirit is as wel of a corporall and bodily matter, as al the rest, of which the body is compounded: so that it hath his originall of the selfe-same elements from whence that matter is deriued, out of which it springeth. But of such inquisitions I would likewise demandaund, from whence the heavens, the Sunne and Moone, with the other planets and starres haue their motion, their light and properties: It is very certaine they can yeeld mee no other true cause, but that God hath created them of that nature, that he hath so framed them, and that hee alwayes preserveth them such, by the diuine vertue and power of his prouidence. So I say to them, that we ought not to search for any other cause or reason of that wee mentioned before, or goe any further, or mount higher in the inquisition thereof. But forasmuch as that which wee haue nowe deliuered of the nature and matter of the Soule, is proper to that Sensitive and Sensuall soule which we attribute to beasts, we must come more particularly to that that is proper to men, which wee call the *reasonable soule*. This is that matter and point, about which the greatest and most ingenious wittes haue most laboured and disputed from time to time. For they that affirmed the soule of man to be no other thing then the Vitall and Animall spirits by meanes of which the body receiueth life, or the temperature and temperament of the humours, and matter of which the body is compounded, these men put no difference betweene the soule of beasts, and the soule of men. And as for them that take it to be the breath, or a fire of which the naturall heat proceedeth, they iumpe in opinion with the former, who place it in the Vitall spirits. And they that say it is in the harmonic of the whole body, are of the same minde with them that place it in the temperament. So that according to the opinion of all these, the soule of man is nothing els but naturall heat, or els the Vitall spirit that is in the blood: as the Physicians commonly take it, whose consideration reacheth not farther then to that they can comprehend by their naturall reason, following therein *Hippocrates*, who agreable to this opinion sayeth that the soule

God the author  
of nature

Sundry opinions  
of the reasonable soule.

soule is daily ingendered, after that manner, which wee have already declared. But they that more diligently looke into the properties and excellent gifts, wherewith the reasonable soule is endued, know assuredly by their naturall reason, that these opinions are very vnworthie the noble excellencie thereof, and that they are of no force in regard thereof. For they iudge very well, that the vnderstanding and reason with the discourses thereof, that the iudgement and such memorie as it hath, that the discerning of good and euill, of things honest and dishonest, of vertues and vices, with the knowledge of humane and diuine things, whereof it is partaker, are workes and actions, which cannot proceede from such matter as the elements are, as wee have touched else-where. Whereupon it followeth, that it is some other thing then the Vitall spirit, or the temperament of the bodie: and that it is of a farre differing nature from that of beasts, which consisteth in these things. And by the same reason also they conclude, that if the soule of man were of any such matter as to bee the Vitall spirit, or the temperament of the bodie, it would follow that it were mortall like to the bodie, and that nothing should remaine of it after the death thereof. Which thing they finde to be too much contrary vnto that, which a man may iudge of the nature and substance of the soule by those effectes of it, that were euen now mentioned: which effectes are such as cannot agree to a corruptible and mortall nature, nor to any other then to a celestiall and immortal nature, like to that of the Angels and blessed spirits, which are endued with such vertues. But I desire to heare thee, *R A M*, vpon the things now spoken of, that thou maiest goe on with the matter of our discourses.

The soule proceedeth not from the elements.

*Of the opinion of Galen, of Plato, and of Aristotle, touching the substance and nature of mans soule: of the opinion of Occam touching the Vegetative and Sensitive power thereof, and of the distinction of soules he maketh in man: of the sentence of the Platonists, and of Origen touching the creation, birth and nature of the soule: of the coniunction of the Soule with the body, and the estate thereof in the same.* Chap. 83.

**A** *R A M*. The Ancient speaking of man, often call him a great miracle: and indeede the more wee bend our mindes to consider of it, the more marueilous we shall find it to be. In so much as in the particular contemplation of the soule, which is truly man, I would gladly aske whether it were better, either to discourse Philosophically of this matter hauing store of argument, or by way of admiration to

crie

## 500 Sundry opinions of the substance

**Rom. 11. 33.** cry out with *S. Paul*, *O the deepenes of the riches, both of the wisdom, and knowledge of God!* Neuertheless being drawn on with the same desire that hath hitherto pricked vs forward, to search out and to bee instructed in the truth according to my knowledge I will go forward *A. B. A. M.* with thy speech.

**Galens opinion of the soule** For the causes then alleged by thee, out of them that consider more diligently the properties and excellent gifts of the soule, although *Galen*, who otherwise was a prophane man in respect of the knowledge of God, and an idolatrous worshipper of nature, durst not boldly determine what the reasonable soule was; yet as for that which is commonly called the *vegetative* or *nourishing*, and the *sensitive* or *sensuall* soule, hee feareth not boldly to affirme, that it is no other thing then either the naturall and vitall spirits, or the temperament. But as for the reasonable soule, hee leaueth it in doubt whether it be of a bodily nature, or of some other that is not corporall, and which subsisteth by it selfe being seperated from the bodie. Neither doth hee conclude any other thing, but that it is either a shining substance, and an ethereall body, that is to say, of a more pure and celestiall nature then any of the elements: or els that it is of a nature that is not corporall, but yet hath this bodie, by which hee meaneth the *animall spirit*, to be as a chariot to carie it. *Plato* before him said, that soules were little portions taken from the substance of the celestiall fires: and hee maketh three parts of a mans soule, diuiding them according to the principall parts of the body, and those instruments which they haue in the same.

**Platoes opinion touching the soule.**

Which diuision is vnderstood of some, as if he made so many sorts of soules, as we haue shewed that there are principall powers and offices, which haue their seuerall seats and places assigned vnto them in the body. Therefore *Galen* maintaineth, that the *vegetative* and *sensitive* soule is no other thing then the temperament of the liuer and of the heart, which are assigned to be the seats and chiefe instruments of the nourishing and vitall power and vertue. And as for the *animall* or *reasonable* power, whose seate is commonly placed in the braine, wee haue already shewed his opinion. Now of this part, there are many, euen of them who greatly magnifie it, that are not yet well resolu'd whether they ought to take it for the *animall spirit*, or for the temperament, or for an incorporall nature that commeth elsewhere then from the body. *Aristotle* he calleth the soule by a new Greeke name, that signifieth as much as a *perpetuall* motion, and saith that it proceedeth from a sift nature and beginning, which hee calleth *Heauen*. But hee speaketh not so plainly, that a man may iudge by his words, what he thinketh of the reasonable soule in man, whether it be mortall or immortal.

**Aristotles opinion of the soule**



mortall. Neuerthelesse he confelleth, that there is great difference betweene that power of the soule, which we call more specially by the name of spirit, and betweene the other twaine, which he calleth the *Nutritiue* and *Sensitiue* powers. For he vseth this word *Powers*, and affirmeth, that these two first proceede onely from the body, and are bredde there, and that the *Vegetatiue* soule and power is more in the seede and burthen, then the *Sensitiue*. But as for the third, he sayeth playnely, that it onely commeth from without els-where, and that this onely is diuine, not communicating her action with any corporal action.

Thus we see sufficient agreement betweene the *Phylosophers* and the *Physitions* concerning the *Vegetatiue* & *Sensitiue* soules or power; but there is not so good accord about the reasonable soule and power. Yea many great *Diuines* & *Doctors* agree with them in the two last points. For this cause *Occam* sayth playnly, that there are two distinct soules in man, the one reasonable, the other sensuall: the reason is, because it is manifest, that the sensitiue soule hath no actions, but instrumentall, that is to say, by meanes of those instruments whereby she exerciseth her actions, and from which she hath them. Whereupon he concludeth, that this sensuall soule seemeth to haue her originall, and generation from the seede, and that it is eyther the temperament, or some faculty and power in the body. He confirmeth this opinion by another argument taken from the contrary appetites and desires of the reasonable and sensuall soule: out of which he draweth this conclusion, *That it is very likely that these are two distinct substances, because it seemeth inconuenient, in one & the same nature not diuided or distinguished to place appetites so wholly contrary each to other*. He addeth farther, that it is a thing very agreeable to nature, that euery living creature should beget his like: therefore man begetteth man like himselfe, at leastwise in respect of the *Sensitiue* soule, if not of the reasonable soule. Whereupon it followeth, that the *Vegetatiue* and *Sensitiue* soule proceede from the nature of the seed. The *Platonickall* *Phylosophers* were of opinion, that soules were bred in heaven, and were taken out of the diuine nature as a portion thereof, and that there they were instructed and adorned with sundry sciences, with knowledge and vertues: and that afterward being giuen of God, they descended from thence into the bodies of men, as into stinking filthy, and contagious prisons. Whereof it followed, that through the infection of these prisons they were corrupted by euill affections, as it were with the filthynesse of them. So that they forgate all those gifts and celestiall vertues wherewith they had been endued and adorned in their first birth, and which

Occams opinion of the soule

Of the creation of soules according to the Platonist.

which they had brought with them. And being thus detained as prisoners in this darke & filthy prison, they could no more use all those goodly gifts, but onely so farre forth as they were taught and instructed againe by doctrine, which in respect of them may be compared to a light brought to prisoners kept in a darke dungeon, to light & refresh them. For this cause those that were of this opinion affirmed, that the knowledge of men is but a remembraunce and calling againe to minde of that which their soules had learned & did know in heaven at their first birth, before they entered into their bodies, according as we hard euen now. For being descended into this base and obscure prison, and hauing forgotten that which they knew, their memories are rubbed vp by doctrine and instruction bestowed vpon them, which kindleth againe these celestiall sparkles of their mind, & portions of diuine fire, by inflaming them and causing them to burne that were almost vtterly quenched. Whereupon like Philosophers they conclude, that soules so infected by descending & entering into their bodies, cannot returne againe nor bee receiued into heaven, and into the place assigned for the blessed spirits, vnlesse they returne pure & cleane, & decked with the selfe same ornaments wherwith they were adorned at their first birth. And this (they say) may bee wrought by, good instruction, by vertue & by good works: or otherwise they say they haue sundry purgings being separated frō their bodies. Some diuines among the Grecians haue followed, at leastwise in some part, the opinion of these philosophers, & by name Origen, of whom S. *August.* thus writeth: But we may maruile much more, that some beleeuing with vs, that ther is but one only beginning of all things, & that no nature which is not god, can haue any being but from the Creator, neuertheles would not beleue rightly & simply this point of the creatio of the world that is so good & simple, namely, that God creating all those good things that were after him, although they were not the same that God is, notwithstanding they were all good. But they say that the soules not being parts of god, but made of god, sinned in departing from the Lord, and so by sundrie degrees according to the diversity of sinnes, from the heauens vnto the earth, haue merited sundry sorts of bodiles to be as it were their chaines and fetters. This say they, is the world: & this was the cause of making the world, not so the end, that the good things might be created, but that euil things might be stayed and expressed. Of this opinion is Origen, whos worthily to be blamed. These are the very wordes of this great Doctor of the Church. And by that which followeth in the same place, hee plainly confuteth Origen's error, who in his first booke of *Beginnings* writeth, that thinges without dodies were first made of God: and that amongst

Lib. 11. chap.  
23. of the citie  
of God.

Origens opi-  
nion of soules

mongest spiritwall things, our spirites or mindes were also created, which declining from their estate and dignitie were made, or named soules, of which the Greeke word *ψυχη* signifieth, as it were to grow colde, and to decline from a better and more diuine estate; beeing so called, because it seemeth that the spirit or mind is waxen cold & fallen from this natural and diuine heate. Therefore the soule lieth now in this estate and condition, but when it is repaired & amended it shal returne againe to the condition of a spirit or mind. Which being so, it seemeth that the departing and declining of the soule is not alike in all, but is turned either more or lesse in the soule: and that some spirites or mindes doe yet retaine somewhat of their first vigour, other some, either nothing at al or very litle. These soules by reason of many defects of the spirit, stood in need of more grosse & solide bodies: so that for their sakes, this visible world was made & created so great, that it might containe all those soules which were appointed to bee exercised therein. And forasmuch as all of them did not depart alike from goodnes, the Creator of al things tooke vnto himselfe certaine seedes & causes of varietie, to the ende that according to the diuersity of finnes, hee might make the world variable and diuers. This is *Origens* sentence concerning soules, which self-same opinion we may read also in *Saint Hierome* writing to *Anitus*: whereby we may see how this opinion agreeth in part with that of the Platonists. For the greatest disagreement betwene them consisteth heerein, that these Philosophers attributed the cause of the infection of soules to the bodies into which they were sent from heaven. And *Origen*, with many that followed him, supposed that the soules were sent into bodies as prisoners, to bee punished for their offences committed in heaven. From such fancies haue issued so many dreames about soules as are to be read in infinit writings. But do thou, *ACHITO B*, take occasion hereupon to continue our discourses.

*Of the opinion of the Platonists, and some others touching the substance of mens soules: in what sence not onely the Poets and Heathen Philosophers, but also S. Paul haue saide, that men were the generation and lineage of God: of their error that say, that soules are of the very substance of God: of the transmigration of soules according to the opinion of the same Philosophers.* Chap. 84.

**A**CHITO B. It is woonderfull to consider, how harde a matter it is to finde out the truth of such thinges, as are commonly disputed of, because notwithstanding any solution or answer that is made,

made, yet for some doubt may arise in our mindes: in so much as there is no poynne how doubtfull whether it be, but that a man may alledge likelihood both with it and against it. But this cometh to passe, especially in matters of greatest reach, the difficultie of which is so much the harder to be defined, as the true knowledge thereof is more necessary for vs. Those men therefore are happy, who are assured of that which they beleue, by certaine testimonies out of the wordes of truth: especially when the question is concerning the soule, which is the instrument of God whereby he worketh in vs and lieth vs vp to the contemplation of his diuinitie.

Now my companions, by your three former discourses wee may gather both what agreement and what difference there is amongst those whome you haue mentioned, touching their opinions, as well in regarde of the birth of soules, as of their distinction, diuision, and corruption. For they agree herein, that they are not engendred with the body, neither of the same seede and matter, at least wise the reasonable soule: but say that it is of a celestiall; diuine and immortal nature. But herein they disagree, in respect of the nature of the matter, and about the time, creation, and birth of the soule, and also in regard of the meanes, by which it is defiled and infected with sinne. The Platonists affirme, that the soule is so extracted out of the diuine nature, that it is a part and portion thereof. Which thing cannot agree with the nature of God, because it would follow thereupon, that it were not one, but might be diuided into diuers parts: and that those partes of which the soules should be created, might be subiect to the pollution of sinne, a thing too contrary to the nature of God. Or else they must say, that there is but one soule in all & through all, & that God is this soule. And this were to fall into their opinion who said, that god was the soule of the world, & that the world was his bodie: which is farr from the truth. For if it were so, then must God bee mortall and corruptible in respect of his body, & that still one part or other should be corrupted, as we see corporall things daily to corrupt. On the other side, God should not then be infinit & incomprehensible, as he is: neither is it the world that comprehendeth and containeth him, but it is he who comprehendeth & containeth the world. Wherefore neither is the world God, neither is God the world, but the Creator thereof, and hee by whom it is and doeth consist. So that forasmuch as all these opinions are very strange, and vnwoorthie the diuine nature, they deserue not that we should stay any longer in them, as they that overthrow themselves. But I know well, that some would haue that place alleged out of the Poet by Saint Paul, to seruise their

The Platonists  
opinion of the  
soule confuted.

God is not  
the soule of  
the world.

Act. 17. 28  
Arat.  
Phæ.

How men are  
the linage of  
God.

their fantastickall opinion, where it is said, that *we are the linage and generation of God.* For Saint *Paul* doeth not allege it onely as an opinion of an Heathen Poet, but doeth also approue and confirme the same, taking his argument from thence, that our soule beeing of a spirituall and diuine nature, wee ought to make the same account of GOD, whose linage and generation wee are. Now albeit the Apostle speaketh thus, yet his meaning is not that the soules of men are of the verie substance and essence of GOD, as wee say that the Father, the Sonne, and the holy Ghost, are one and the same essence and substance in the vnitie of God, beeing distinguished, and not diuided into three persons. Neither doeth hee meane, that the soules are engendred of the proper essence and substance of God, or that they proceede from it, as wee say that the sonne is begotten of the Father, and that the holy spirit proceedeth from the Father and the Sonne, according as it is testified vnto vs in the holy scriptures. But hee would haue vs learne, that the soule of man is of another nature and substance, not onely then the bodie of man is, but also then the soule of beastes, and that the nature and substance thereof is celestiall and diuine, not beecause it is drawn from the very substance and essence of God, but by reason of that difference which is betweene the soule of man, and the bodies and soules of beastes: and also in regard of that agreement which is betweene it and the diuine nature, both beecause of the immortalitie of the soule, as beecause it approacheth more neere to the nature of God then of any other creature, except the Angells, whome wee saye also are of a diuine nature and celestiall, for the like reason. For if the Angells & soules of men were of the proper substance & essence of GOD, they should not bee creatures, but Gods themselues, equal in substance and essence with him, as wee say of the Sonne beegotten of the Father, and of the holy Ghost proceeding from them both, in the matter of the vnitie & trinitie of the diuine nature: which by this meanes should bee diuided into parts, and so nothing at all resemble the fountaine and substance from which they are drawn, as I shewed euen now. And albeit the Philosophers and Heathen Poets did not so well vnderstand this matter as saint *Paul*, neuertheless when they sayd, that the soule of man was of the diuine nature and part thereof, it is very likely they had regard to the reasons touched by mee, not meaning that it was of the very substance and essence of GOD. I speake of them that were of greatest vnderstanding and that wrote best: and namely of them that did best vnderstande the Philosophie of *Plato*. For hee confesseth and testifieth

Gg

plainly,



Platoes opinion  
of Demons,  
or celestial  
spirits.

plainly, that the Angels themselves both good & bad, whom in his language he calleth *Demonen*, as the other Grecians do, are creatures of another essence and substance then God is of, and that they are not immorall of themselves, but haue their immortalitie of GOD their Creator, who both giueth it and preferueth them in it, & could take it from them if he would, and dissolue them as well as he hath made them. Now if he supposed God to speake so to his Angels, & to declare these things vnto them, a man may easily iudge, that hee placeth not the soules of men aboue the Angels, whom he taketh to be of a more excellent nature, as he sheweth euidently by that which he hath written of them both. In which writing wee may see many things touching these matters, which come neerer to the doctrine of the holy Scriptures and of true religion, then in the writings of many others, who yeelded no further then they were able to know and conceiue by naturall things, without going any further. For they doe not conceiue so well either of the nature of God, or of that of Angels, or of the soules of men, as this Philosopher doeth. Moreouer, we are to know, that *Plato* had other helps, and more light then from his natural reason, wherby he attained to the vnderstanding of that, which others were ignorant of, who busied themselves onely about nature and naturall things. For hee conuersted with the Egyptians, as *Pythagoras* did beefore him, of vvhom they learned many points touching diuine things, which they should neuer haue learned of the Grecians, nor out of their Philosophie. For the Egyptians had great acquaintance and familiaritie with the people of Israel that dwelt in their land, and with many of the ancient Patriarkes, of whom they had learned manie things of the diuinitie, and of the nature of soules. But all they that haue bene destitute of the chiefe light of the spirit of God, haue still mingled many dreames amiddest their writings, as wee haue alreadie heard, and shall heare more in the sequele of our speech. Yet first wee will note, how not onely manie amongst the Heathen Philosophers, but also amongst the Christians haue imagined that the soules of men are the substance of GOD. I omit to speake of the Heretikes, as the Priscilianists, and some others that haue beene of this opinion, but I wonder at *Lactantius*, a man of a right Christian heart, who seemeth to haue beene of this opinion. And there haue beene some, that reasoned after this manner, that if it bee to be vnderstood, that of the breath issuing forth out of the mouth of God, the soule was created and inspired into the bodie of man, then it followeth thereupon, that it is of his verie substance, and equall to that wisdom which saith, *I am come out of the mouth*

Plato dwelt  
with Egyptians

Lactantius li.  
2. cap. 13.

Math. 22. 5

of the most High. But that wisdome saith not, that shee was breathed out of the mouth of God, but that shee came out of it. Now as when wee breath, we make a blast, not of our nature whereby we are men, but of this ayre rounde about vs, which we drawe in and out by breathing: so the Almighty God made a blast, not of his nature, nor of this creature of the ayre round about vs, but euen of nothing. Which was saide very fittely to haue bene inspired or breathed, when it was created in the body of man by God, who being himselfe vncorporeall, and not of a bodily substance, made the soule also incorporeall: but yet he being vnchangeable, made the soule mutable, because himselfe being vncreated made that a creature.

The soule created of nothing

But let vs goe on with the Philosophie of the Platonists. We haue heard their opinion touching the birth of soules, their entrie into the bodie, and the pollution which they receiue thereby: namely, that the soules of men are created long before their bodies, but are afterward sent into them when they are begotten and borne in the woulde, at which time they are defiled, as hath bene declared. But further, according to the opinion of *Pythagoras*, who is saide to bee the first Author thereof, they imagined, that after a soule was once entred into a body, it neuer ceased to goe from body to body, entring into one body out of another. So that when it went out of one body it entred into another, whether it were of a man, or of a beast, or of a plant. For they put no difference betweene the bodies of any liuing creatures whatsoeuer: but spake, as if euery soule were fitt for euery body: so that according as euery soule guided and gouerned it selfe in that bodie in which it had liued before, it was receaued into another body, being such a one as it had deserued, eyther by her vices, or by her vertues. Therefore those that had taken the way of vertue, entered into humane bodies woorthie their vertue, into such as had bene called to honourable offices and estates: and as vertue had preuayled most with euery one, so were they more or lesse honoured in their bodies. And if so bee they had ledde a brutish rather then a humane and reasonable life, they passed into the bodies of plants, or of beastes, whose nature resembled the life which they had ledde in their former bodies. This *Transmigration of Soules* they called *Regeneration*, because it was vnto them as it were a generation and new birth, in respect of their life and conuersation, which beefore they ledde in the worlde. Moreouer, they accounted this regeneration to be a kinde of purgation and satisfaction, because that by this means

Of the transmigration of soules.

The regeneration of the Pythagoreans.

A found opinion  
of certaine  
Heritikes.

every soule was punished or rewarded, honoured or dishonoured, according to her worthinesse or vnworthinesse, and that so long vntill shee were reduced to her first and right estate. There haue beene Heritikes of olde, who following the opinion of the Platonists, affirmed, that no soule could be fully purged and bee at rest, and cease from passing out of one body into another, vntill such time as it hath done and finished whatsoever can bee done in the worlde, vvether good or euill: accounting both euill deeds and good deeds, vices as well as vertues to bee a kinde of penance and purgation of soules. Besides, these Heritikes affirmed, as the Libertines their successours doe the like in our dayes, that there was no sin but onely in the opinion & fancy of men, & that it is but a concept in their mind that breedeth this opinion.

Against the  
transmigration  
of soules.

Now when I thinke vpon this maner of regeneration and passage of the soule from one body to another, I muse howe it is possible that euer any men, especially those that are taken for such great Philosophers, should fall into such foppery, and aboue all how *Plato* should be of that opinion, who is by them surnamed, *The diuine*. For first of all, wee haue already learned by our discourses of the nature both of body and soule, that the soule cannot dwell nor exercise her offices in any other then in the body of a man, seeing that is the true forme and perfection of man and of that kinde, without which he cannot bee man. Wee may say the same of the soule of beastes and of plants. For if every creature had not his proper forme and some thing in which the perfection of it consisteth, without which it cannot bee that which it is, and by which it differeth in kinde from other creatures, there would bee a woonderfull confusion throughout all nature, yea the whole order thereof woulde bee ouerturned. For all kindes of nature should bee confounded together, neither should there be any one kinde certaine and distinct: which thing is contrary to all naturall reason, and to all order appointed by God. Therefore it is a very hard matter to beleue, that euer any man of a sound mind and good iudgement, would admitte of such a fantastickall opinion. But we may learne of these *ASER*, in proceeding with the matter of our discourse, what thou hast learned of skilfull men concerning this that *Plato* hath written of this transmigration of soules.

*The chiefe causes, as learned men thinke, that mooued Pithagoras, and Plato to broach the transmigration of soules and transformation of bodies: the ancient opinion of the Iewes touching the same thing.* Chap. 85.

**A** *SER.* The world was neuer without certaine witty men, that boasted they could answere vpon a sodaine to any thing that should bee demaunded of them. And there haue beene alwayes some others, that in euery controuerisie and disputation maintayned one while this part, and by and by the contrary: which hath given occasion as I thinke, to certaine of the auncient Philosophers to beleue, that a man can know nothing perfectly; and that no man ought certainly to determine any thing otherwise then vpon his bare and simple opinion. But in my minde this consideration will finde but few defenders now a dayes, except it bee amongst the ignoraunt, who leauing all search of thinges, line onely at all adventure, or else amongst them that beleene euery thing that is tolde them, and are led with euery sentence, which they heare of others, without any further inquirie made of the reason thereof. Now as wee would bee loath to perish with the ignorant, so wee must beware that we commit not our selues and our beleefe so easily to the daunger of other mens errors. And indeede oftentimes wee iudge not aright of their meaning, namely when the question is concerning the sense of their writing. As I purpose to let you see my companions, in that which hath beene already spoken of *Plato*.

I haue learned of many skilfull men, that *Pithagoras* and *Plato* Why *Plato* in-  
neuer beleeued that transmigration of soules into many bodies, uented the  
which wee reade in their writings, but that by these fayned kindes of transmigration  
speech, their meaning was rather to withdraw men from beastly on of soules,  
affections, vnwoorthie their nature, and thereby to paint out and  
to expresse the diuersitie of those affections; and to set them as it were  
before their eyes: thereby to declare vnto them, how by reason  
of their vnuly affections they resemble all other creatures, and  
chiefely brute beastes: Wherefore wee may with good reason call  
man a little world, if there were no other cause but this, albeeit  
in this respect it standeth not with his honour and credite. For  
there is no kinde of beast whatsoeuer, nor yet of any other creature  
vnto which hee doth not in some fort transforme himselfe by his af-  
fections and by his maners and vices. For when he pleaseth he trans-  
formeth himselfe one while into a sheepe, then into a wolfe, a

Mans nature  
compared to a  
Monster.

How men be-  
come like to  
beasts.

The ignorant  
wrest the sence  
of good wri-  
ters.

gaine into a foxe, or into a hogge, or into a dogge, or into a beare, or into a Lyon, or into some other such like beast. Moreover, sometimes hee transfigureth himselfe, not onely into one kinde of beast, but into many together, and yet those very differing and contrarie the one from the other. And as he can at his pleasure transforme himselfe into an Angell, so doeth hee likewise turne himselfe into a Diuell. It is not then altogether voide of reason that *Plato* sayth, that the nature of man is as it were a monstrous nature: yea hee compareth it to a Monster, whose vppermost parts resembleth a Virgine: whose breast, which is the middest, is like to a Lyon: and the lowest part, to a barking and bawling dogge. For hee compareth the highest part to a Virgin, because hee placeth reason in the head, as in the proper seate thereof, and of the *animall powers of the Soule*, for their nature and office sake. Next, hee saith that the breast resembleth a Lion, because he taketh the heart to be the seate of the Vitall power of the Soule, and also of the affections, that often may well bee likened to a Lyon and to furious beastes. Lastly, hee compareth the lower partes to dogges, because that part is appointed to be the seate of the naturall and nourishing power of the soule, and of the generatiue vertue, as that which is very brutish and giuen to all carnall pleasures, and chiefly to fornication. If then a man cannot moderate his affections and concupiscences, hee maketh himselfe like to so many beastes, as hee hath affections holding of their nature. This also is the cause, why the spirit of God in the holy Scriptures, so often compareth men to sundry sortes of beasts, to teach vs that they are as it were transformed into them, and into hideous and horrible monsters, to the end they might bee the more ashamed of themselves: and that knowing how they turne themselves into beasts and into Diuels by their vices, they should learne also, howe contrariwise through vertue they become men of beastes, and Angels of Diuels. Therefore it is very like, that *Pisthagoras* and *Plato* had respect to this which hath beene saide in those transformations and transmigrations of soules of which they spake. I thinke also that the Poets, following the same inuention haue for the like reason, fayned the transformations of men into diuers beastes, and into other creatures forged by them: but men through ignorance haue taken them in a wrong sence, and so reaped small profire by them. No marueile then if this hath happened both to Philosophers and Poets in their doctrine and manner of teaching, seeing there are so manie that profite so little by the doctrine of the holy Scriptures themselves, and by the



the studie thereof. For were there ever any Heretikes, that did not wrest the sence of manie places of Scripture to make them seme for their heresies? And doe wee not dayly see the like in all seducers and false prophets? It is verie certaine, that there were neuer anie so absurde and straunge heresies, which the fauourers of them haue not laboured to mainteigne by the holy Scriptures themselves.

But to returne to our purpose, what meaning soeuer the Authors and inuenters of such things had, their doctrine was so vnderstoode, that manie helde this opinion, that mens soules passed from bodie to bodie, as we haue heard. Insomuch that this errour how grosse soeuer it were, came not onely to the Iewes, but to the Christians also, who boast of true religion, and of the authoritie and knowledge of the holy Scriptures. I speake not of the Manichees auicent Heretikes, who were open maintainers of this opinion. But what shall wee say of them, who not onely haue their braines infected with this folie, but, which is woorse, imagine they can confirme and prooue it by testimonies out of the worde of God? As where it is reported, that when Herode hearde the fame of Christ Iesus spread throughout all Iudea, hee sayde, *This is Iohn Baptist: hee is risen againe from the dead, and therefore great woorkes are wrought by him.* And Saint Luke sayeth expressly, *That Herode doubted, because that it was sayde of some, that Iohn was risen againe from the dead: and of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.* We reade likewise that when Iesus Christ demaunded of his disciples, saying, *Whome doe men say that I, the Sonne of man am?* they answered, *Some say, Iohn Baptist: and some Elias: others, Ieremias, or one of the Prophets: and some that one of the olde Prophets is risen againe.* A man may iudge by these speeches, that not onely Herode was tainted with this Pythagoricall and Platonick opinion, but also that it was very common among the Iewes with whome hee conuersed, and whose religion hee followed, at least in part and in outward shewe. For Iesus Christ was knowne well enough in Iudea, and in Galilee; and amongst all the Iewes, as it appeareth by the testimonie of the Euangelists. They knewe his kintred according to the flesh, and coulde tell that hee was brought vp in Nazareth in the countrey of Galilee: for which cause they called him a Galilean, a Nazarean, a Carpenter, the sonne of a Carpenter, and the sonne of Ioseph and Marie. They saide that they knewe his bretheren and sisters, whereby according to the Hebrew manner of speaking, they meant his cousins, Neeces, and his kintred: taking

Math. 14. 3.

Matke 6. 14.

Luke. 9. 7. 8.

Mat. 16. 13. 14

Luke. 9. 19.

Of the Iewes  
opinion of the  
transmigration  
of soules.

Marke. 6. 3.

Matt. 13. 55, 56

Iohn. 6. 42.

occasion thereby to despise and reiect him. But on the other side, many seeing the woorkes and miracles which hee wrought, were constraigned to passe farther, euen *Herode* himselfe, hearing onely the fame that went of him throughout the countrey: so that some tooke him to be that Christ, others, to be some great Prophet. And of the that held him for a Prophet, it appeareth by those sundry opinions that were among the people, that they did not thinke him to bee a Prophet borne at that time, but that some one of the olde Prophets was risen againe in him, not in body but in spirite. For they knewe well whence hee issued in respect of his bodie, as that which was commonly knowen throughout the countrey. Therefore it is easie to iudge that they spake of resurrection in regarde of the soule, as the skilfullest Interpreters expounde these places, referring these speeches of *Herode* and of the people vnto that Pythagoricall opinion, of the transmigration of soules from bodie to bodie. For according thereunto, those soules that had behaved themselves virtuously in their first bodies in which they dwelt, were sent into other more honourable bodies, endued with greater gifts of God according to their deseruing. Nowe because Saint *Iohn* the Baptist had not the gift of miracles annexed to his Ministerie, neither did woorken any all his life time, it might bee thought that this gaue occasion to *Herode* to thinke thus of him, that beeing risen againe from the dead after a Pythagoricall manner, hee had this gift and vertue added vnto his former graces, that so he might haue the greater authoritie. Neither ought wee to thinke it verie straunge, if a great part of the Iewes were infected with manie foolish and naughtie opinions, seeing they were not onely corruptly instructed by their teachers, but also had sects amongst them there, which plainly denied the resurrection of the bodie, the immortallitie of soules, and that there was any Angel or spirit. Therefore wee see their great brutishnesse who would ground their transmigration, vpon that which is saide in the Scriptures touching the opinion of the Iewes in this point, which notwithstanding is openly reprehended and condemned by the selfe-same wordes of GOD. True it is, that the ignorance of the true sense thereof gaue occasion to many to fall into such dreames. For the Lord speaking thus by *Malachie*, Beholde I will sende you *Elijah* the Prophet, before the coming of the great and fearefull day of the Lords: the Iewes vnderstood this place diuersly. Some of them thought, that the auncient Prophet *Elias*, who was rapt vp into heauen, shoulde bee sent againe in proper person: others vnderstoode it onely of the transmigration of his

Mal. 4. 5.

his soule and spirit into an other body. For this cause they asked of *John Baptift* whether hee were *Elias*: but *Iesus Christ* himselfe expounded these wordes of *Malachy*; and declared vnto the Jewes that *John Baptift* was that *Elias* which should come, & that although hee were come yet they did not know him. For when he spake so of him, hee meant not that hee was the very person of *Elias* in body and soule or that the naturall soule and spirit of *Elias* was entred into his body: but his meaning was according as the Angel spake to *Zachary*; when hee tolde him of the Nativity of Saint *John* his son, saying, *He shall be filled with the holy Ghost, even from his mothers womb; And many of the children of Israel shall be turned to their Lord God. For he shall go before him in the spirit and power of Elias.* A man may easily iudge by these words, that he meant not to say, that the naturall spirit of *Elias* should enter into the body of Saint *John Baptift*; but that God would giue a spirit adorned with such giftes and spirittuall graces, and with such zeale and constancie as hee gaue long before to *Elias*. Therefore he addeth power vnto spirit, thereby to declare the better what is meant by Spirit. And before he shewed the manner whereby this spirit should be giuen him, when he saide, that hee should be filled with the holy Ghost from his mothers womb, that is with the giftes and graces thereof, as the Scripture calleth them ordinarily. Afterwards also, the Angell declareth more at large, after what manner Saint *John* came in the power and spirit of *Elias*; signifying that hee ought to behaue himselfe and to do as *Elias* had done in his time, and as *Malachy* had foretolde of him. Moreover, we haue in the Scripture other kindes of speaking, that agree very fitly with this of the Angel, so that the one may well serue to open the other. For it is written of *Moses*, that the Lord did separate of the spirit that was upon him, and did put it upon the seventy ancient men, whom hee appointed vnder him to be an helpe & comfort vnto him in the gouernement of the people of Israel: and when the spirit rested vpon them they prophesied continually. Every one knoweth, that the spirit of *Moses* whereof the Lord speaketh, is not his naturall spirit, but that hee meaneth by this spirit, part of the giftes and graces which *Moses* had receiued of the Lord, such as were necessary for their charge: as likewise he gaue to *Moses* according to the charge committed to him. Some also vnderstand this separation of the spirit of *Moses*, to be onely a communication of the graces of the spirit of God, like to those which *Moses* had receiued for his charge that was giuen to those, who were ioyned vnto him for his helpe. Now if wee take it in this sense wee may say, that God vseth this manner of speech, the better to let vs vnderstand

John 1. 33.

Matth. 11. 14.

and 17. 12. 13.

Luke 1. 15. 16.

12. 13. 14. 15.

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Numb. 11. 25.

stand thereby the nature of his gifts and graces, and the manner hee  
obserueth in distributing of them. For hee doeth not onelie distri-  
bute so much as is needfull for them, whom hee mindeth to em-  
ploy in his worke, but giueth also vnto them in such manner of gra-  
ces as are requisite for the worke, as *Saint Paul* testifieth. Besides  
all this, his purpose is also to teach vs what agreement there is be-  
twix all his gifts: as likewise what vnto proceeded heereof be-  
twix them that are partakers of these gifts, whereby wee may per-  
ceiue, that they come all from one spirit, which, albeit God therby  
powreth out his graces in so great abundance, is yet a fountaine and  
lea that is not onely not dried vp, but not to so much as any way dimi-  
nished.

Thus wee see how one and the same Spirit of G O D goer-  
ned *Mose*, and the rest that were ioyned with him, inspiring them  
all with his grace, and distributing to eury one according to this  
measure: as the winde is dispensed into many Organ-pipes all at  
once, according to their severall capacitie, and according to that  
sound which eury one is to make for the making of a good harmoni-  
on as many Candles or Lamps are lighted by an other, with  
the same fire wherewith they are first kindled. Also wee are to vnder-  
stand in this sense, the request that *Elisha* made to *Elisha*, when hee  
demanded a double portion of his Spirit, because hee succeeded  
him: in regards wherof hee stood in need of such gifts and gra-  
ces of Gods Spirit, as *Elisha* was guided by that like might: faith-  
fully executing his charge as hee had done before. Thus wee see how  
places of Scripture expound one another, and how little they help  
the Pythagoreans: of whom I would not have made so long a  
discourse, if this foppery were drinen out of mens braines and name-  
ly among Christians. For in this day there are too many fanta-  
sticall heads (I say not amongst true Christians) but amongst  
them that falsely beare that name, who are as much or rather more  
infected heere with, then any Pythagoreans or Platonists in former  
times. And for this cause, *I M A N* I leave you to go on with this  
point, that afterwarde wee may returne to our chiefe matter of the  
nature, generation and immortallitie of the soule.

1. Cor. 12. 11.

The fountaine  
of Gods graces  
diminisheth  
not.

2. Kings. 1. 9.

1. Kings. 1. 9.

1. Kings. 1. 9.

1. Kings. 1. 9.

## Opinions touching the creation, &c.

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*Of the Pythagoreans of these dayes amongst Christians; and of their foolish opinions: of the opinions of many doctors and diuines touching the creation and ordinary generation of mens soules: of the moderation that ought to bee kept in that matter: of the cause of the fishbiness and corruption of mans soule.* Chap. 86.

**A** M A N A. Ther was neuer yet any opinion, errour, or heresie so strange or monstrous in the world, which hath not alwaies found men enow to receiue it, so that there were authours & masters to broach it abroad. For God doeth thus punish the curiositie, ingratitude, malice, and perversenesse of men, and that contempt of his word & trueth, which is ordinarily in them, together with the pleasure and delight they take in vanitie and lies. Wherefore God through his iust iudgement deliuereth them vp into a reprobate sence, inso much as they can not but reiect the trueth continually & embrace that which is false, according as he often threatned them, and foretold it by his Prophets and Apostles. And this is the cause why the Pythagoreans doe at this day find men voide of sence & vnderstanding who cleaue to their fantastical opinions, and why Epicurus and Atheists are neuer without a great number of disciples.

Esay. 29. 14  
1. Tim. 3. 2. 3  
2. Thes. 2. 10  
11.

Now albeit these men be in truth most blockish & grosse beasts, yet we cannot perswade them so, nor many others also, who imagin they know much. For there are euē doctors & some that read lectures in Vniuersities, who keepe not their opinion of the transmigration of soules so secret to themselves, but they make some profession thereof, at leastwise amongst their schollers & familiar acquaintance. There are some also, who, boasting of the knowlege of tongues & of the turning ouer of many antiquities, haue published this fancie of theirs in books written by them: yea they themselves are perswaded, and they would make others beleue the same with them, that their soules are the very soules of some famous personages that haue liued heretofore in the world, & that they haue already passed through many excellent bodies, which haue done great things: as likewise they promise to themselves, y they shal bring to passe great matters, seeing they haue their souls. True it is, that according to our maner of speaking, we say some times of such as agree in manners with others who haue liued before them, that their souls whom they resemble is entred into the, and that the others are raised vp in their persons. For example sake, if ther be a cruel tirant like to *Nero*, wee say that *Neros* soule is entred into his bodie, and that *Nero* is raised vp in him. But yet euery one knoweth well enough, that wee vse to speake so by reason of the agreement of natures and of manners, not because of any transmigration of soule.

The Pythagoreans of our time,

Of the true transmigration of soules,

And



And this may be spoken in respect of that Diuillish spirit, which possesseth the wicked and ruleth in them : as wee say of the spirit of Gods seruants in regard of his vertue, that it is given to such as resemble them and haue receiued the same graces from aboue. For as the holy spirit, who wrought heeretofore in others, worketh now also in them that haue receiued like grace : euen so it is said of that euill spirit in regard of the wicked, who are all led with the selfe-same spirit of Sathan. Wherefore he doth such workes in them whome he now possesseth ; as hee wrought heeretofore in their predecessours. So that in this sense it skilleth not though wee say that the spirit of one entreth into another, who succedeth him in the same wicked works. But the *Pythagorians* of whom I now speake, take it not so, but as hath bin already declared. And to set the more colour vpon this so strange an opinion, their prophanenesse is such, that they dare to alleadge those places of scripture, which were spoken of in the former discourse, wherby they labour to perswade themselves and others also with them, that the word of God confirmeth the same. No doubt therefore, but that they who haue yet such toys in their head, are not without others also : yea, there is no question, but that there are wonderfull paddles of errors and of very strange heresies in their fantastical braines, so that they are ougly monsters among men, and would be abhorred of euery one, if that which they carry enclosed in their frantike heads might be seene with corporal eies. But leauing this point, wee are to returne to our principal matter into which wee haue made some entrance, namely, the nature and originall, the pollution, purgation, and immortalitie of the soule of man : concerning which thing, we haue heard the opinion of the Philosophers, & of many that follow them. Whereupon we haue to obserue this, that notwithstanding any error in opinion which they held, yet they alwaies came to this point, that they concluded the immortalitie of the soule.

Now as touching the ancient Doctors of the Church and the late Diuines, they haue written diuersly of the originall of mens soules and of their entrance into their bodies : about which point ther haue bene and are at this day, great disputations and controuersies, namely, amongst the Physicions and the Diuines. Some haue bene of that opinion touching the generation and beginning of the soule with the body, whereof we haue already spoken. But some restraine this to that soule which they call *Vegetative* & *Sensitive*, as hath bin shewed vnto vs ; others comprehend also the reasonable soule therewithall. And besides that which wee haue spoken already touching originall sinne

Of the creation  
and generation  
of soules.

some in the soule, they ground themselves vpon that which is written  
 in Genesis, how that after God had created man, who was the last  
 in the creation of all the creatures, he rested the seventh day from the  
 worke which he had made, after he had accomplished whatsoever it  
 pleased him to do. Therefore they conculde, that from that time for-  
 ward God created not any newe creatures, but hauing set such an or-  
 der as it pleased him to appoint in the nature of things created, he pre-  
 serued the same afterwards by his prouidence, whereby he worketh  
 alwaies in the guiding and consideration of his creatures, although not  
 after that manner whereby he worketh in the creating of them. And thus he rested in regard of the worke of creation, so as he created no  
 more any creatures in such sort and maner as he did the first creatures  
 in the beginning. Neuerthelesse, he rested not in respect of the worke  
 of his prouidence, which neuer ceaseth, but daily createth all those  
 creatures that come newly into the world, by meanes of those seedes,  
 which he hath put into euery one of them according to their kindes,  
 and by other meanes which he hath ordayned to that purpose. Ha-  
 uing then laide this foundation, they conclude that mens soules are  
 not daily created of nothing, nor in such maner as the soule of the first  
 man was created, but by that meanes which God then appointed for  
 the preservation of mankind. But because they knowe well enough  
 that there is great difference betwixt the soules of men and of brute  
 beastes, they agree that God vseth other means in the procreation and  
 producing of mens soules, then in that of beastes, by the concurring of  
 his generall action, whereby he sustaineth and preserveth the natures  
 of all things, according to that naturall disposition which he hath in-  
 dued them with from the beginning, agreeable to that which is writ-  
 ten, that *In him wee liue, and mooue, and haue our being*. Therefore as  
 god vsed other means in the creation of the soule of man, then he did  
 in that of beastes, and placed it also in the body of man after an other  
 fashion that was speciall and peculiar vnto man: euen so in the pro-  
 creation and production of mens soules, he hath his speciall order for  
 them, which differeth from the order vsed in the generation of the  
 soule of beastes. And indeed he sheweth very euidently, that he ru-  
 leth after another fashion in the production of men, and namely, in  
 regard of the soule, then in that of beastes, by the excellent gifts where-  
 with their soules are adorned, not onely in that their soules doe farre  
 exceede the soules of beastes, but also in that one soule excellet another  
 in the nature of man: as wee see it in many to whome God hath  
 giuen heroicall spirits, which are gifts that cannot proceede from the  
 body. And so much for the opinion of these men.

How God rest-  
 ed the seventh  
 day.

Actes 17. 28.

Others

## 518 Opinions touching the creation

Another opinion  
of the crea-  
tion of the soule

Others do not only deny the reasonable soule to be taken from any portion either of the diuine nature & essence, or of the body of man, but they say farther, that God by his diuine power and vertue createth it of nothing, after that the body of the infant is made perfect in the womb of the mother, hauing all the parts and members thereof. And being thus created of God he presently placeth it within that bodie, which he hath appointed for the lodging of it, that it may dwell therein vntil after the death of the body it depart immortall out of it, as it was created immortall, and was so indeede when it entred thereinto.

Gen. 2.7.

These men ground themselves vpon that which we reade in *Genesis*, where it is saide that after God had fashioned man of the dust of the earth, *he breathed into him the breath of life, & he was made a liuing soule*. For it appeareth plainly by this testimony of *Moses*, that the soule of the first man was not only not created together with the body, as the soule of beasts was, but also that it was giuen vnto him of some other nature and substance. For if there were no more in it then in that of beasts, and if it had no kinde of participation with the diuine nature, why should God inspire it into the body of man after another fashion then he did that of beasts? and what should that inspiration or breathing of God, signifie & import? Wee haue heard already what some answere vnto this. For they deny nothing of all this, but they say onely, that God did then establish this order nowe spoken of, which hee daily continueth in the generation of man. I omit here many other opinions touching this matter, which come not so neere vnto the truth: namely a great controuersie betweene the Doctors in Diuinitie and in Physicke, touching the *vegetative* and *sensitive* soule, and the time when the burthen beginneth to be nourished and to haue sense thereby: considering that it is a great deale better to enquire of these things to sobrietie, and to leaue the resolution to G. O. D, who knoweth that which is hidde from vs, then by vaine questions and curious disputations to thinke to determine of the matter according to truth, and to the contentation of every one. For as we haue before touched, we can know nothing either of the generation, or originall, or of the substance and nature of our soule, or of the immortalitye thereof, but onely of those testimonies which by the effects it affoordeth vnto vs, and which God setteth downe in his word. Wherefore, according to that which hath bene already handled, wee must distinguish those things vnto which our mindes may in some sort reach, and of which wee may haue some knowledge from them that are so hidde from vs, that wee can not knowe or iudge of any thing, but like blinde men, by groping and feeling.

Tha

This is a matter then of which wee must speake very soberly, and with great reuerence of God, contenting our selves with that which it pleaseth him to make knowne vnto vs by the meanes afore said, and goe no further by desiring to know that which we can not conceiue or comprehend, vntill such time as God himselfe shall giue vs more ample and cleere knowledge thereof. And I suppose wee shall not erre, if we say the like touching the question propounded by vs in the beginning of our speech about this matter, namely, of the meanes by which the reasonable soule should be infected with originall sinne, seeing it is not engendered of that corrupt seede of which the bodie is bred: Let it then suffice vs to know, that albeit the soule cannot bee defiled with sinne, as it is created of God, yet as God created all mankind in *Adam*, so when hee fell, all the rest of the world fell with him, and in him was bereaued both of originall iustice, and of other gifts which hee lost by his fall. So that albeit mens soules are created and produced of God pure and entire, yet they keepe not that purity still, neither can they be the soules of men and ioyned vnto their bodies, and so become members of mankind in them with any other condition, then with that into which the first father brought all his children by his sinne, as we haue before touched. Wherefore we must not search for the cause of that originall sin wherewith they are infected, either in their creation, because they are created by god of a diuine and immortall essence: or in the generation of the body and in that seed of which it is ingendred, as if the soule tooke her originall and infection together with the body frō the seed. Moreover, we must not (as the *Pthagorians* do) search for the corruption of soules in their entrance and coniunction with their bodies, as if they receiued it from them: but we must seeke it in that blot of sinne vnto which the whole race of mankind was made subiect through the fall and corruption of the first stock, and in that decree of God, wherby he hath condemned all mankind by his iust iudgement, without any further enquiry after the meanes and manner how it came to passe. For this cause Saint *Paul* doth bring vs back to this consideration, when in propounding vnto vs the first stock of mankind, he saith, that *by one man sinne entered into the world, and by sinne death.* And then he propounded vnto vs this stock of sinne, so on the contrary side, he propoundeth to vs the stock of iustice and righteoulnesse, namely Christ Iesus, the new man, who is an other stock of mankind regenerated, renewed, and reformed after the image of GOD. Therefore hee saith, that *as by the disobedience of one man, many were made sinners, so by the obedience of one, many are made righteous.* Now as humane Philosophie knoweth not,

The nature of the soule is not curiously to be searched after.

How the soule is stained with sinne.

20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Rom. 5. 12. 13.

Verse 19.

either

105 miter 547  
 Plaine the  
 Iosophie is  
 blinde.

either the corruption of all mankind such as it is, or the fountaine thereof, so it is ignorant of the meanes whereby it must bee restored, neither knoweth it that the wound is so great and mortall, as that it cannot bee cured but onely by the hand of God. For which cause he was to giue vs his owne sonne to bee the Surgion and Phisicion. The ignorance heereof, is the cause why humane Philosophie so greatly magnifieth the nobilitie and excellencie of the soule, as it is well worthie being considered in the first nature, in which it was created. But the sequelle of this matter wee will heare of ther, *AR AM.*

505 547  
 511 547

*Of those powers and properties which the soule of man hath common with the soule of beasts: of those powers and vertues which are proper and peculiar to it selfe, according to the Philosophers: of the difference and agreement that is betwene humane Philosophie and Christian doctrine touching these things. Chap. 87.*

The causes of  
 errors.

**A** *RAM.* Amongst the heathen, they that were most ancient, and nearest to the true Church of God, and conuersed most with his seruants, had greater knowledge and better vnderstanding of the nature of God, of Angells, and of mens soules, and of other matters belonging to true religion, then they that were farthest of and succeeded latest after the other. For the farther off that the doctrine of heavenly things was drawne from the fountaine of it, the more hath it bene altered and corrupted both by ignorance ouerwhelming it, and by false vnderstanding of it, as also because every one hath added to and taken away what seemed him best: and that, either to boast themselves that they may seeme some bodie, or to couer their thefts, that none might know from whence that thing was first taken and borrowed, that so they might bee thought to bee the first members thereof; or lastly, to please and satisfie the curiositie and vanitie of the minde of man. No maruell therefore, if there were heathen Philosophers among the ancients, who beleued and taught many things agreeable to the word of God, and if there bee now some amongst vs, who boast of their study in Philosophie, and yet haue no part of that first innocencie and puritie, but haue their mundes filled with strange opinions contrary to all reason and trueth. We see well enough by experience what impietie raigneth in this our age. For there are an infinit number to bee found of whose religion no man can iudge, except it be heerein that they thinke there is none at all, and therefore mock at all religion, what shew-fouer they make to the contrary. But I know not why they should not blush for shame, when they heare from



from heathen Philosophers so many goodly instructions as they haue left vs concerning the nature and immortallitie of the soule.

It is true that the reason of man cannot of it selfe contemplate the soule in her first & perfect nature, in which it was created: but it doth consider of it as it is at this present, and yet as though it were verie found. Whereupon the Philosophers greatly magnifie the nobilitie and excellencie thereof. Therefore when they are to consider of these points vpon which they ground the powers and vertues of the soule, for the first they take the vegetatiue vertue, which it hath common not onely with the beasts, but also with the plants: and this comprehendeth three other faculties vnderneath it, namely the vertue of nourishing, secondly of encreasing, & lastly of procreation, as it hath bene already declared vnto vs. This vertue with the rest that are comprehended vnderneath it, is the basest, most earthly and vilest of them all besides that it followeth the sensitive vertue, which may be referred as well to the internall as to the externall senses. So that we may diuide it into two parts, & more properly call that the sensitive vertue, which the soule hath in taking knowledge of corporall things, by corporall senses, and by their vse in the body. The other part that belongeth to the internall senses may more specially be called, the *cogitative vertue*.

Three faculties vnder the vegetatiue vertue.

And because these two powers serue to encrease knowledge and vnderstanding, they are as it were the fountaine thereof, or rather helps and instruments. The Astronomers who referre all to the vertue of the starres and planetes, place the influence of the vegetatiue power with the parts of it, vnder the Moone, of which the soule (as they say) receiueth it: the other two parts of the sensitive power, of which I spake euen nowe, they place vnder the Sunne, as they doe the fourth, which is the will and vertue of desiring, vnder the planet *Venus*. The fifth, which is called the *angry faculty*, giuing hart & courage to a man, and mouing him to wrath, vnder the planet *Mars*. Then for the sixth, they place the vertue that giueth motion from one place to another. For the seventh, that which the Physicians call the vitall vertue, and others the spirituall, because it containeth vnder it the power of *respiration*, and both these are attributed to the same, because it is a proper tie of the sensitive power to moue and breathe. Now all these powers of the soule are common to man with beasts, or at leastwise there is no great difference. But these which now follow are proper & pecuiliar vnto him, namely the *reasonable power*, of which the other that ensue are kinds, of which number the Philosophers or Astronomers place in the first ranke the vertue of *speech*, whereby the soule expresseth her conceits, thoughts & affections. And although it be vnder the same

Two parts of the sensitive vertue.

How the Astronomers referre the powers of the soule to the starres.

It should be noted

Powers proper to the reasonable soule.

Of speech,

words to utter their thoughts ech to other, by reason of the diuersitie of languages that is amongst them; notwithstanding as the things which they vnderstand & conceiue, and by which they are moued to speake, are all of one substance and nature amongst all nations, so all the concepts and affections of men, which are signified by their language, are alike in their soule and mind, where they are written and ingrauen. This vertue they attribute to *Mars*, as the other that followeth to *Jupiter*, which they call the *practicke* and *actiue* vertue whereby a man that hath his will at libertie, doeth by counsaile and settled reason, exercise and bring to passe through arte, prudence, and wisdom, those things of which he hath sure knowledge. For it is not enough to haue the contemplatiue vertue, vnles the actiue also be ioyned vnto it to declare it by effect.

Of the speculative and actiue vertue.

Thus you see where they place free will, which comprehendeth vnder it, first election, then action, which is the practicke that followeth it. And because the practicke dependeth of the theorike, which is the speculative and contemplatiue vertue, and goeth before the actiue vertue, therefore they ioine this to that, & so referre it to the planet of *Saturne* which is melancholike. And this is that vertue of the soule, whereby man hath vnderstanding, knowledge, & wisdom: & it comprehendeth the seats of such things as the mind is able to vnderstand and comprehend, as also those generall rules and principles, which it must afterward bring into vse and practise. For this cause this speculative vertue must of necessitie go before the actiue, because the practicke is not very certain & sure without the theorike. Afterward followeth that which they call the polittike vertue, which hath for her subiect all morall philosophy. They vnderstand by this vertue of the soule, that whereby a prudent, wise, and well experienced man, moderateth his naughty desires, & pernicious affections through his vertue, & whereby he declareth by practise and settled reason, that vertue & goodnes, which is requisit in the publike societie of men, & that not only in his

Of the public vertue.

The kind of it

private behaviour, but also in his publike affaires. The principall vertues contained vnderneath it, are *prudence*, *justice*, *fortitude* & *temperance*, which are commonly called cardinall vertues, because they are chief, & contain vnder every one of them many other vertues, which deped of them, as branches do of their stock. He is accompted a ciuil good man & a iust, that hath this vertue which is diuided into sundry kinds, according to the diuersity of estates that are in comon societie. For it is sufficient for a priuat person to haue so much of it, as whereby he may know how to guide himself honestly according to his estate. If he be a father of a family, he hath need of that prudēce & skil which

It necessary for the government of his house. If he have any publick charge concerning civil affairs, it is needful for him to have that art & skil, and those vertues without which he cannot well execute his office, according to that place & degree in which he is set. For if he occupieth the room of a lawier or counsaillor at the Law, he must have skil and knowledge of the laws. If he be a captain or souldier, he must be skilfull in military discipline. If he be a iudge & magistrate, it is necessary likewise, that he understand what belongeth to his office. If he be a Divine and Pastor in the Church, the science of diuinity, which is the knowledge of the holy scriptures, is necessary for him, not only so much as is requisite for his owne salvation, but also, that he may be able to instruct others, & to direct them in those things that appertaine to religion. Besides to all these vertues they adde the heroycal vertue, which is so vulgar & common vertue, but very rare and excellent, & if I may so speake rather diuine than humane, do regard wherof they that were endued with this vertue among the heathen, were placed in a rank & degree by themselves between God and men, and were accounted & taken for demy gods. And these are those vertues, which the Philosophers by experience find to be in the reasonable soule, which are no fained or imaginative, but true vertues: neither are they found in the soules of beasts, as those are of which we spake in the first place. Wherefore albeit man hath the vertue of desiring common with beasts, yet he hath reason to moderate his desires, which is wanting in beasts. Now all this doctrine touching the vertues of the soule, accordeth well with the doctrine of Christianity, so far forth as the soule agreeth with that nature in which it was first created of God. But that which the Astrologians affirme of the influences and infusion of vertues into the soule by the planets, as we heard, I take it to be a bird of their owne braine, wherby they attribute to the creatures that which belongeth to the Creator onely. For although he vseth the creatures according to that order, which he hath placed in them, neuertheless when the question is of the reasonable soule, we must ascend vp higher then the heavens, vnto which it cannot be subiect as the body is, seeing it is of a far more excellent nature. For how should the heavens, stars, and planets giue that to the soule, which themselves haue not? I verely beleue that when God created the soule of the first man, and placed it in his body that was before created of the nature and substance of the corruptible elements, he tooke not those vertues, with which he indued and adorned it, either from the heavens or from the planets. And seeing he created all mankind in this first man after his image, which he imprinted in his soule, no doubt but that which yet remaineth in mans soule,

Of the heroycal vertue.

Against the astronomical influence of vertues.

Philosophers  
esteeme to  
highly of  
mans nature.

What iustice  
God appro-  
ueth.

Four con-  
templatiue  
vertues ac-  
cording to the  
Platonists.

proceedeth from the same fourtaine: also what euill fouer is befall-  
eth Sinne, whereby this image abideth not perfect; it proceedeth from  
sinne, and from the nature of man corrupted by sinne, and not from  
the heavens or planets. And as the Astrologians easily beleeue what-  
soeuer they haue imagined touching this point; and would haue the  
will of man subiect to their influence and constellations: so the other  
Philosophers abuse themselves greatly, in magnifying the vertues of  
the soule more then they ought to be esteemed in this corrupt estate  
of mans nature, not iudging the corruption to be so great as it is. Here-  
of it is also that they faile in regards of vertue, which they attribute  
altogether to the libertie of man, as if hee could by his owne vertue  
moderate his affections, and make himself iust and righteous. Which  
faulth proceedeth from hence in that they compare themselves with a  
iustice that seemeth so to bee before men; and put no difference be-  
tweene diuine and humane iustice: that is betwix that which is able  
to stand and approue it selfe in the iudgement of God, and that which  
men approue. For there is no iustice able to sauisie the iudgement  
of God, but that of Iesus Christ, which it pleaseth him to impute vnto  
to his children, and in regard thereof to accompt them iust. But let vs  
returne to our matter.

Wee haue further to note, that besides the forenamed vertues, the  
Platonists attribute to the soule foure others, which they call *contemplatiue*  
*vertues*, as those that belong to the contemplatiue life, vnto which  
they are referred by them. The first is named the *purge* or second  
death of the soule, for the first death of it say they is her descending in-  
to the body of man, into which it is throwen as it were into prison; and  
in a manner buried in vices. Therefore they say that the soule standeth  
in neede of this second death, whereby the being purged from her vi-  
ces is as it were dead vnto them; that shee may liue vnto vertue. The  
second kind of these vertues is called *pure* or *purified*, because the soule  
being purged from all her euill affections, exerciseth good works by  
the same. The third is called by them an *exemplarie* or *pattern* *ver-*  
*ue* in the minde of God; whereby they meane, that as God concei-  
ueth and knoweth the *Ideas*, *kindes* and *images* of all sensible and in-  
telligible things, so he sendeth down from heauen this vertue into the  
soule of man, who is thereby purged and purified as we haue already  
heard. And for the last they adde a fourth vertue, which they account  
greatest and chiefest aboue the other, and therefore they call it *Diuine*,  
because it bringeth to the soule a vertue to doe more then humane  
workes, euen such as we call miraculous workes. Which foure kindes  
of vertues appeare euidently to haue beene drawn by them from  
christian

christian doctrine, but yet disguised after their fashion. As touching the first, it agreeth to that which the word of God teacheth vs of regeneration, and mortification of the flesh, whereby we die to sinne and to the diuill, that we may liue to righteousness and to God. The second agreeth to good workes proceeding of faith, which being done in the same purifie the heart, and to christian holinesse, which accompanieth and followeth iustification by faith. The third agreeth to gifts and graces inspired by the holy Ghost, and to the infusion of them into the soules of Gods true seruants: and the fourth agreeth to the gifts of prophecie and to that vertue of working miracles, which hath bene heeretofore in the holy Prophets, Apostles, and Disciples of Iesus Ghrift. But to conclude this whole point, we are to obserue this, that what praise soeuer may be giuen to the Platonicall Diuinitie, yet it is in no respect so be compared with Christian Ppilosophy: because this is pure, and true, and endited by the spirit of G O D, but the other impure, disguised, and counterfited by men, who haue mingled with their Philosophie, many things which they could either heare or learne out of the holy Scripture.

How these agree in some sort to foure christian vertues.

Moreouer, as concerning the whole doctrine of the Philosophers touching the nature and vertues of the soule, we may truly say, that of it selfe it reacheth higher, then those politike vertues of which we made mention euen now. For when a ciuill, good, and wise man hath attained to that politike vertue and to the highest degree thereof, he is able to goe no farther, except he be holpen else-where, euen by the illumination of the holy Spirit. And indeede all those other vertues of the soule propounded by the Platonists, are but dreames and opinions in the ayre, by which the Spirit of error laboreth to disguise the doctrine of the holy Scriptures, which leadeth vs to those true supernaturall vertues, which the soule receiueth by the inspiration and infusion of the gifts and graces of the holy Spirit, who is the true Doctour, of whom we must learne this Philosophie, which is not naturall, but supernaturall. Now then being instructed and guided by him, hauing discoursed of the creation and nature of the soule, let vs enter into this goodly field of the immortality thereof, in which we know there are many ranged battailes of enemies, who waite to enter into the combat with vs. It belongeth therefore to thee, **ACHITO B,** to beginne the skirmish.



*How men can haue no certaine resolution of th' immortalitie of the soule, but by the Word of God: of the perversenesse of Epicures and Atheists in this matter: Of the chiefe causes that hinder men from beleeuing the immortalitie of the soule, and of their blockishnes and euill iudgement therein: How we must seeke for the image of God, after which man was created in his soule.* Chap. 88.

**A**CHITOB. We are now fallen into a time, which discourseth vnto vs not onely false religions, but euen an *Atheisme*, that is farre worse. For they that are altogether without Religion are farther distant from true pietie, then they that follow a false religion: and yet at this day there are as many or moe that declare themselues to be *Atheists* and *Epicures*, as there be of such as are taken for good Christians. And if in outward shew they pretend some exercise of Religion, it is but to couer themselues with the vaile thereof, to the ende they might not bee esteemed and accompted for such as they are in truth. But in their heart and with their companions they doe but make a mocke of the holy Scriptures, and of al those testimonies that we haue in them of another life besides this, of Heauen, of hell, of the blessed immortalitie and eternall death of the soule. Now it is an easie matter to conuince such fellowes of error and lies.

But it is a thing worthy to be bewayled in all the affaires, opinions and counsailes of men, that when any question ariseth of the truth, and of that which is Good, no proofes or testimonies, how rich or of how great authoritie soeuer they bee, seeme sufficient to vs and worthie to be beleued. And yet if the question be of any euil, falsehood and lyes, no testimony, how slender and bad soeuer it be, but satisfieth vs very well. For by reason that we are euil & ignorant, full of blindness and darkenesse by nature, we are alwaies the readier, to follow that which is like our selues, namely wickednesse and falsehood, lies and error: as we see it by experience in *Atheists* and *Epicures*, and in al infidels and scorers of God and of his Word. For there are many skilfull in Artes and humane learning, and in naturall Philosophy, who reprehend and condemne *Epicurus*, *Lucretius*, *Pliny* and other such like Philosophers, *Epicures* and *Atheists*, in that which they haue taught and written of naturall things belonging to this life, and call them ignorant men and voide of experience. But in that which they haue spoken against the prouidence of GOD, the immortalitie of soules, and all Religion, abolishing them wholly by their false doctrines and by Philosophy, they imbrace & praise them, for the skilfullest and most excellent Philosophers that euer were, as hauing deliuered

Why men incline to lies rather then to the truth.

liuered men from the greatest torments that could seaze vpon them, and brought vnto them the greatest good that could befall them, by taking from them all feare of God, of hell, and of all punishment after this life, and all opinion and hope of Paradiſe & of a better lyfe after this. In a vvord, they extoll them, as if they onely had found the beane in the cake, as wee vse to say, & as if they onely deserued to bee the kings of beanes among their fellowes. Forasmuch then as wee are entred into this matter of the immortallitie of the soule, and seeing at this daye so many *Atheists* heerein follow the opinions of these Epicurian Philosophers beefore named, I say not onely more then they doe all the best Philosophers, but also then the authoritie of the holy Scriptures, and the testimonie of God in them: vvee cannot gather too many arguments, vvhereby at leastwise to cause them to ponder the matter more diligently, if they vvill not bee confounded vvholly by naturall reasons, seeing they make so small reckoning of that celestially and heavenly doctrine. It is true that it will be a verie hard & difficult matter to perswade such in this point, as giue no more credite to this testimonie of the vvord of God, then they doe to all humane and naturall reasons that can bee alleadged vnto them. For although the arguments of those Philosophers that maintaine the immortallitie of the soule, are strong and waightie, yet they can neuer wholly and fully assure men of their immortallitie, except this testimonie of God take all doubting from them. But that argument of all others is most forcible, vvich hee hath giuen vnto vs in the resurrection of Iesus Christ vvhereby his soule was vnited againe vnto his bodie, & so wrought those heavenly works vvich followed his resurrection and ascention into heauen: and namely by the gift of the holy Ghost, vvich hee sent vnto his Apostles, and by the effects thereof, vvich according to the promise of Iesus Christ appeared so great and manifest throughout the whole world, and that in so short a time, that no prudence, vvisdome, skill, eloquence, authoritie, power or force of man, was able to hinder that vertue, or the course of the Gospell. But because *Epicurians* and *Atheists* accompt these things for fables, and are of so peruerse and monstrous a nature, that they had rather fight against nature it selfe, and cleaue to the vvorst opinions most vnworthie the nature of man, then to follow the reasons of the best Philosophers grounded vpon a more sure foundation, let vs at leastwise put them to some further trouble by vvrging them to be fully resolved in that opinion, vvich is contrary to the immortallitie of the soule. For certainly I doubt not but they vvill be alwaies without resolution. And in deed frō vvhece should they fetch this resolution of theirs,

The diuclish  
infection of  
Atheisme

Reasons to  
proue the im-  
mortallitie of  
the soule.

Why men be-  
leeue not the  
immortalitie  
of the soule.

seeing they haue no certaine ground of their false opinion, and seeing there are so many and so forcible reasons to the contrary? But wee must note, that the principall cause that keepeth men from beleeuing the immortalitie of the soule is, partly their ignorance, partly their malice and perverseness. For some there are so blockish, that they measure all things according to the knowledge and reach of their bodilie senses: so that they set downe with themselves to beleeue nothing, but that which they are able to know and perceiue by them. Others there are who besides this are so wicked & puerse, that they would not onely haue their soules not to bee immortall, but wish also that there were no God, to the ende they might haue no Iudge. For by reason they are so wholly addicted to the worlde, and to their carnall pleasures, they would haue no other God, or other life after this: but wish that all life might end with their delights, & the soule with the body, that so they might haue no accompt to make to any Iudge. Therefore they are of that number, wherof mention is made in the Booke of Wisedome, who make these discourses, saying, *Our life is short & tedious, and in the death of a man there is no recovery, neither was any knownen that hath returned from the graue. For wee were borne at aduventure, and wee shalbe heereafter as though wee had neuer beene: for the breath is a smoake in the nosethrilles, & the words as a spark raised out of our hearts. Which beeing extinguished, the bodie is turned into ashes, and the spirit vanisheth as the soft ayre. Our life shall passe away as the trace of a cloude, and come to naught as the mist that is driuen away with the beames of the Sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our works in remembrance. For our time is as a shadow that passeth away, and after our ende there is no returning: for it is fast sealed so that no man commeth againe. Come therefore, & let vs enioy the pleasures that are present, and let vs cheerfully use the creatures as in youth. Let vs fill our selues with costly wine & ointments, and let not the floure of life passe by vs. I omit other speeches of a voluptuous, wicked, & vniust life, which they purpose to lead, exercising all iniustice, violence, & crueltie, without all regard had to any right or iustice, either to poore or rich, yong or old, but chiefly against y<sup>e</sup> seruants of god, who aproue not their kind of life, but reprove & cōdemne it. Therefore it is said after al y<sup>e</sup> discourse, y<sup>e</sup> they imagined such things & wēt astray. For their own wickednes blinded the. They do not vnderstād the misteries of god, neither hope for the reward of righteousness, nor can discern the honor of the soules that are faultlesse. For God created man without corruption, & made him after the image of his own likeness. Nevertheless, through enuy of the diuel came death into the world:*

Wis. 2. 1. 1  
&c.

The sayings of  
Epicurus.

Verse. 11. &c.

*world: & they that hold of his side, proue it. But the soules of the righteous are in the hands of God, and no worme shall touch them. In the sight of the vnwise they appeared to die, and their end was thought grievous, & their departing from vs, destruction: but they are in peace.* Wee see then that

these men go no farther then they can see with their bodily senses: & because they see that man liueth by breathing and cannot liue without, and that hee dyeth when his breath faileth, they thinke that the soule of man is but a litle winde, and breath, and so is scattered and vaniseth away as it were winde and breath, or as a cloude in the ayre.

The corrupt opinion of Atheists and Epicures

The same iudgement they are of in regard of the blood, because life leaueth the body with the blood, as if it had no other soule but the blood or breath. And forasmuch as the eye discerneth no difference betweene men and beasts in death, they iudge also that there is no difference between their soules. But if they be resolved to giue credit to nothing but to their corporall senses, and in death consider only what difference there is betweene men and beasts, they will not beleue that either beasts or men haue any soule at al that giueth them life, because they see nothing but the body onely. And then by the like reason we must conelude, that not onely the whole man is no other thing but this body which we see, but also that there is nothing in al the world, but that which may be seene by the eies and perceived by the other senses, and so all that which we haue not seene and known by them shalbe nothing. Which being so, men shal differ nothing from beasts, as indeed we can say no better of these men. For beasts thinke of nothing but that which they beholde and perceiue by their senses, and goe no further: which is so farre from all science and discipline, and from all iudgement of man, as nothing can be more. Therefore they that beleue nothing but their corporall senses, deserue to be compared not onely to litle children, or to fooles, who when they see pictures, or their face in a glasse, suppose they are liuing men, because they goe no farther then they see, but euen to the brute beastes, who haue lesse sense and vnderstanding then children. It is woonderfull to consider how men take such great pleasure & paines to become brutish. For if they doe but see a smoke come out of a place, they will iudge that there is some fire within, although they behold it not; and if they smell any ill saour, their nose will tell them that there is some place infected, or some carion lying not farre off, albeit they see it not.

Atheists may well be compared to beasts.

What is the cause then, that when by their senses they perceiue somewhat more in men then in beastes, they are not induced thereby to thinke, that of necessitie there must be somewhat within them, which causeth them to differ much from beasts? Which is not by reason of

Reasons to shew the soules of men to differ from that of beasts.

the

the body, but of the soule, that is not seene but onely by her actions, workes and effects. Whereupon it followeth, that if their actions differ from the actions of that soule whereby beastes liue, the cause also from which they proceed, must needs differ: and so consequently, that there is great difference betwixt the soule of men & the soule of beastes. For let them consider onely the diuersitie of artes, which man exerciseth with his hands, and the varietie of so many wittie and woonderfull workes as are wrought by him, which cannot proceede but from a great spirite, and from a passing excellent nature, the like whereof is not to be seene in beastes, or in any thing they can doe. Besides, doe they not see how the spirit of man discourseth throughout all nature? what reason is in him, and howe his speech followeth reason? which are such things as haue a certaine vertue, and the image of a diuine spirite shining in them. Wherefore, albeeit wee shoulde make man wholly like to a beast, by reason of his bodie, both in regarde of his birth and death, yet wee must needs confesse, that hee is of a farre more excellent nature in respect of that great and manifest difference, which wee see in his soule. If then the soule of man bee mortall as well as that of beastes, to what purpose serue those graces which it hath aboue the other? and from what fountaine shall we say they flowe in it, and to what ende were they giuen vnto it? But for this time I will leaue these Atheists, hoping that to morrowe wee will not leaue any one naturall reason able to vrge them in their damnable opinion, which shall not bee laide out at large. And I demaund of them that haue any taste of the holy Scriptures, and yet seeme to doubt of the immortallitie of the soule, or at leastwise are not fully resollued therein, howe man is said to be created after the image of God, if he shall be altogether dissolued and brought to nothing? and where shall we then seeke for this image in him? It is certaine, that this is not in the body, seeing that God is a spiritual nature and substance, and not corporall. Then it followeth, that this image is to be sought for in the soule, and not in the body. And if it be in the soule, we must necessarily conclude, that it differeth very much from the soule of beastes. For indeed if they were both one, why should it rather be written of man then of beastes, that he was created after the image of God? And if man be the image of God, especially in regard of the soule, it must needs be then of a diuine and immortall nature: otherwise there would be no good agreement betweene the image and the thing of which it is an image. Therefore a corporall thing cannot bee the true image of a spirituall thing, if there bee no resemblance or agreement of nature betwixt them.

For

The image of  
God is to bee  
sought in the  
soule.



For although a corporall image should bee of another matter then the thing is of, which it doeth represent, neuerthelesse, there is alwayes some resemblance when both the one and the other is of a corporall matter, and when the image hath some agreement in forme with the thing represented. Now if any be desirous to seeke for the image of God in a corporal thing, we shall finde as many of them as there are creatures in the whole world. And yet it is not saide of any creature, no not of the Sunne it selfe, nor of the Moone or Stars, that haue no soule, nor yet of the liuing creatures themselves, which are endued with soule and life, that God saide in their creation, *Let vs make them after our image and likenesse*, neither that hee created them after his image, as it is written of man. If then there be no immortality of the soule of man, where shall we find the image of the immortallitie of God who is immortal? And if there be no immortallitie in man, but that his soule is, either the temperament of his body, or his vitall spirit, as in beasts, God shall haue no image that shall more neerely resemble him in man then in beasts: neither shall he haue any spiritual image agreeable to his nature, in any creature vnder heauen.

Now if any reply and say, that this image is to bee sought for, not in the immortallitie of the soule, but onely in reason and in the other vertues, wherewith it is adorned aboue the soule of beasts, I say, that these things are in such sort linked together, that they cannot bee separated. Wherefore hee that taketh away the one, taketh away the other: because the soule of man should not haue that which it hath more then the soule of beasts hath, if it were not of another nature then theirs is. And we know well, that whatsoeuer it hath more, is not like to any creature vnder the heauens: and that it cannot agree but to God, or to natures that haue some participation with the diuine nature, which cannot bee mortall, but immortall. So that when we see so many signes and tokens, which testifie vnto vs, that man hath a celestially and diuine birth, it followeth that hee hath in himselfe some greater thing, that is more noble and excellent, then can be seene, or touched with hands. It is true, that they who stay onely in the corporall senses, as we haue said, shall neuer pearce to the contemplation of these things: but they delight rather, for their confirmation in that beastly opinion, to heare the common bye-word vsed amongst the vulgar sort, that no man knoweth what becommeth of the soules of men after the death of their bodies, nor into what country they goe: because no body as yet euer brought any newes from thence, and therefore no marueile if no man either doe or can know what is done there. Which speeches albeit they bee very frivolous, yet are they

An answer to  
an obiection.

So notest  
the  
John 11:26

they heard many times from them that thinke themselves to be none of the meanest. Therefore it will not be peradventure without profit, if we answer them more at large to morrow, going forward with our reasons and arguments of the soules immortalitie against the Atheists: of which matter, *A S E R*; thou shalt begin to speake.

*The end of the cleauensh dayes worke.*

## THE TWELFTH dayes worke.

*Of those who desire returne of the Soules departed, to testifie their  
immortalitie: what witness haue beene sent vs of God out of an  
other world to resolu vs therein. Chap. 89.*



A reason of  
Atheists con-  
futed by a si-  
mulacrum.

*A S E R*. We said yesterday, that they who stay onely in their corporall senses, as brute beasts doe, propound commonly against the immortalitie of soules, that which is vsually spoken of the common people, namely, that it is not knowne what becomes of mens soules after the death of the body, or to what countrey they goe, because none euer returned from thence to bring any newes. Wherefore (say they) no body can tell what is done there, neither can any thing be knowen. Now before wee make answer to so frivolous and false an argument, I would gladly demaund of them whether there were nothing at all of those new-found llands, (which were lately found in our time) before they were discovered by them who not onely were neuer there, but did not so much as once heare of the before. For no body went thither from hence, neither did any come hither from thence: so that there vvas no more intelligence betwene them and vs, then betwene the liuing and the dead, or betwene them that are altogether of another world: therefore also their countrey is called *the New-world*. Now then shall it be thought, that this people were not at all, because they were not knowne of vs, nor their manners and kinde of life? And yet now the time sheweth evidently, that notwithstanding any distance of place that hath beene betwene them and vs, there were meanes sufficient to communicate and trafficke together, and those more easie then any is betwene the soules already departed out of their bodies, and vs who yet remaine in the

the world with our bodies. For concerning the distance and difficulty of the places, who doubteth but that it is farre greater betweene heauen and earth, Paradise and Hell? Therefore also *Abraham* speaking of the place and estate of the elect and reprobate in another life, saith to the rich man, *There is a great gulf set between you and vs, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.* And this we may say in like manner of our selues and of those that are already departed into another life, in regard of their returne vnto the liuing. For it is ordained, that they shall not returne againe into the world, as also that they shall depart hence but once. And they that goe from hence, do it not with soule and body ioyned together: for it is not a voyage like to those which we make in this world, when we goe from one country to another. Now as the Lord hath determined how long the soules shall abide in their bodies in this life, so hee hath ordained and set the time in which they ought to depart, and the place where they are to be receiued, according to the estate of euery one, euē vntill their returne into their bodies at the resurrection. If they be soules of the reprobate, they are detained in hell in eternall fire, where there is weeping and gnashing of teeth: if they be the soules of Gods elect, they shine as the sunne in the kingdom of heauen, in a life accompanied with perpetuall ioy and happiness. But wee must vrge them better that require testimonie for the immortallitie of soules by their returne into this world, or of some that haue come from another world. For it is an easie matter for vs to bring them as credible witnesses as any can bee, to tell them most certaine newes, if they will beleue them, according as they deserue it. And for the first, haue wee not Iesus Christ, who first came downie from heauen and became man, to bring vs newes, and to declare the same vnto vs in his owne person, not onely before his death, but also after his resurrection? Besides, how many other witnesses haue we, that haue testified most certainly of the same? who saw with their eyes and touched with their hands, euē to the number of more then fise hundred, according as Saint *Paul* testifieth. Moreouer, they that were raised as wel by him as by *Elias* and *Elisha*, and by the Apostles and disciples, may they not serue vs also for good witnesses to assure vs, not onely that soules are immortall, but also that their bodies shall rise againe, and that God is of sufficient vertue and power to do it as he hath promised? I omit here the testimonie which the Angels haue given both of the resurrection and ascension of Iesus Christ: besides that of the holy spirit, which is the chiefeest of all, with signes and gifts where-with hee came accompanied, and those workes and effectes that fol-

Luke. 16. 26.

22. 23. 24. 25. 26.

27. 28. 29. 30. 31.

32. 33. 34. 35. 36.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

Math. 28. 9.

Mark. 16. 14.

Luke. 24. 36.

Ioh. 20. 19. 20.

Act. 1. 3. 3. 10.

1. Cor. 15. 6.

Exod. 3. 6.

Mat. 22. 32. 33

Mar 12. 26.

Luk. 20. 37. 38

loved them. Wherefore seeing we haue for this point the word of god that is most certaine and cleere, which teacheth vs what we ought to beleue and hold, let vs rest our selues in the testimony thereof, and not desire to make further inquiry. For it is he that said to *Moses*, *I am the God of Abraham, of Isaac, and of Jacob*. Whereupon Iesus Christ concludeth, that *Abraham, Isaac and Jacob* do liue yet after their death, seeing God is the God of the liuing and not of the dead, that is to say, of them that are yet in being, and not of them that are nothing at all. For otherwise, if all men should so perish by death, that nothing of them should remaine in life, at leastwise in regard of the soule, then should he be the God of nothing. And although it seemeth that Iesus Christ alleaged this place against the Saduces, not onely to proue against them by the doctrine of *Moses*, the immortalitie of soules, but also the resurrection of bodies, we may wel gather, that if it be fit to proue that bodies arise, it is much more strong to assure vs of the immortality of soules. For when the Lord spake these words, *Abraham, Isaac, and Jacob* were not aliue in regard of their bodies, but onely of their soules. And yet Iesus Christ alleaged it to confirme also thereby the resurrection of the dead, although at the first sight it might seem not to be very fit and firme to proue that so much as the immortality of soules. But if it be narrowly looked into, his argument shalbe found to be very well deduced and grounded vpon inuincible reason. For Iesus Christ had respect to that promise which God made to those holy Patriarks of whom he spake, and which was not made only to their soule, but to the whole man together compounded of body & soule. Wherefore all they to whom it was made, & to whom it appertaineth, should not haue the whole effect of it, nor the full fruition of that which it containeth, if they wer not whole inheritors thereof both in body and soule. For if it were otherwise, the promise should be accomplished but in one part of man, and not in the whole man. Whereupon it foloweth, that seeing the promise is not of a temporal benefit, but of an eternall, therefore the whole man that must enioy the same, must of necessity liue an euermouring life being of the same nature that the benefit is of, which he must inherite. Wherefore seeing the course of mans life is broken off by death in regard of the body, the body must necessarily rise again to liue again with his soule in a better & longer life, to the end that the whole man may possesse the inheritance, which is promised him of God: or els the promise made by god to his seruants is altogether vain, or the testimony which the holy scripture beareth is wholly false, and so also the scripture that propoundeth the same vnto vs. But none may once think either of these two last points, without great horror of blasphemy contained in them. So that

The resurrection  
of the dead  
proued.

Exod. 3. 6.  
Mat. 22. 32. 33  
Mar 12. 26.  
Luk. 20. 37. 38

the first point concludeth very strongly, according to that ground which it hath most certaine in the word of God. Whereunto may be added further, that seeing the soule of man is created, not to line alwaies without a body, as the Angels do, nor yet to wander from body to body, but to be knit and ioyned to that body, which is assigned to it of God, it must needs be, that being part thereof, as of her lodging, she should once againe returne thither. Besides, seeing the body hath serued the soule, either in obeying God, or in disobeying of his will, the nature of Gods iustice requireth, that it should be rewarded also with the soule, according to the qualitie of those works wherof it hath bin an instrumēt. Therefore according to that which we haue discoursed of this matter, the resurrection of the body doth so depend of the immortalitie of soules, that it followeth necessarily vpon this: so that if we haue assurance of the one, we ought to haue it of the other, seeing both of them are certainly grounded vpon the iustice of G O D, which cannot be iust vnlesse he iudge men both in body & soule according to his word, & according as every one liueth. But seeing the matter of th'immortality of soules, & that of the resurrection of bodies are sundry questions, and that we are to handle but one of them, wee must returne to our first point of the soule touching th'immortalitie thereof, which is easily beleeued of al that approue of the doctrine of holy Scriptures, & that giue credit to the word of God. For they are thoroughly resoluēd thereof. Yea we may know by the writings of all antiquity, that the common opinion of all people & nations of what religion soeuer they haue bin, hath bin this, that mens soules were immortal. Wherefore in regard of this point, we are to fight only against *Epicures* & *Atheists*. And because they will not beleue the word of God, but deride it as tales made vpon pleasure: I am of opinion that now we are to search chiefly for those testimonies, which God hath giuen vs in nature touching th'immortalitie of the soule: euen the actions and effects therof, by meanes of which we come to the knowledge of hidden & secret causes, from whence they proceede. Therefore consider *Amara*, what you mind to speake vnto vs of this subiect.

*Of naturall reasons, whereby the immortalitie of soules, may be proued against Epicures and Atheists: and first of the argument taken from the facultie of knowledge which the soule hath, and from that knowledge of eternitie which is in it: how it appeareth, that it is not begot of this corruptible nature, because it ascendeth vp vnto God: and how by a special benefite of God, it is daily created, & not by the vertue of nature. Cha. 40*

**A**MANA. Seeing *Epicures* & *Atheists* giue credit to natural Philosophy in things whose causes it proueth by their effects they



they haue no reason to refuse it in the consideration of the nature of mens soules. Now it is very certaine, that if we wil take this course, besides the testimonies of God in his word touching the immortallity of the soule, which way soeuer we turne our eyes, whether about vs or beneath vs, on the right hand, or on the left, wee shall finde every where arguments and reasons concluding the same. For we haue nature, and the necessitie of causes, proportion and similitude, life, the excellent dignitie of man, the goodnes of God, and the profit of mankinde proceeding from his bountifullnesse, which with one common consent, and as it were, all with one voyce teach vs, and crie out that the soule cannot be mortall.

How we know  
the hidden  
things in na-  
ture.

First then we obserue, that the true & naturall essences of all things are not knowne of vs by themselves, but continue hidde in the secret closets of euery one of them, vnto which our minde being burthened with this masse of the body, and ouerwhelmed with the darknesse of this life, is not able to reach. Therefore we must enquire by the accidents adhering vnto them, and principally by their actions, whereby our reason discourseth, and concludeth of euery thing, what it is, and of what qualitie. For euery thing hath his actions, and workes, according to it owne substance and nature, and by them declareth and maketh it selfe knowne: so that if we consider the actions of the soule, we shall by them know the nature and immortallitie thereof. Let vs then consider her first and principall action, which is to *know*, and this importeth also to vnderstande, to comprehend, and to conceiue.

An argument  
taken from  
the knowledge  
of the soule to  
proue it im-  
mortall.

Whereupon we haue to note, that there is no power of *Knowing*, that can attaine to the knowledge of any thing, but it hath some agreement and proportion with the nature of the same thing: because *knowledge* is as it were the image of things, which is imprinted in the soule as in a glasse. Now it is certaine, that a looking glasse cannot represent the image and similitude of a spirituall thing, because it selfe is a corporall thing, which hath no agreement in nature with that which is spirituall. Likewise it cannot represent any thing belonging to the other senses, but onely that which concerneth the sight: and therefore it cannot represent either soundes, smells, or tastes, because the vse thereof is onely for the eyes, neither doeth it agree with any of the other senses, but onely with the sight. And as for our externall senses, they cannot perceiue those things that haue neither quantitie nor bodily substance, because they themselves are corporall. Neither yet can they perceiue things that are absent. And the internall senses, as the fantasie & the imagination, cannot perceiue spirituall things, as namely, either God or Angels: but onely the spirit of a man doeth perceiue

being know and comprehend them, which power and facultie no other creature vnder heaven hath. For if it were otherwise, it could not in any wise comprehend a thing that surmounteth it with an infinit greatnes, and with which it hath no agreement at all. For further confirmation of that which I say, let vs consider of *Eternitie*, as it is whole and entire of it selfe: then let vs diuide it into that which was since the creation of the world, and finally into that which followed the same, and which shall be for euermore. When our spirit entereth into the consideration of that which was before the creation, our thought is not able to comprehend it, so that it is ouerwhelmed with the greatnesse thereof: but wee doe well vnderstand and comprehend that part of eternitie, which shall follow vs heereafter throughout infinit ages. Whereby it appeareth, that this first consideration of it, is too great for our soule, as hauing no proportion therewith, nor yet agreeing thereunto: but it is otherwise with the soule in the consideration of that other eternitie, for the fruition whereof it was created. For the soule is not eternall as God is, as though it had no more beginning then he had: and therefore it hath no agreement with him in this respect. The soule then entereth into a bottomlesse gulfe, when it discouerseth of an eternitie, of which it is not partaker: but it hath agreement with the eternitie of God as Angels haue, in that it is created immortall, to liue an eternall life with him: which appeareth in that it is able to comprehend the same. Therefore Saint *Iohn* in the beginning of his Gospell leadeth vs euen to the gates of this first eternitie: but forasmuch as it is a gulfe in which we shall be swallowed vp, if we enter farther into it, he proceedeth not forward, but stayeth vs there: and calleth vs presently vnto the meanes whereby God manifested himselfe, telling vs how he did this by his eternall word: and first by the creation of the world, then by those other meanes, which he setteth down afterward: all which our soule comprehendeth well, and so cannot the soule of beasts doe. Wherefore when we consider God in his essence and nature before the creation of the world, and the time that was before that, we are then ouerwhelmed therewithall, and see no whit at all into it. But if we enter into the consideration of the times after the creation of the world, and into those which shall follow still after vs vnto all eternitie, we looke into it more cleerely, and are not so much dazeled therewithall, because our soule is more capable of this consideration, then of the other, which was before all creatures. From hence wee may conclude, that the soules of beasts and plants that haue not in them this cogitation or apprehension of eternitie, are produced and taken out of the power and vertue

300m am A  
Eternitie considered diuersly.

310m mosh A  
and

A special difference betweene the soule of man and of beasts.

A firme proof  
of the soules  
immortalitie.

of that matter, of which they are engendered : but the spirit of man is more specially bred in the bodie by God, above all the powers of the matter and nature of the same. For nothing aciteth higher, or passeth beyond that thing of which it receiveth essence, and being, and those powers and strength that it hath : for if it did, then should it not receive being from thence, but of some other thing before and above that, or else farther off, vnto which it tendeth. Wee see this in all the senses both externall and internall, which are common to vs with beastes. For they know nothing else, beside that which is of this nature which wee see, neither doe they ascend higher : but our spirit not content with the sight and knowledge of the heauens, starres and Angels themselves mounteth vp to God, and being come thither can go no further. What other thing els doth this signifie, and declare vnto vs, but that the soules of beastes are engendered of this corruptible and mortall nature, beyonde which they cannot lift vp themselves, but that ours are produced of God above the power of this nature? And so that may bee saide of our soule, which is spoken of a spring water, namely, that it ascendeth as much vpward as it descendeth downward, but can goe no higher. For when a man would carie the water of a spring anywhether and would haue it mount vpward, it will be an easie matter to bring it as high as the spring-head from whence it floweth : but no higher, except it bee forced by some other meane then by it owne course and naturall vertue. Notwithstanding it will easily descend lower. And so fareth it with our spirit. For as it came from God, so it is able to mount againe to the knowledge of him, and no higher : but it descendeth a great deale lower. And as for our senses, they remaine lower then the workes of nature, and pearce not to the depth of them, but are alwayes busied about the externall face of them. Neither is it to bee doubted, but that *Moses* meant to teach vs these things by that which hee rehearseth of the meanes vsed by God in the creation of man, which differed from that hee kept in the creation of all other creatures, either liuing or without life. For we haue heard what deliberation and counsaile hee vsed, before he put hand to the worke : how he fashioned the body, and how he placed the soule therein by and by after. Therefore in that the Prophet describeth the creation of the body apart, and then that of the soule, he giueth vs to vnderstand, that wee must seeke for something more high and excellent in that of man then in that of beastes, whose soules were created with their bodies, and of the selfe-same matter with them. Moreover, he teacheth vs this very plainly when he saith, that God created man after his owne image and similitude: which he did

A fit comparison.

Gen. 1. 26.

did not say of beasts, as we haue already heard. Therefore there must needes be in the soule of man some other power & vertue, then that by which it giueth life to the body, and which is common to it with those of brute beasts. So that as God gaue to this dead bodie taken out of the earth, a soule that endued it with life, motion & sense: so he imprinted and ingraued his image into this soule, vnto which immortalitie is annexed. Therefore when *Moses* sayeth, that man was made a liuing soule, no doubt but by the name of soule hee meaneth another nature and substance then that of the body. And in that hee calleth it liuing, he declareth plainly, that the body hath not of it selfe and of it owne nature, that life wherewith it is endued, but from the power of this soule. And although hee there maketh not any speciall mention of the other vertues thereof, it is because hee considered the capacitie of the people with whom he liued, vnto whome hee would frame himselfe, being content to speake openly of that power of the soule, which appeared best without, and which the externall senses might most easily know & perceiue by the effects thereof. But I thinke it will not be vnfit for this matter, if we returne to y<sup>e</sup> question which before we touched concerning the creation of the soule, namely, whether, since it was created by God in the first creation of man, it be still created after the same sort as it were by a new miracle, in those that are daily borne in the worlde, or whether it bee naturally created, but yet of God by a certaine order appointed for that end by him. Now albeicit it bee very requisite, that we should bee sober and not rash in this matter, for the causes already set downe notwithstanding we wil here propound the opinion of some learned men, grounded vpon that order, which God hath accustomed to obserue in his works and in his creatures. For seeing he hath set a law in nature for all other creatures according to which he createth & produceth the, & not by any new miracle, it is more likely that he createth soules naturally, & that he hath ordained a stedfast law for mankind but differing from that of beasts, so much as his creation differed from theirs. For hauing once established an order, he vseth not to change it into a diuers or contrary order, but keepeth still the same, except it be that sometimes he vseth extraordinarie meanes by way of a miracle. For although all his woorkes bee great miracles, and chiefly man: neuerthelesse wee call none by that name, but onely those which he worketh by supernaturall meanes, not against, but beside the common order of nature. But that which I say, derogateth nothing from the nature & immortality of mans soule. For although it be placed in that manner which is already prepared & appropriated for the

Why man was  
saide to bee a  
liuing soule,

How God daily  
createth  
soules.

What a miracle  
is.

fashioning of the body, yet he doth this above the vertue of the matter & of the worke of nature, by a law which he hath established to that effect. For this cause he doeth not onely giue a soule to thē that are begotten by lawfull marriage, but to those also who are brought forth in whoredome, whether it be adultery, incest or any other such like. For although that honesty, which is enioyned mankind by God, be not kept in such a birth & generation, but contrarieth the same, yet it is not contrary to the law of generation ordained by God: as that generation is which is by buggery, wherein not only the Law of honesty is violated, but also the law of nature. We will conclude thē, that it is not only true, that our soule is not brought forth by the power of nature, but by the benefit of god only, but also that it is expedient & very behoofesfull, yea necessary for mankind that it should be true: and because it is behoofesfull & necessary, it is true also without all question. For God hath omitted nothing that is agreeable to his glory, & profitable and expedient for mankind. For seeing the soule is placed within the body, not by the vertue of nature, but properly and peculiarly by a speciall benefit of God, man oweth the chiefest and best part of himself, not to nature, but to God. Which is the cause why he should acknowledge him as the onely father of his spirit & consecrate the same wholly to him alone: not yeelding any right and interest therein to any other besides him onely, who is soueraigne, almighty, and the onely father of spirits. For if the question be of the body & of all the senses thereof, many may claime an interest therein vnder God, namely Fathers & mothers, the children themselves, nature, the kinred, the country, friends, kings, Princes & Lords. But the soule belongeth to none but to God alone, which he willet & commandeth should be reserved to him only for our happines, because he only is the author & creator thereof. If it be so then, that our soule is not begotten or produced by his nature, which is the handmaide of God & worker vnder him, but by God alone, it followeth verie well, that nothing in nature can extinguish it, but God only who is able to do it if he please. Now it is not likelie or credible that God would make a thing by it selfe, and that after a different manner from other things, which should haue nothing besides the creation of it, & then within a while after would destroy it. For if it were otherwise, why would hee observe another meane in the creation of man, then in that of beasts? Why would he not rather haue bestowed vpon nature, the power of the generation & corruption of mans soule, as he hath done that of other liuing creatures. Wherefore would hee seeme to reserve that thing as proper to himselfe, which hee would

Buggery viol-  
lareth the law  
of nature.

God is the on-  
ly father of  
our spirite.

make



make subject to the law and common condition of other things? Thus much then for those arguments, which we may take from the knowledge that God hath given to mans soule, and from his constant worke in the creation of it, to prooue the nature and immortallitie thereof. Now wee are to consider what arguments wee haue to the same purpose, in that vertue of *desire*, which is given vnto it. These things then we may learne of thee *ARAM*.

*Of the argument for the immortallitie of the soule, that may bee taken from that naturall desire thereof, and of perpetuitie, which is in it: of another argument to the same purpose: of the desire which men haue to continue their name and memory for ever: an argument to the same end taken from the apprehension and terror which men haue both of the death of the bodie, and also of the soule & spirit. (Chap. 91.*

**A**RAM. These three things are so linked and knit together, *Three things* namely Gods religion, his diuine providence, and the immorta- *vnseperable.* litle of the soule, that they neither may nor ought to be seperated in any wise. For if our soules were not immortall, no reward or punishment for good or bad doings were to be looked for: and then God should not seeme to haue any care ouer vs, which if he haue not, why should we worship him? Our hope should be in vaine, and religion vnprofitable. But if without the grace and goodnesse of God we can not liue, and if he wilbe sought vnto of vs by prayer, then religion is very necessary, and the immortallitie of the soule certaine. And euen as a man cannot renounce those excellent gifts, which naturally are planted in his spirit and minde, and in that reason which God hath bestowed vpon him, but he must renounce himselfe, and become like to the brute beast: so fareth it also with him, when he renounceth his immortallitie. But seeing wee are now in handling the powers of the soule, to shew that it dieth not, and seeing we haue spoken of knowledge, we vwill consider vwhat arguments to the same end may bee taken from the vertue of *desiring* that is naturally in it.

Heretofore we learned, that all knowledge both in man and beast, is giuen to this end that they should desire whatsoeuer they know to bee good, and eschue that which they know to bee euill. Concerning the knowledge of our senses, they conceiue well inough what it is to be present and so doe the senses of beasts, of which and of our whole nature, we may iudge both by our external and internal senses that are common to vs with them, and so we may discern of all such like things. But the appetite or desire of beasts goeth no further then the

time present. For that naturall desire of their own preservation which is in them, proceedeth not from any knowledge which they haue of things, but from the workmanship of nature, and from that naturall inclination which they haue thereunto, without any motion of reason or vnderstanding.

The desire of perpetuities, an argument of the soules immortalitye.

Whereupon it followeth, that their desire to preserve themselves, and their power of procreation proceedeth not from their knowing vertue, that is chiefeft in them, but from the *Vegetative vertue* which is the basest & most abiect. But man goeth a great deale further. For man hath knowledge of perpetuities and of eternitie, as wee heard in the former speech: & because he knoweth that eternitie is a good and profitable thing for him, he doth also desire the same. This desire then is naturall: & if naturall, it followeth also that it is a verie meete and convenient thing for vs, and so consequently, that it is not giuen to man without cause and to no purpose. Wee must then conclude hereupon, that it may be accomplished, and that of necessitie it must be sometime or other. For if it were otherwise, to what purpose should this knowledge serue which man hath of so great a benefite, and which also moued him to desire the same, if hee could neuer attaine to the fruition thereof? And why should God teach the same to men, if he would not make them partakers of it? Were it not rather to debase, then to aduance them aboue beastes, whereas he hath created them Lords, and as it were his last and principall peece of worke, in his worke of creation? Should it not seeme to be not onely a vaine thing, but also (if I might so speake) as though God delighted to torment men, to cause them to desire that thing, of which they should neuer haue any participation? Were it not better for them, at leastwise as good, that in this respect hee should haue created them like to brute beastes? For so they should liue a great deale more quiet, and not torment themselves as they do, after a thing, which is altogether vnpossible for them to attaine vnto. Nowe wee haue a very euident signe and testimony in vs, of the continuall beeing of this desire of eternitie, in that longing which men haue to make their name eternall as much as may be, and that their memory might remaine in all ages that should follow long time after them. And which is more, this affection is so naturall and imprinted so deep into mens hearts, that euen they who deny the immortality of soules, and who thinke that every man doth wholly vanish away by corporall death, doe couet notwithstanding the immortality of their name, and to haue a good report amongst men still after their death. Hereof we haue very good prooue in the last will & Testament of *Epicurus* himselfe,

Another desire, which is to continue our memorie for euer.

himselfe, the Captaine and standerd-bearer of all Atheists and Epicures, who haue receiued their name of him. For hee appointed therein, that the day of his natiuitie should bee yeerely celebrated, and that at certaiue times assigned by him, a banquet should be made for those of his sect, in remembrance of his name. Whereby wee see that this dogge himselfe, who made no difference betweene the death of men and of beasts, and who denied vtterly the immortalitie of the soule of man, coulde not for all that plucke out of his owne soule the desire of immortalitie: but doeth what lay in him to make himselfe immortall after his death, by the perpetuities of his name and memory. We may take the like argument from that which men vsually appoint at their death, touching their funerals, sepulchers and tombes. For why is it, that they will haue sumptuous funeralles, and stately and magnificent tombes? Why haue many caused Churches and chappels to bee erected, themselves to bee engrauen, and their eschutchions to be hung vp, where they haue laid themselves? It is certaine, that if they desired not to make their name as immortall as they coulde, and their memorie eternall among men, their death woulde not bee so ambitious, neither would they leaue behinde them such markes of their ambition, and of their desire of immortality. And as great men affoorde this testimony of their desire, so the common people are not without some one or other for their part. For a poore Artificer, as a Tayler or Shoemaker, or some such like, if hee bee able hee will appoint to haue a stone layde vpon his graue, in which his name shall be ingrauen, and his marke, or some such like thing: to this end that the Suruiuers, and they that come after him, should knowe that hee once liued and was in the worlde, and that hee would still liue, at leastwise in name and memorie. And this is further consumed by them, who albeit they cannot continue their name and memorie by any good deedes and valiant actes, yet they strue to make themselves immortall by wicked and execrable dooings. As among others wee haue the example of *Herostatus*, who set on fire the Temple of that great *Diana* of Ephesus for no other cause, but onely that hee might be spoken of, and that the memorie of him might remaine and continue for euer amongst men; as indeede it hath done, notwithstanding the contrary endeuour of the Ephesians, who by a publike Edict ordayned, that his name should neuer bee written in any place. But it may bee objected vnto mee that this argument deriued from the desire of men to continue their name

Another desire of perpetuities, appearing in funeralles.

An objection.

to proue the immortalitie of soules thereby, is not very fit, nor of great force: because this desire is rather found in men that are most foolish, vaine, carnal, and wicked, then in the wiser sort of men, and such as are more graue, spiritual, and vertuous. For who couet more this immortalitie of name & memorie, then they that are most vainglorious and ambitious, vnto whose ambition death it selfe can bring no end, but it receiueth and liueth still therein? We see also, that they who least of all beleue the immortalitie of soules and scoffe most at it, are greatliest affected with this ambition, and labor most to become immortall after that manner, because they expect no other immortalitie. All this I confesse is true, yet mine argument continueth still firme. For first we haue alwaies this testimonie from them, that they know and acknowledge a certaine immortalitie and perpetuities, and desire to enioy the same as much as they may, thinking to continue the same euen after their death: which knowledge and desire is not to be found in brute beasts. And whereas the vainest and worst men are more moued with this foolish desire, then the wisest & most vertuous men are, the reason thereof is good and euident. For the wisest men and such as are endued with most vertue make least accompt of this temporary and fading immortalitie, which is but as it were a winde that goeth from mouth to mouth, or is but in paper, parchment, wood, stone, brasle, or in some such corruptible matter: because they expect a better perpetuities that is more certaine, more glorious, and of longer continuance, of which they are certainly perswaded. Which perswasion can not be vaine in them, seeing it is grounded vpon the testimonie of Gods Spirit, which saith, that the iust shalbe had in euerlasting remembrance, not onely before men, but also before God and Angelles. But the other sort of men busie themselves about an immortalitie, which deserueth not to be accompted so much as a shadowe & image of true immortalities: because the desire thereof is infected and corrupted with that darkenesse of error and of ignorance, which sinne hath brought vpon the minde of man, with those peruerse affections that proceede from the same, and with their euil education and instruction, who are not taught in the word of god. By means wherof this natural desire of true immortality degenerateth into a foolish desire greedy of fame & name amōg men: (euen as whē good seed falleth into bad ground) but still it proceeds from a good beginning & fountaine, if it were not corrupted. As we see also that it falleth out with the greater part of mē in that natural desire they haue of skil & knowledge, which albeit it be in them by nature, yet they turne it into a vaine and foolish curiositie, that endeuoureth to know that which is not onely not profitable,

but

The answer  
to it.

Of the true  
immortalitie.

but very hurtfull & dangerous for them, in stead of seeking to know that which is more profitable and necessary. But besides that which wee haue already spoken, our affections also tell vs plainly, what the nature is as well of our spirite, as of our senses both internall and externall: and what difference there is betweene them. For if the Spirite entreth into a cogitation of it owne death, the internall senses, with fancie and imagination are not greatly moued or troubled therewith, but passe it ouer well enough, as if they had no feeling thereof, supposing that this corporall life wil last a long time: but the spirit is so confounded and troubled, that it feareth and flyeth nothing more then it. And surely I doubt not, but that they, who being pressed and oppressed with great euils, desire death through a blind fury of their mind, and wish to be wholly extinguished, would change their purpose and abhorre that kind of death, and thinke it to be a greater mischiefe then al those which they suffer, if they might haue leasure and means for some smal time to come out of their dispaire, and to returne to thier right mind, that so they might haue some rest from the troubles of their spirit, and thinke seriously vpon the death thereof. And as all the senses are presently troubled, and as it were caried out of themselves through the cogitation of corporall death: so the spirit contrariwise, if it be sound, quiet, and well settled, abideth firme, and derideth the ignorance, error, and terror of the senses, correcting and reproving them for the same. Wee may then conclude from the euidence of these things, that the death of the Spirit is contrary to the nature of it, and therefore is affraid of it, and abhorreth euen to thinke of it, or to make any mention thereof. But the senses care not but for this bodily life which the Spirit contemneth in regard of the other: whereby it appeareth, that the death of the body doth affect & touch it nothing at all, but the body onely, and those things that are ioyned vnto it, as namely both the external & internal senses. For this cause, those men that are carnall and led most by their senses, thinke little either vpon the one or the other, except it bee when they see themselves in danger of corporall death. For, perswading themselves that they shall liue long in this world, or at leastwise gathering to themselves as much hope thereof as they can, they thinke nothing at al in a manner of death during the whole life, no more almost then if they were borne immortal, vntil such time as they see in good earnest that they must dislodge. Then are they awaked out of their sleepe, and if they be not altogether become brutish, they are constrained to thinke both vpon the death of the body, and of the death of the spirit: and the lesse they are prepared against them both, the more astonished & a-

An argument taken from the apprehension of death to proue the immortallitie of soules.

Of the ende of good and euill men.

maled



mailed they are in themselves. Contrariwise good and iust men, who of a long time, yea all their life haue thought vpon both, finde themselves lesse troubled a great deale, because they are resolutely perswaded and assured of a better life. Moreover, we find by experience, that when the spirit is troubled with affections, or cōfounded through fancies and imaginations, or ignorant, vicious, prophane, wicked, without feare of God and voide of religion, it is a great deale more mooued at the cogitation and remembrance of corporall death, then if it be found, well disposed and settled, quiet, skillfull, innocent, religious, and fearing God. Whereupon we may consider and learne, which of these two iudgements is more certaine & true, either that of a spirit that is troubled, diseased, ignorant, euill, without feare of God, and voide of religion: or that of a spirit, which hath all those perfections rehearsed by vs; contrary to these vices. It is an easie matter to iudge. Therefore if we attribute more, as in reason we ought, to that Spirit whose iudgement is most true and certaine, the conclusion that I haue made shalbe confirmed thereby. And as by the difference of desires, we may easily iudge of the nature & essence of mans soule, so we may do the like by those delights wherein it taketh pleasure. But I leave thee, **ACHITO**, to go forward with the discourse of this matter.

*Of the argument that may be taken from the delights & pleasures of the soule to prooue the immortality thereof: an argument to the same end taken from the insatiable desires and pleasures of men, euen from such as are most carnall: of the testimony which they may finde euen in their vices to prooue the immortality of their soule. Chap. 92.*

**A****CHITO**. It hath beene a saying heeretofore, that it belonged not to a vile person to deny God. Which Prouerbe came of this, that the nobilitie and gentlemen were so ill taught, & so ignorant of true nobilitie, that they reserved this occupation to themselves as proper to their estate, turning it to their glory, and endeavouring to bee feared by this meanes. And surely these were faire Armes, and goodly Scutcheons, to set forth the Nobilitie of their estate by, namely, horrible and execrable blasphemies, which the very Iewes and Turkes would neuer suffer among themselves. I woulde to God wee might now say rightly, that this was once, but is no more: and so likewise, that there were not some among them that think themselves the greatest men, who haue this in their thoughts, if they dare not speake it openly, that it belongeth not to men of courage to beleue in God and in his word, or to thinke that there is a iudgement to come, at which men

The right  
Armes of Ma-  
chiauellian  
Nobilitie.

men shall appeare: but that this appertaineth to the simple and foolish, not to these great and noble spirits, which flie about the clouds, and indeed know more then they ought, to leade them into hell.

But as by the difference of appetites and desires, wee haue shewed them that the soule cannot be mortall, which concludeth a diuine providence and a second life, as we declared before, so it is an easie matter to prooue the same by those pleasures in which the soule taketh delight. For by how much the more those things that bring delights, doe resemble the vertue of the soule that is delighted, and the greater affinitie, proportion and agreement they haue with it, so much the greater, sweeter, and more pleasant are the delights, as also more firme and of longer continuance. Indeed it may be objected vnto me, that if we looke to this we shall find, that the greatest part of men take more pleasure in those delights which they can receiue by their senses, which are more earthy and brutish, then in others that are more naturall to the spirit, and more spirituall and heavenly: and therefore the judgement that we can gather from hence of the nature and essence of the soule, may seeme not to agree to this we speake of. It is very certaine that those men are of such a brutish nature, that a man may wel doubt whether they be men or no, and whether they deserue not rather to be reckoned in the number of beasts, to which they are more like then to men, except it be for their face in which respect also a man may compare them with Apes. For if they be led by the same desires and lusts, and satisfie themselves therein as brute beastes, and goe no further, wherein do they differ from them? and to what purpose serueth that which God hath bestowed vpon their soules more then vpon the soules of beasts, if they content themselves with a brutish life & pleasure as they doe? For wher is the vse of reason and vnderstanding which God hath bestowed vpon them more then vpon beasts? And if they vse them no more then beasts doe that are altogether voide of them, who can know whether they are partakers of them more then they? And so consequently, how shal that definition comonly given of man, agree to them, wherein he is called a liuing creature partaker of reason? Therefore when we enquire of the nature and substance of the soule, wee must follow that rule, which is vsually propounded in searching out the nature and essence of all other things. For when a man would haue true knowledge of them, he taketh not in each kind of them that which may be in some of the same kinde, lesse perfect and monstrous. As if there bee occasion to iudge of the nature of mans body no man will take them that haue some defect of Nature, or that are more deformed and monstrous then others: but the soundest, goodliest,

An argument of the pleasures of the soule to shew the immortalitye thereof.

Some more like to beasts then men.

psalms 137  
psalms 138  
psalms 139

How we must  
iudge of the  
nature of the  
soule.

Of the true  
pleasure of the  
soule.

goodliest and most perfect bodies. Wee must doe the like when wee search into the nature and essence of the soule. For to know it well, we must not make choice of men that are borne brutish, so that a man can know nothing in them whereby they differ from brute beasts, except the outward shape of a man. Yea there are some borne with lesse sense and gouernment of themselves, then beasts haue. The like may bee saide of them, who being better borne, voluntarily become brutish of themselves. For this cause, wee must chiefly consider what effects the noblest and most excellent soules bring forth, if we will iudge of the nature of all other soules that are of the same kind. For albeit the soules of some men are more brutish then of others, yet it followeth not but they are all of one and the same nature and substance, seeing they are all of one kind: but the difference betwene them proceedeth from hence, that some are more degenerated from their true and proper nature, then others are. Neuertheless this changeth not their naturall essence, but that alwaies continueth one and the same in all: as the ill disposition of bodies taketh not from them that nature & essence which they haue common with others, notwithstanding they differ from them, as a sicke and deformed body differeth from a sound and perfect body.

Now there is no doubt, but that the noblest and most excellent soules take more pleasure in the internall senses then in the externall, and more in reason then in fancie and imagination, but aboue all in the contemplation of the Spirit. And among those things, which the spirit doth contemplate, it delighteth most and stayeth longest in them that are spirituall and eternal, that are highest & of greatest soveraigntie. And as the spirit longeth most after these pleasures, and retayneth them with greatest affection, so it is lesse weary in searching for them and in the contemplation of them. Whereupon it followeth, that spirituall and eternall things are more conformable to the Spirit, then those that are corporall and temporary: and that it hath greater participation and agreement with heavenly things then with earthly. For it is maruailously delighted and contented with spirituall things, as if they were his owne things, which is by similitude, proportion, and agreement of nature: as contrariwise, both the internall and externall senses please themselves in corporall things, and are not able to comprehend or attaine to the other, but onely by coniecture. Whereas if the Spirit were as mortall as the senses, then the excellentest Spirits, and such as approach neere to the heavenly Spirits and to the nature of God, would giue themselves to transitory and corruptible things as much as the senses doe, and would search after them as earnestly as it doth after true and perfect pleasures. But wee see by experience that,

An argument  
from insati-  
able pleasures  
for the im-  
mortalitie of  
the soule.

that they ascend vp a great deale higher. Yea the Spirits euen of most carnall & brutish men, in that they neuer meete with any pleasures in transitory things that do fully content and satisfie them, thereby giue euident testimony, that they are borne to enioy greater pleasures then they can find in all this nature, and that they are of another nature, surpassing them which mounteth aboue corporall and temporarie things. For who euer saw an ambitious man satisfied with honours, or a couetous wretch with riches? And from whence commeth this that they are so insatiable, but onely because the spirit that God hath given them, is of so noble a race and of such an excellent nature, that how much soeuer it be fallen from his first nature and nobilitie, yet it can neuer content it selfe with any thing, that is of another nature more base & vile then it owne, as that which is too much vnworthie and vnbecoming the Spirit, and very much disagreeing from the essence of it. For although, being buried in this body, as in a sinke of all carnall & brutish affections, it can not so well perceiue it owne nature, dignity, and nobilitie, nor acknowledge the same so well, as the noblest and most excellent spirits, and such as are farthest from this stincking puddle, are able to do: neuertheles without thinking therevpon as it were, it hath euermore a secret sense of it owne nature and dignity, which keepeth it from being contented with any thing whatsoever, although it be with neuer so great liking and abundance, except it enioy that thing which is most proper & agreeable to his natural disposition, which is of a more high, noble, & excellent nature, then any thing proceeding from this mortall and transitorie masse. But because it is buried in this darkenesse, which sinne hath brought vpon the mindes of men, the same thing happeneth to the spirite, of which we haue already spoken concerning the immortalitie and eternitie of name and renowne. For the right & naturall desire of true & immortall honors, and of eternall riches agreeable to the nature of mans soule, is degenerated into this false and corrupted appetite of worldly honors & temporall riches. Notwithstanding this is manifested hereby, that as every spirit always searcheth after god as a blind man goeth by groaping, as we haue heard already, so it seeketh after riches & honors agreeable to it owne nature. But because that darkenesse with which it is ouerwhelmed, hindereth it from knowing them well, and so consequently from taking that way, which it ought to enter in that it may attaine vnto them, therefore it changeth them in to others, that are of a differing and cleane contrary nature. So that it can neuer finde out or attaine to that which it seeketh, because it is ignorant thereof, and so seeketh for it vnder a maske, which it taketh

A corrupt spi-  
rit taketh the  
shadow of  
things for the  
things them-  
selues.

for

for the true face, & vnder a shadow, which it taketh for the very body, whereby it cometh to passe, that the maske, and shadow remaine with it, instead of the very face & body that are lost by means of the. In which the same thing hapneth to the spirit that doth in the matter of religiō, when it forgeth vnto it self new & stratigods, & idoles instead of the true God whō it searcheth after, because it knoweth not who he is, although it seeketh him, & desireth to find him. Wherefore being thus deceived, & not knowing it, neither the means whereby it is deceived, it stil desireth, because it perceiveth very well whether it wil or no, that it hath not attained to that which it wanteth, as indeed it might wel know the same, if it were not become very brutish, by reason that it neuer findeth any cōtentation in any thing that it doth, or

An argument  
taken from vi-  
ces for the im-  
mortalitie of  
the soule.

can attain vnto. By which things we may further learn, that men shall find euē in their vices, testimonies of the nature, essence & immortality of their soules, whereby they may be cōuicted, & namely in their ambition & couetousnes, which ought to admonish the of that, that hath bin set down, & to cause them to thinke more diligently therevpon. We may say the same of their lust. For although it be in the number of those pleasures that are most earthy & brutish, & which the senses themselves both externall & internall ought to be soonest wearie of, for the reasons before heard: neuertheles they shew plainly how insatiable this appetite is in them, in that no kinde of lust can cōtent the: insomuch as they are caried headlong therewithal euē beyond the bounds of nature, within which brute beaſts contain themselves. And truly al these things ought to driue vs into admiration, & cause vs to consider the iust iudgement of god vpon men, & how he is reuēged of the for dishonoring him, & their own nature, by suffering it to degenerate & wax beaſtlike in forsaking spiritual, heavenly & diuine things, for those are corporal, earthly & brutish. Therefore God depriueth them of that vnderstanding which he had giue them, that they should torment themselves after such things as vexē their spirit, as it were damned soules, and that so much the more miserable and with lesse cōtentation, as they enioy more of them. For what a torment is ambition & couetousnes, and other affections and vices that accompany them? And if we speake of lust, we see what is the vengeance of God vpon them, who going beyond the bounds of nature, so dishonor their bodies & their owne nature, that there is no essence or nature whatsoever, vnto which they may be compared. For none do so much pervert their nature as they: I mean not beaſts only, but not the diuelles themselves. And although they be so beaſtlike, as to consider no more of the nature and essence of their soule then they do of beaſts,

How God pu-  
nisseth vici-  
ous desires.



beasts yet the very figure of their bodies should teach them to thinke that God hath not made it differing from beasts, and namely in creating the head and face upwards, but that hee hath also endued them with a soule differing from theirs, to the ende it might be correspondent to the bodie in which it is. But is belonging to the, *AS ER* to prosecute this argument, thereby to shew vnto vs the immortallitie of the soule.

*Of the testimonie that men haue of the immortall nature of the soule in their very bodie, by the composition and frame thereof: of that which is in the motion and rest of their soules: how the creation of the whole world should be vaine, & how there should be no providence of God, no religion, no diuine iustice if the soules were mortall: of the multitude & qualities of the witnesses that stand for the immortallitie thereof. Chap. 93.*

**A** *S. E. R.* That good king *Ezechias* complaining in his sickness, said, *My habitation is departed, & is removed from mee like a sheepe: heards tent: I haue cut off like a reauer my life.* This holy man compareth his body & the life of man in it to a tabernacle & lodge, or to a tent & pavilion, which are no firme lodgings but remouable, & such as may be transported from one place to another, as souldiers carry away theirs, when they raise their camp to pitch in some other place. And indeed a mans body in this world is as it were a lodging assigned for his soule to abide in a while, not to dwel ther abraies, as it were in one place. For this life is like to a militarie life, & as a continual warfare, vntil such time as we depart hẽce, & that god cutteth it off, (after wee haue finished our appointed daies) as a reauer cutteth off the threads at the end of his web after it is finished. Therefore Saint *Peter* also calleth his bodie a tabernacle when he saith, *I thinke it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance seeing I know that the time is at hand that I must lay downe this tabernacle, euen as our Lord Iesus Christ hath shewed mee.* *S. Paul* also weth the like manner of speech when he saith, *For wee know that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of god, an house not made with hands, but eternal in the heauens. For therefore we sigh desiring to be clothed with our house, which is from heauen.* And to this agreeeth that which is written in the *Epist* to the *Hebrews*, *For because we haue no continuing citie, but we seeke one to come.* Here truly are notable testimonies of the second & eternal life, against that that doubt of the immortallitie of the soule. But according to that which is giuen vs in charge to discourse of touching this matter, wee must

*Ely. 38. 16*

*2 Pet. 2. 13. 14*

*2 Cor. 5. 1. 2*

*Heb. 13. 14*

An argument  
take from the  
frame of mā  
body to proue  
the immorta-  
lity of his  
soule.

Another argu-  
ment taken  
from the mo-  
tion & rest of  
the soule.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

Of a fish called  
Vianokopos

must bring them other testimonies even in their bodies; seeing this spirit cannot mount up to celestiall and diuine things.

Wee may easily iudge, if ther be any light of nature remaining in our minde, that God would haue vs know, by the composition and nature of our bodies, how the soule and spirit dwelling within them should bee affected and whither it ought to looke. For why would God lift the head & face of men vpwards, and not the head of beasts; but that hee would admonish them thereby, that they are of a celestiall nature; and that they must alwaies looke, not to the earth as beasts do, but to heauen, as to their native country from whence they receiued their *Originall*, in respect of their principal part, which all *Atheists* & *Epicures* doe renounce. And if the body bee lifted straight vpward, the spirit is much more, which ascending by degrees from inferiour things, maketh no stay vntill it come to heavenly & diuine things: and hauing at length attained vnto them, it staideth there and contenteth it selfe therein. In regard whereof, as in natural things wee know by their mouing & resting which is their naturall place, so by the same reason we may iudge of the naturall place of mans soule, which is in perpetual motion, & can find no rest heere below on the earth as the soules of beasts can: which because they are altogether earthy, & all their naturall & proper good comming from no higher place then from the earth, their snowts also are continually beding towards it: and the more earthy & brutish they are, the more downwards do they alwaies bend. This we may easily perceiue, if we compare not onely the beastes of the earth with birds, which hold more of the nature of the ayre, and liue most therin, but also if wee compare the beastes of the earth one with another. For albeit all of them haue their snowts inclining towards the earth, yet the hog hath his head more bending downward then others haue. For it is fashioned and bowed after such a fashion, that no beast can lesse lift vp the head and stretch it towards heauen then the hog, neither is any so much troubled as that is, when by force it is compelled to looke vpward. The same may bee said of the Moule, and of other such like beastes. Therfore if the Good that is proper & peculiar to the nature of man, consist not in this eternitie and celestiall immortalitye of which wee speake, to what purpose is his head lift vpward, and his eyes looking towards heauen, especially seeing God hath ioyned these things with

alun

causa

cause it is not partaker of vnderstanding and reason, more then other beasts are, and seeing the soule of it differeth not from theirs, we may easily iudge, that the eyes of it were not set in that place for the same reason that man hath his lifted vp towards heauen. Shall wee say then that God hath created man and endew'd him with so many graces and singular properties, to make him more wretched then beasts in this life, who otherwise is so miserable; and compassed about with so many quilles on euery side? For where'st seest the disposition of his nature, but to torment him the more by looking vp towards heauen, and by that knowledge which hee hath more then beasts haue, thereby encreasing in him a vaine desire of such a happinesse as he can neuer enioy. And which is worse, the more noble spirit that any one hath, the more learned and vertuous he is, or the more and longer oppressed he is with the miseries of this life, the more woulde this vaine desire picke and torment him. And if there bee some, who like beasts passe ouer al these things without any sense and feeling, this befalleth them, either because they are of a heavy, sleepe and blockish spirite; or else because they are drunken with that which is commonly called Fortunes fauour, namely, with the honours, riches, and pleasures of this worlde. So that wee must conclude vpon this speech, that because beasts do here all that that they haue to do, according to those powers and gifts that are naturally in them, therefore they liue and die here: but because the Spirite giuen to man, can not doe here according to his naturall disposition, it followeth necessarily, that as it is borne in an other place, so it must haue another place wherein to effect that which it hath to do. And contrariwise, if the soule of man be mortall, all that hee hath to doe is in this life, as it is with beasts: and then also it followeth, that hee was created in vaine and without cause. For God created nothing, but hee propounded to himselfe the end for which hee created it, and that such an end as is agreeable to the nature and dignitie of euery one of his woorkes, else all things should haue beene created in vaine by him. Now if he created man onely to liue in this worlde, as hee did other creatures, then did he not in his creation propound to himselfe an end becomming the excellencie of such a nature. Which thing the greatest Philosophers amongst the heathen haue after due consideration bin constrained to confesse. And if man, for whose sake the whole visible world was created, and who onely can, will, and knoweth how to vse all things contained therein, was created and receiued this life in vaine, what shal we think of al other things that were created because of him, and for his sake? Shall not the whole worke of creation be in

Except the soule be immortal, man was created in vaine.

The immortallitie of the soule is linked to the religio & providence of God.

vaine, and vnworthie the infinite maiestic and wisdom of God the Creator; and hee that is the Governour of the world, shall he not be spoiled of all providence? Who ought not to abhorre the very cogitation of such a thing? And yet the religion of God, his providence, and the immortallitie of our soule are so fast linked and ioyned together, and depend in such sort one vpon another, that they cannot be separated, neither indeede is it lawfull to separate them. For he that abolisheeth the one, shaketh also that faith which we ought to holde of the rest: because if our soules be not immortall, there is neither punishment nor reward, either for vertue or vice, or for the good or ill deeds of men. For wee see euidently, howe all things are mingled and confused in the course of this present life, that they are turned into a common robbery, that the worst men make themselves Masters and Lordes of the worlde, as if it were created onely for them, that they might bee in it as gods vpon the earth: and contrariwise that good and iust men may seeme to haue bene created onely for a pray to the wicked, and to be lesse accounted of them then the brute beasts. Which if it were so, then should God haue no care of men: and if he haue no care of them, how shall hee be their GOD and Creator, and why should they rather then beasts call vpon him and honor him? For if it were so, what hath hee done, or what doeth hee yet more for them vnto whome he hath given his lawe and commandement to call vpon him, to honour and serue him, then he doeth for beastes to whome hee hath given no such law or commandement, and who do not call vpon him nor honor him according to the same as men doe? And what may we accompt all religion, all feare and reuerence of God to bee, all holinesse, honestie and vertue, but superstition, and a vaine and foolish opinion and fancie of the mind of man? Notwithstanding there hath alwaies beene a common testimonie and consent of religion among all nations, even amongst the most barbarous and rudest people that euer were found. Neither euer were any so ill taught but they haue put some difference betweene vertue and vice, and betweene honestie and dishonestie. It can not be then, but that religion and vertue, naturally engrauen in the hart of man, are good things, yea farre better then their contraries. Whereas if God had no more respect to one then to the other, and were not to iudge thereof, to what purpose serueth this difference which men make betweene them? and what profit shal they reape to themselves by esteeming better of that which is good, then of euil? Good men should not only receiue lesse profit by vertue then by vice, but further they should bee damnified by the same: & wicked men should euer haue the better: yea

An argument taken from the consent of all people.

yea they should be rewarded instead of being punished. For the best and iustest men are commonly a pray vnto the wicked. And who shall deliuer them out of their hands, seeing for the most part they are the strongest, and haue in a manner the government of the world in their power, so that the most innocent persons are at their mercy as it were, except God should let them haue iustice either heere in this world or in some other? And if God should faile in doing iustice, vpon what right should the iustice that men vse against malefactors be grounded? Shal there be more iustice in men, who are altogether iniustice themselves, then in God who is the fountaine of all iustice, yea iustice it selfe? All this must be so, or else we must confesse, that all these things testifie vnto vs, that God hath care ouer vs; and that there is an other place and time of rewarding every man according to his workes, then in this world, and heere in this life. For this cause Saint Peter calleth the day of the last iudgement, in which all shall appeare before God; *the time of the resurrection of all things foretold of God by the mouth of all his holy prophets since the world began.* For considering that all things are so confused and troubled in the world, that it seemeth there is no difference betwixt the blessings and curses of God pronounced in his law, and that all things are turned topsie turvy by the malice of men, the Lord hath ordained a place and time, in which he will put an end to this disorder, and wil restore all things to their right estate and good order. Now if the Lord hath appointed that euery one shall be rewarded at that time and place, it followeth that then and there also wee must search for the end for which man was created, and that his soule shall liue there. And if the soule then liueth, and in that place, it followeth well also that there is the end of it. For we take the end for that which is the last and most perfect in euery thing. So that if the question be of the authoritie of men, and multitude of witnesses for the confirmation of that, which hath bene hitherto saide of the immortalitie of the soules of men, wee shall haue for this purpose all those, who from the beginning of the world amongst all people and nations, haue beleueed and thought that there is a God, that there is a Diuine nature and prouidence, and consequently any religion; yea euen those barbarous and sauage nations, which were found out of late daies in those new llands, commonly called the new found world. And if the qualitie of the witnesses is to be considered, we shall still haue almost all on our side. For if wee looke vnto the most barbarous and strangest nations that are, the testimonie of nature which all of them carry in their hearts, compelleth them to raise themselves on this side. And if we come to others that haue bin more ciuil & better instructed;

Other reasons  
to the same  
end.

Acts. 3. 21.

What the end  
of a thing is.

Of the multi-  
tude and qua-  
lity of witness-  
es to prouoe  
the immorta-  
litye of the  
soule.



What kinde  
of Philoso-  
phers Atheists  
and Epicures  
were.

we shall haue a greater advantage. Or if the question be of the greatest and of such as by the consent & testimonie of all, were accomplished, and were indeede best learned and most venturous, we shall not only finde them to haue bene on our side, but also that they haue condemned as ignorant men & vnworthy to liue, them that haue beene of a contrary opinion, betwixt which men & the other there is great difference. For those among the Philosophers that denied the immortality of the soule, were such as did abolish also diuine nature & prouidence, & all religion, and such as placed the soueraigne good of men in pleasure: which kinde of men were alwayes worthily taken to be the vilest and most abiekt, and as it were the skumme and dregges of the professours of Philosophie. For to the ende wee may the better vnderstand this, by mine aduise we will consider of the best arguments that are alleaged by Philosophers to prooue the immortality of soules, that they who will not credite the testimony of the holy Scriptures, may feelee themselues vrged in their conscience with the sayings of Ethnickes & heathen men, who shall rise vp in iudgment against them, to aggravate their condemnation. Now it belongeth to thee, *MANNA*, to follow this matter.

*Of an other argument for the immortalitie of the soule taken from that naturall desire which men haue of knowledge: of Aristotles opinion touching the nature and immortalitie of the soule: of other reasons of Philosophers to prooue that the spirit can not be of a corruptible and mortall nature: and how iust men should be more miserable, and should haue more occasion to feare and to eschew death, then the vniust and wicked, if the soule were mortall.* Chap. 94.

**A***MANA*. There is in all men a naturall desire of knowledge & wisdom; yea a man may perceiue that most barbarous men desire naturally to know, vnto what Art soeuer they apply their spirit, iudging the same to be commendable & honest, as contrariwise they accompt it vnbecoming a man & dishonest, to be ignorant, to erre, and to bee deceived. From this desire the wisest and most famous among the Philosophers tooke a very good argument to prooue the immortality of the soule. For seeing this desire is naturall, and that in this worlde all the knowledge and wisdom that men can haue, is very small, and as it were nothing in respect of that which they want, they conclude necessarily, that there must needs be some other place and time then in this life, wherein that which is heere begunne but slenderly, is to be accomplished and made perfect.

The

The reason from whence they deriue their argument, is that common saying, that God and Nature the minister of God, doe nothing without cause. Wherefore seeing this desire of knowledge and wisdom is naturall in man, it can not be in vaine, neither is it giuen vnto him, but that it should attaine to some end and perfection. For to what purpose serued the corporal eies of liuing creatures, & for what cause should they be giuen them, if they could neuer see, or were to liue alwaies in darknes? So likewise, why should the eies of the soule & mind be giuen to men, thereby to behold celestiall & diuine things, which cannot be seen with bodily eies, if they could neuer view them, but in such darknes as they do here behold them? To what end also should man be naturally pricked forward with a desire to know the truth & to haue skil, if he could neuer soundly enioy his desire, but should remain alway in ignorance for the greatest part of those things, which he desireth to know, & which are of so great waight, that whatsoeuer he is able to vnderstand & know in this world, is nothing or very little in regard of that which yet remaineth behinde for him to know. For not to speake of those things in which all humane philosophie must acknowledge her ignorance, let vs come to that vnderstanding which we may haue by the holy Scriptures reuealed vnto vs of God. For although the knowledge we haue by them, surpasseth without all comparison all humane philosophie and science, yet Saint *Paul* compareth it to knowledge that is very obscure, to a light that is scene through thicke and darke cloudes, and to an image presented vnto vs in a glasse, in comparison of that most high and perfect knowledge and vnderstanding, vvhich is reserued for vs in another life & vvhich of vve haue here but a very little taste & weake beginning. Therefore if we could neuer go further, would it not be a vaine and ridiculous thing, if God had giuen this desire onely to men, and neuer would vouchsafe to let them haue the effect of it? And if it were so, that God had not ordained an other time and place, for the finishing of that which is heere begynne in this life, it seemeth that the complaint made by some of the greatest Philosophers against Nature, should not be without some ground of reason. For vvhich iust cause is there, that hee should giue a longer life to some beasts then to men, seeing it skilleth not vvhether beasts liue long or no, because long life cannot make them more learned or more wise then they are at their birth? But it is otherwise in man. For seeing that knowledge and wisdom are his greatest Good, vvhich hee approacheth neerer to the nature of God, and of vvhich all his other good things chiefly depend, it seemeth to stand vvith reason, that god should haue giuen a longer

An argument taken from the desire of wisdom to prouue the immortality of the soule.

1. Cor. 13. 12

An objection made by some philosophers.

longer life to men then to beasts, that so they might the better attain to so great a good, so necessary for them, in regard of which especially, they are preferred before beasts and differ from them. For we see by experience, that we must die so soone almost as wee beginne to tast of Sciences, and to waxe wise. But wee have no cause to make  
 The answer. this complaint against the wisdome, prudence, and goodnesse of God, who hath granted vs life long enough, wherein wee may learne heere as much as we neede (if wee could vse it well) both to passe away this life, and also to attaine to the other, in which wee shall abound in knowledge and wisdome, and be fully satisfied therewithall. And although God hath giuen vs a life twice as long in this world as that wee now enioy, so that wee might liue as long as the ancient Patriarkes, whose yeeres were so many, especially before the flood as *Moses* testifieth, yet all that which wee coulde possibly learne during the time of so long life, vould bee very little in comparison of the knowledge referued for vs in that Eternitie. For the eies of our spirit and minde are not able to endure so great brightnesse of heauenly knowledge and wisdome, whilst it is heere shut vp and as it were imprisoned in this body of sinne, and in a manner wholly overwhelmed with darknesse: but it farch with the spirit in this respect, as it doeth with the Ovvle in regard of his eies, and of the light of the Sunne. Therefore every one hath better cause to assure himselfe, that God hath appointed an other time and place for the full accomplishment of this desire of knowledge and wisdome, that is so firmly engraven in the nature of men, then to accuse God, as if he offered them iniurie to deprive them thereof by the shortenesse of their life. Now let vs come to other particular reasons of Philosophers concerning this matter vvee haue in handling. Although *Aristotle* so famous amongst them be very obscure and wauering where hee handleth the same, so that it is a very hard matter to vnderstand what vvas his opinion and resolution therein, neuertheless hee dares not plainly say, that the spirit of man is of a bodily nature and corruptible matter, or that it is mortall as the body is. But in one place hee saith, that if the Spirit be able to vnderstand without the fantasie, it may bee separated from it: but it cannot vnderstand without it, then it cannot be separated. Which is all one as if hee saide, that if the spirit could vnderstand without the senses, and the vnderstanding and reason without fantasie and imagination, then a man might certainly conclude, that there is a difference in nature and substance betweene these things, and that there may a separation bee made: so that the destruction of the one doeth not bring with it a corruption of the other.

Aristotles opinion touching the immortality of the soule.

ther. Wherefore none may conclude the mortalitie of the spirit that is capable of reason and vnderstanding, by the mortalitie either of the externall or internall senses. But *Aristotle* leaueth it doubtfull in this place, whether this separation may bee made yea or no, and whether a man may conclude thereupon, that the spirit is of an other nature and substance then the senses are, and so consequently immortal. But it followeth not, that if the soule beeing in the body vnderstandeth things bodily, that is to say, by the bodily instruments that are outward, and then by the conueiance of the internall senses, therefore it can vnderstand nothing but that which they declare and bring vnto it. For after the internal senses haue gathered together the images and similitudes of those externall things that are offered vnto them, and so retaineth them fast being secluded and separated from all matter, the vnderstanding is to receiue from thence the first and simple knowledge of things. So that as the qualities of externall things are the matter subiect of the internall senses, so their images conceived by the internall senses, and purged from all bodily matter, are the matter subiect of the vnderstanding and spirit. And the spirit labouring about them draweth out certaine motions, and knoweth many things from them, which can not moue the senses, and which the senses can not know. And yet the spirit is first moued by these images, as the senses are by externall things. But wee must declare these things somewhat more familiarly. Wee vnderstand alieadie, how corporall things are the subiect and object of the corporall senses, and that the bodily senses receiue and know them corporally, euen such as they are presented vnto them, euerie one according to his nature and office. But they cannot receiue or perceiue any more then that which is laid open vnto them, and manifesteth it selfe outwardly. Now after the outward senses haue thus received them and their matter couered with their qualities, the internall senses, to which the externall are seruiceable, conceive the images without the matters and qualities of those things whereof they are images. For the eye cannot see either the Sunne or the light of it, nor yet any other creature discovered by the light, except it be present beefore it. But the *Fantastie* and imagination receiue and conceive the images of things, euen in darkenesse, although the things of which they are images, appearant to the eyes, nor yet are perceived at that present by any corporal sense. Wee see then already how these images are separated from the matter of which they are images, & how the internall senses behold them without their matter & bodies, as the external senses look vpon the bringing ioyned with their bodies.

How the vnderstanding cometh to the knowledge of outward things by the senses.

How the outward senses looke vpon things. How the internall senses receiue the same things.

How the Spirit  
receiue the  
from the inter  
nal senses.

Other reasons  
for the immor  
tality of the  
soule.

The soule can  
not be diuided

Then hauing receiued them thus purged from their corporall matter, the spirit receiue them yet more pure, and goeth further in the knowledge and vnderstanding of them then all the senses do, comprehending other things, of which the senses can haue no knowledge or apprehension. And thus the Spirit beeholdeth and vnderstandeth corporall things corporally, that is by meanes of those instruments which it hath in the body, & spirituall things it beeholdeth spiritually without those instruments. Whereupon it followeth, that although it vse the senses and such kind of instruments, neuerthelesse it is not so tied vnto them that it can not be separated, or do nothing without them, or not know and vnderstand that which they are not able to conceiue or know. So that it is no hard matter to beleeue, that the soule is of another nature and substance, as a man may iudge also by this that it is the fountaine and beginning of motion begun by it selfe, and not by any other, but as we haue alreadie declared. Likewise by this, that it is capable of the knowledge of infinite thinges, of which it retaineth the memorie, and that it inquireth into secret things separated from all corporall matter, which can not be perceined by any sense: and that it doeth so many and so great things without the helpe of any bodily nature. Whereupon the Philosophers conclude, that it is of a simple nature, not compounded, and so consequently that it is immortall. For that nature, which is adorned and decked with such vertues, and with the facultie to vnderstand, the like whereof is not in the body, and which can vnderstand by it selfe without the vse of the body, cannot be compounded of an earthly & mortall nature, nor haue any part therof mingled with it selfe, but it is stayed and sustained by it selfe, it subsisteth of it selfe and is immortall. Hereof also it followeth, that if the soule of man be of such a nature, then it cannot be rent in sunder or diuided, or pulled into peeces, or haue any thing in it that can be separated from it: and so it must needs be that it can not die or perish. And therefore the best and most excellent Philosophers hold that sentence as immoueable, which *Aristotle* saith in an other place, namely, that the spirit is a thing separate and distinct from the senses and from the body, as an immortall thing from a mortall: and that it commeth from without, and else-where then from the body, as we haue already touched it in another place. Whereby to my thinking, he hath declared very plainly, that he did not take the soule of man to be mortall. But yet it is somewhat hard to iudge what his opinion was, because he doth not shew himselfe so openly as the matter requireth. Yet whatsoever he thought or resolued with himselfe, the soule shal not be therefore any whit the more mortall or immortall. For  
the



the immortalitie therof depēdeth not vpon his opinio<sup>n</sup> or of any other mans whatsoeuer. Neuerthelesse seeing so subtile and sharpe a Philosopher durst not affirme that it was mortall, euerie one of any sound mind may well iudge, that he knew there were too many arguments to the contrary, and those so waightie, that they deserued to bee diligently examined, and were not so lightly to be reiectēd. For hee was not so shamefast and modest, but he durst boldly reiect and condemn the opinions and sentences of all others that were as wel in his time as before him, how great and famous personages soeuer they were, when he thought he could doe it with any shew of reason, insomuch as he spared not his master *Plato*. Therefore albeit we had no other resolution from him touching this matter, but this only that he was in doubt, and durst affirme nothing on either side, yet his authoritie ought to preuaile much with vs against them who depende onely of humane Philosophy and reason, and are so easily induced to approue rather of the mortallitie then of the immortalitie of the soule. For at leastwise they may imagine, that so great a Philosopher who is in such wonderfull estimation amongst all learned men, did not iudge their reasons friuolous and vaine, who maintained the immortalitie of the soule, as our Epicures and Atheists thinke, because they are more blockish & foole-hardie. And therefore they boldly condemne that which either they will not or cannot conceive and comprehend, not considering what a confusion of things their opinion worketh in all mankind. For besides that which we haue spoken to this purpose already, if it were so that the soule were mortall, the wickedest and most desperate men should haue that which they desire most, and which is most expedient for them: and that should befall the best and iustest men, which they abhorre most, and flee from as very hurtful for them: contraty to that which *Salomon* saith in the Prouerbs, *That the wicked shall fall into the snail he feareth, and that the desire of the iust shall be accomplished.* In regard whereof good men shoulde haue farre greater reason to feare death, then the wicked to desire it. For what good man is there of noble courage, who will not greatly abhorre death, when he thinketh with himselfe, that it consumeth and swalloweth vp the whole man, as if he were buried in perpetuall darknesse? What consolation will serue him, and what comfort can a man offer him, that will be able to surmount the feare and horror of death, but that he will expect and suffer it with great impatiencie and dispaire, when he shall be through necessitie brought vnto it? As for that consolation, which is taken from the necessitie of nature, and from the common condition of all men, it is very leane if there be no other. Wee see by them who are so greatly

Other reasons  
for the immor-  
tality of the  
soule.

Prou. 10. 24.

greatly tormented, that they wish and aske after edath, as after a haueu wherein they may bee deliuered from that tempest and torment in which they are, although the greefe vvhich they suffer breede such yowes and desires in them, yet if they haue but a small respite, they gather some consolation to themselves by some asurance, that their grieve will in time cease, or els that time and custome will make it lighter vnto them, and will teach them to beare it patiently.

Every one naturally desireth life.

To bee short, life is so acceptable and beloued of every one, that such as are most miserable and wretched cannot bee brought to leaue it but with great grieve, no not those who destroy themselves with their owne hands. Whereby wee may iudge, how much more bitter it is to them that haue not all these occasions to desire it. For every one may imagine, what extreame grieve it would bee to a good man, who for liuing honestly all his life time, and for all the good which he had euer thought, spoken or done, should not onely receiue no honour nor recompence in this world, but which is worse, (as it commonly falleth out among men) should receive nothing but euill for good. And yet in the meane time he should see the woorst men, that wholly giue ouer themselves to dishonour and despite God, enioy the honours, riches, and pleasures of this world: and contrariwise himselfe to haue nothing but dishonour, shame, confusion, famine, pouertie, miserie, sorrow, torment, and oftentimes cruell death. What comfort can such a bodie haue, if he thinke that there is no other reward after this life, nor any better estate for him then for the most wicked and abhominable person in the world? And although none of all this should ever happen to good men, yet what contentation could they finde in all the rewards, which they should receiue in this world for recompence of their vertue? It is an easie matter to iudge by this, that the memorie of the name and praise of well-doing doeth not alwayes take effect, neither is it alwayes due to them that haue it, but oftentimes very vniustly given. But from thee, *ARAM*, we shall receive more full instruction touching this matter.

of

*Of that praise and reward which wisdom & vertue may receiue of men in this world; how miserable it is, if there be no better prepared for them els-where; how death would be more grieuous and lamentable to the best learned & wisest men, then to the ignorant and foolish, if the soule were mortall: how the best and most certaine iudgement of men is for the immortalitie of the soule: of them who not beleeuing the same say that it is a good for men to be in such an error. Chap. 95.*

**A** R A M. If the Philosophers might draw many arguments of great waight from the naturall desires of men, to prooue the immortality of soules, this which we haue now to propound of that purpose & reward, which euery one naturally desireth, is of great consideration touching this matter. For it is very certaine, that the best and most iust among men, albeit they could auoide all hurt from wicked men, wherewith commonly they are rewarded from procuring their good, yet they should not enioy any true & sound contentation in any of these rewards, which they might haue in this world as recompence of their vertue. But rather whilest they were expecting and hoping for them, they should be ever in doubt & feare of missing them, by reason of the inconstancie of men, and of the vncertaintie of all humane things. So that nature might well seeme to haue giuen vnto them this desire of praise and of reward, if they should neuer enioy their desire els-where but in this present life. Whereof we may easily iudge by the reasons that are to be set downe.

For the first, the memory of a mans name & the praise for wel doing, doth not alwaies come to passe, neither doth it fall out aright in regard of all, but is for the most part very vniust. For how often is glorie and honour attributed to vices, yea to very execrable crimes and to the wicked, whereas it ought to be giuen to vertue and to good men? And if these haue sometime any commendation, yet it is very sparing. But it falleth out much woorse, when vertue receiueth blame in stead of praise. And when something is giuen to them vnto whom it appertaineth, it cannot be stretched out farre, by reason of the diuersity and contrarietie of natures, of minds and of opinions, of the manners of men, and of people and nations. For howe often commeth it to passe, that some condemne and blame that which others approoue and prayse? Yea manie times one and the same man will contradict himselfe through the inconstancie of his iudgement, nowe dispraying that vvhich before hee had prayseed, and contrariwise. On the other side, albeit fame and commendation should be neuer so great,

Reasons taken  
from rewards  
and praise to  
proue the im-  
mortality of  
the soule.

The dead haue  
no feeling of  
praise.

great, yet it could not bee of any long continuance, considering that time consumeth, and bringeth an end to all that is vnder the heauens. Moreouer we see what great alterations are daily wrought by time: and although praise were perpetuall among the living, yet what could it profit the dead? or what feeling can they haue of that, more then of blame and infamie? For the praise which good kings and Princes haue purchased by their vertues, and the memory they haue left behinde them among men, can profit them no more in regard of the world, then the memorie of that infamie and dispraise, which tyrants haue left behind them can do them any hurt. For how well or ill soeuer men speake and thinke one of another, the dead haue no sense at all thereof. Yea it is likely, that they care not greatly for it, and that they rest neuer the lesse at their ease for all that. Therefore wee may well conclude, that notwithstanding all the praise and reward which wisdom and vertue can receiue from men in this world, yet they are still very miserable, if there be no better provided for them elsewhere. And if wise and vertuous men hope for another reward, they must needes beleue a second life, in which they shall bee recompensed for their good and iust works. But further, when a learned and wise man hath by his spirit discoursed and gone through the heauens, the planets & starres, beasts, men, and through all nature, yea hath reached to the Angels, and euen to God himselfe the Creator and king of the whole world, and hath passed through all histories both new & olde, and hath gotten the knowledge of all things contained in them, that haue come to passe in the world: I pray you let vs consider what he can be told of, that wilbe more grievous, more bitter & fearefull vnto him, then of death, & what consolation can hee receiue when hee shall vnderstand, that his soule which hath seene and beeheld so great riches, so many goodly and excellent things, and which hath beene as it were the storehouse & treasure of them, shall be wholly extinguished in the midst of such a goodly, pleasaunt, and wonderfull scaffold and theatre, that is so excellently adorned with all kinde of beautie, so that it shal neuer be againe at any time or in any place, nor shal haue any more sense and feeling then the soule of a beast hath. What is he, who after such a consideration of death, should not haue great cause to feare it, in so great misery as may befall him in this life? Doe we thinke that these men among the Heathen who haue heretofore slain themselues to eschew the hands of their enemies, and that shame and infamie which they feared to receiue among men, and who haue accounted it an acte of great vertue and constancie to kill themselues in that maner for the auoiding of shame, would haue done that which they

Death most  
lamentable to  
the best men,  
if the soule  
were not im-  
mortal.

they did, if they had not thought that there had been another life besides this? At least wise *Cato Uticensis* for his part testified this vnto vs, who the same night in which he had purposed to kill himself (which he did because he would not fall into the hands & subiection of *Iulius Caesar*, against whom he had taken Armes in that ciuill war) caused those Dialogues of *Plato* to be read vnto him, in which hee maintaineth and confirmeth the immortality of the soule, according to the doctrine of his master *Socrates*. Wee may then iudge by the contrary, what consolation it is to a good and wise man, against all the miseries that can befall him in this world, if hee knoweth and is assuredly perswaded, that there is a resting place prepared for him, not therein to be deprived of all sense of good & euill, as they imagine who seeke for rest in death without all hope of another life, but a place of happines for them that with a good heart and Will haue giuen themselves to vertue and holinesse, which is appointed by God, who is all iust almighty, & all good. For what rest can that thing find, which is not at all? So that if man be no more after the death of the bodie, then death cannot bring him any rest at all. And therefore we may say of this rest, that as God is not the God of the dead but of the liuing, according to the testimonie of Iesus Christ, so rest is not for them, that are not, but for them that are. For rest presupposeth a being, because the thing it selfe must needes be, as well as the rest that belongeth to it: otherwise neither of them both should haue any being. Thus then we may iudge, after so many reasons taken from nature, and hauing had so many testimonies as haue hitherto bene alleged, from the authoritie & sayings of men, on which side the truth is most certaine, whether with them who haue all good and wise men on their side, or with the other, who haue none but foolish and wicked men.

Cato beleueed the immortality of the soule.

What comfort it is to beleuee a place of rest after this life.

Wee haue then in this matter which now wee follow, the iudgement, authoritie and sentence of all the greatest and most excellent men in the world, with the greatest and chiefest part of all mankind. Vnto whose testimony we may further adde religion, iustice, holines and all vertues, which are so grounded, and laide vpon the immortality of mans soule, that if this foundation bee taken from them, they are altogether ouerthrowen. For albeit they haue their chiefest foundation in God, neuertheless he hath so ordained and ordered them, that they cannot take place, if there be no immortality of soules, and that for the reasons already declared. It followeth then well, that trueth is on their side. For trueth will rather stand for them, then for vices, villanies, and notorious wickednesse, vnto which the mortality

What store of testimonies stand for the immortality of the soule.



of the soule is more agreeable then the immortalitie. And if all the Philosophers were not able to attaine to the knowledge of the soules nature, nor define the immortalitie thereof, wee ought not to bee greatly abashed, if such as were most ignorant, vile, and abiect of them (as they are called by some of the best of the Ancients) abused themselves so grossely, and spake so vnreuerently, seeing many of the greater sort & of good account, fell so shamefully, & shewed themselves to bee worser then beasts in some things whereof a man may iudge by the outward senses. For haue there not some beene found, who albeit they saw the snow white, yet they durst maintaine that it vvas black, and that pepper vvas vvhite, and although they felt the fire hote and burning, yet affirmed that it vvas colde? But for this time let vs leaue the opinions of Philosophers, and speake somewhat of them, vvho although they doe not beleeue the immortalitie of soules, nor yet all that is spoken of GOD or of religion, say notwithstanding that it is good for the life of man, that men should bee of that opinion, without vvhich humane societie could not bee kept inuiolable, neither vvould men doe any thing, as they ought, if they vv ere not as it vv ere vvith a bridle kept back by this feare, that there is another life after this, and that there are gods to take vengeance of such as haue done euill. And therefore they say, that feare vv as the first that made gods. Heereof they conclude, that religion is nothing, but onely in opinion, yea, that it is nothing else but superstition, which proceedeth from this foolish opinion. But seeing this errour serueth for the benefit of mans life, it is good, say they, to vpholde it, and to confirme men therein.

And they that vse this speech, are none of them that are taken to bee fooles and ignoraunt persons, but of the greater and skilfuller sort of people, yea of the vviseest men of the vvorld according to the iudgement of men. For when wee speake of good men and such as are wise, wee must iudge of them according to the matter vv hich wee handle, and according to the iudgement of God in his vvord. Therefore, if according to this reason wee iudge of these men of whom wee now speake, they shall be found to be the grossest and most blockish beasts that the earth beareth. For all science, vv isdome, and greatnes, separated from vertue, are not the things themselves indeed, but brutishnesse rather, and vile basenesse. And if wee iudge otherwise, vvhat is all the knowledge, vv isdom and greatnesse that is in all men, in respect of that vv hich is in one Diuell onely? For vvhat want the diuells from beeing Angells like to those blessed Angells that continue still in their obedience vnto GOD? If there

be

Of such as say,  
it is good to  
keepe men in  
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of the immor-  
talitie of the  
soule, and yet  
themselves be-  
leeue it not

How wee must  
iudge of a wise  
man.

bee any question made for greatnesse of spirit, they are all spirit. If for such wisdom and knowledge as that cunning and wise men of this world haue, of whom haue worldly wise men learned their skill but of them, in comparison of whom they are but young scholars? If the question bee for greatnesse, what King or Prince in the world is so great as they? For who is called the Prince of this world by Iesus Christ, the God of this world by Saint Paul, Ioh. 12. 31. 2. Cor. 4. 4. Eph. 6. 12. principalities, powers, worldly gouernours, and the princes of the darknesse of this world? Are not the Diuels so called, who rule and gouerne the great ones of the whole world, that are great indeede according to men, but not according to God? What then doe they want of beinge celestiall Angels, but vertue and goodnesse? But because these men of whom wee speake nowe, beleue not that there are Angels or Diuels, wee will beate them with other arguments. For of these men also there bee some that say, wee must liue as the most doe, but followe the opinion of the fewest. Nowe then, when they would haue men to bee perswaded to vertue, and to doe their duetie by lying and error, namely, by intertaining in them an opinion of religion, and of a second life, although there bee no such thing, is not this, a very proper meane to call all truth into question, and to trample all vertue vnder feete? For if any propouinde the immortalitie of soules vnto men, not as if it were a true matter, but as a fayned and false thing which yet they would haue them beleue as true, to the ende that through the feare of Gods iudgement they might bee kept backe from euill, and lead vnto goodnesse, every one may guesse easily, howe men will dispence with themselves, when they once knowe, that whatsoever is spoken and propounded vnto them, is but a scarre-crowe to make them affaide, as we vse to deale with little children and with birdes by puppets and straw-men, and such like things. And who will first perceiue and finde out these subtilties, such as are most ignorant and foolish, or the other that are more skilfull and wise? It is easie to iudge, that they who haue best wittes and are best learned will sooner perceiue the same then the other.

The inconueniencies which followe the former opinion of perswading men to goodnesse by false meanes.

Now what wil follow hereupon, but that they being freed from the feare which held them in before, shall by the same meane be let loose and sundred from the bond of al religion & vertue, as if it were cleane broken: as it hath & daily doth happen to them that maintaine this opinion, and to those also that haue bene taught and instructed in their schoole. And consequently this also will follow, that the quicker and sharper wit a man hath, and the greater knowledge & vnderstanding

is to him, the more wicked and badde hee will proue. For if hee vnderstand that religion is but religion in name, and indeed is nothing but foolish superstition, and if he iudge as much of the immortalitie of the soule: hauing thus shaken off all religion, he will cast away all feare of God, and not suffer himselfe to be bridled in any sort, either by any terror of the iudgement to come, or reuerence of the deitie, but onely by the feare of mens lawes. And if this take place in men, we may well thinke what licence they will take to themselves to commit the greatest sinnes and abhominations in the worlde, especially if they be in darknes, & thinke that no man seeth them, and that there is no other iudge that perceiueth them, to whome they must one day giue an account. And if they be so great, that by their power they may violate all lawes both diuine and humane, as tyrants commonly vse to doe, who shall stay them from liuing like sauage beastes among men? So that as every one by dexteritie of spirit, by doctrine and instruction, shall approach neerer to that perfection for which man was created of God, the more inclined, readie and armed hee will bee to commit all kinde of malice and wickednesse. For how can hee doe otherwise, when that secret of the schoole shall be disclosed vnto him, and when he shall learne, that whatsoeuer is heere taught concerning religion, vertue and honestie amongst men, is but fained and inuented for the nonce to keepe men in feare? Surely this will cause him to let loose the raines to all licentiousnesse. Nowe what corruption of the spirit and minde of man is there comparable to this, or what will sooner turne it aside from that perfection in which the soueraigne and chiefe good of it consisteth? Therefore seeing the cause standeth thus, this opinion of theirs cannot bee true, but overthroweth it selfe. For whatsoeuer corrupteth the spirit, and turneth it from his perfection, is contrary to the nature thereof.

That which  
corrupteth  
the spirit is  
contrary to the  
nature of it.

Wherefore wee must conclude, that it is farre otherwise, and that this saying of theirs is as true, as if one should say, that the perfecter a man is, the more he is vnperfect, the better he is, the worse he is: and the more truly he is man, the further off he is frō the nature of a man, and more like to the nature of sauage beasts. Who then can doubt of the truth of the soules immortalitie after so great a multitude of arguments, and of so strong and so mightie witnesses, who fight in battell array, as it were a strong armie, against them that vphold the contrarie? But we haue others no lesse worthie to bee considered of, which we beare within our selues, and which are so common to all, that there is no man whatsoeuer, but hee feeleth and perceiueth them, whether he will or no. Therefore it shall bee good for vs to speake somewhat thereof

thereof also, to the end that the matter we haue not in hand may bee the better & more perfectly vnderstood, to the confution of Epicures and Atheists: and that we may still acknowledge more and more the testimonies of the image of God in vs, and who we be, and what good or euill things are prepared for vs in the immortallitie of the second life, according as we shall bee conformed and reformed to the will of God, or els as we shall be removed from that image and giue credit to impietie and lies. Now it belongeth to thee, **ACHITOBI**, to discourse of this matter.

*Of those infernall testimonies, which all men carry within themselves, to conuince them that doubt of the immortallitie of the soule, and of the iudgement to come, which shall be in eternall happines for the good, & perpetuall torment for the euill: how the very Heathen acknowledged as much by reason taken from the testimonies of nature. (chap. 96)*

**ACHI.** The manifold miseries and scourges of Gods wrath where-with men are daily oppressed, should minister vnto them iust occasion to think, how odious their sins and wickednes are to God, & that he will not leaue them vnpunished, neither in this life nor in the life to come. For as he giueth to his children of his goodnes, & of those good things which he hath prepared for them in another life, by the benefits which he communicateth vnto them in this: so he setteth before our eyes testimonies of his wrath & of his iudgement, and of those euils & torments which he hath prepared for the wicked in another life, by them wherewith he vseth to correct & punish them here in this world. But besides this, euery one hath within himselfe testimonies either of eternall blessings or curses to come: which may easily conuince them that will not receive the authority of the scriptures, nor any natural reason to proue the immortallitie of the soule. For they beare about them all their witnesses and their own condemnation: and therefore it wilbe an easy matter to conuince them, although not to confound them. I say to conuince them, because a man is then conuincd, when he is compelled to acknowledge in his conscience, that he hath no reason, whereby he is able to gainsay and withstand the truth declared vnto him which condemneth him. But yet if he be obstinate, headstrong, malicious and peruerse, he neuer ceaseth for all y<sup>e</sup> to kick against the prick, & to perseuer in his obstinacie, & peeuish malice. For when reason faileth him, he armeth himselfe with impudency, like to a bold murderer, and to a shameles strumpet that cannot be made ashamed. But howsoeuer wicked men labour to blind their mind, and to harden their hart against the iudgement of God, yet the same is neuer declared vnto them, but

The difference  
betwixt con-  
uincing and  
confounding  
a man.

they feele theſelues pricked & preſſed therewith will they nill they: not that it fareth with them as it doth with Gods children, who are touched therewith vnto repentance, but as *S. Paul* ſpeaking of the wicked and obſtinate ſaith, that God hath giuen them a pricking ſpirit, becauſe they haue a bitter hart, which ſturteth them vp to whet themſelues as it were more and more againſt God, and to deſpite him, when they feele theſelues preſſed & vrged by his word & by his iudgements.

Internal testi-  
monies of the  
immortality  
of the ſoule.

Now then God hauing created Angels and men, that they ſhould know him and follow his will, gaue them a nature endued with vnderſtanding, and hath ſet within them rules of iudgement, and of certain knowledge, which are vnto them as lawes in nature, and hath alſo placed in them the will with the affections, as miniſters and practiſers of thoſe rules and lawes. This ſelfe ſame diuine providence hath appointed alſo that the affection of ioy ſhould be naturally in men, which commeth vnto them by reaſon of ſome good vvhich they receiue or looke for, when they obey his lawes that commandeth them to doe iuſt things: as contrariwiſe, he hath put in them the affection of ſorrow and heauines to take vengeance, of their rebellion againſt his lawes, and of the tranſgreſſion of them. For as God hath decreed, that the nature of man ſhould lead a ioyfull life, and ſhould by this means of ioy be preferued in the knowledge of God his creator and in his obedience, and ſo reſt in him: ſo alſo he hath appointed flames of wrath and griefe to deſtroy this nature, when it doth not conformance ſelfe vnto the rule of his heauenly wiſdome and will. Therefore we may well ſay, that we cary about with vs, as it were our paradife and our Hell, and haue already in this world true beginnings of them both. For ſo long as we conformance our ſelues to God and follow his wiſdome and will, ſo that we ſubmit our will to his, and deſire not to be wiſe but in him and by him, nor iudge any thing good or euill, but according to his iudgement, neither will any thing but that which he willet, and take no pleaſure but in obeying and pleaſing him, we cannot be thus affected towards him, but we ſhal receiue an vnſpeakeable ioy by that mutuall participation of loue which is between him and vs, and by that taſt which wee receiue thereby of his goodneſſe, bounty, grace, and fauour towards vs, vvhich is the toppe of all happineſſe. For as the nature of men was created of God, to the end it might bee conformance vnto him, ſo alſo it was ordained by him that it ſhould liue, not to be extinguished & vndone through griefe, which is an euil that corrupteth and conſumeth, as well as diſeaſes. Therefore if it were conformance to God, ſo that mens hearts agreed vnto reaſon and right indgement, they ſhould alwayes reioyce in vvell doing, both before  
and

The cauſe of  
true ioy of the  
ſpirit.



and after the deede done: and so wee should bee already as it were in Paradise. And although God be euery where in regard of his nature and diuine essence, which is infinite, neuerthelesse we meane according to the stile of the holy scriptures, that he is properly and specially there, where he sheweth himselfe good, gracious, and fauourable. For this is more proper to his nature in regard of vs, & that which maketh him more louing and amiable to vs, and which is most necessary for vs, and in regard whereof he calleth himselfe properly our God and our father. But as he kindleth the sparkles of loue in their hearts that are vpriight and sincere, that loue and honour him, which worketh in them to great ioy and consolation, that all other ioy and pleasure are nothing vnto them in respect of that: so contrariwise, if we turne aside and separate our selues from him, opposing our selues against his wisdom and will, as rebellious subiects to their Prince, violating all his lawes and statutes, he kindleth in vs fire-brands of his wrath and furie, which worke in vs extreame grieues, so that we cannot beare them, but are consumed by them. For in this corruption and perversenesse of nature, our heart burneth with the flames of this infernall fire with which it is kindled, and which strue against reason and right iudgement, euen before it hath committed the fault: neither doth it feare afterwards to commit the same, how great and enormous soeuer it be. But forasmuch as it belongeth to the iustice of God, to destroy that nature which is disobedient vnto him, he hath established this order, namely, that sorrow & grieve (as it were the hangman) should punish and destroy them that are guiltie, as criminall persons are punished by the appointmēt of iustice. Wherefore although wicked men are oftentimes blockish & lulled aslepe, & as it were voyde of all sense & feeling, so that they feele not this greife to the quick, neuertheles in the end it is thoroughly felt of them, so that it vterly destroyeth them. For it is like to a fire, which hauing bene couered or smothered, afterwards kindeleth againe, and gathereth strength, when it is recovered & receiueth aire, if it haue matter wherupon it may work. For besides that naturall grieue which hath this office, God addeth therunto horrible feare and terror, wherby he ouerwhelmeth the wicked, as if he thundered vpon them: so that euen here they feele their Hell, and the fire of Gods wrath taking hold of them, yea they carry about them their internal furies, which are vnto them instead of Hangmen.

Thus wee may learne, how wee carrie about with vs the matter of two fires, the one celestiall and diuine, the other infernall and diuillish. Wherefore let vs consider well with our selues, which of them we had rather haue kindled in vs, and which we ought to desire most,

Where God is  
said to be especially.

The true cause  
of grieue and  
torment.

How men carry  
about them  
the matter of  
two fires.

either that which giueth vs both light and heate, and preserueth vs in the hope of true life: or else that which burneth and consumeth vs; & doth wholly depriue vs of that life: Now surely they are vety wretched, who desire not that which is most agreeable to their own nature, and vterly detest & abhor the other. For as we delight in the fire, because it giueth vs light & warmeth vs: so we feare greatly to be burned & consumed by it. Now both these sorts of fire we find in God. For he is a fire to giue light & warmth to thē that approach & draw neer vnto him, & desire to walk in his light, but contrariwise, he is a consuming fire, ioyned with smoke & obscuritie, to them who by rebellion & disobedience rush aganst him. For this cause the fire of hel & of gods wrath, which is prepared for the diuel and for al the reprobate, is called eternal fire in the holy scriptures, that is neuer put out: & y<sup>e</sup> pains & tormētts of the damned are likewise called darknes without, where shalbe weeping & gnashing of teeth. And to the end we might know the nature of this fire the better, god hath put sparkles therof within vs. Wherefore we are only to consider what matter we bring to kindle & encrease either the one or the other: either for the preseruatiō of our nature & life appointed vnto vs by god, or els for the ouerthrow and destruction thereof. And by the sense & feeling, which we may haue here of that ioy, gladnes & contentation, which the knowledge of God and obedience to his will bringeth to our heart, we may also iudge whether there be a paradise, & another life & other ioy besides this, which we receiue by corporal pleasures, as beasts doe. For this ioy that commeth to vs from such pleasures, is cōmon to vs with them, & vsually it endeth in sorrow and sadnesse. But they haue no other that commeth vnto their soule, of which they may haue any apprehension as we haue. And by the same consideration, we may also in some sort iudge of that happines in which we shal be in the other life, whē this ioy shalbe perfect in vs wherof we haue here but a very smal tast, in respect of y<sup>e</sup> we shal haue, when we shalbe fully reformed according to gods image, so y<sup>e</sup> both our vnderstāding, reason & wil shalbe made cōformable vnto him, because we shalbe wholly swallowed vp in his loue. Contrariwise if here we feel a Hel which we cary about vs, & which greatly tormēteth vs after we haue offended the maiestie of god, especially whē we haue cōmitted some horrible crimes, this also is another argument wherby we may iudge whether there be not a Hel, & vengeance from god to be executed vpon his enemies in another life. For that sorrow, which our crimes committed doe breed in our hearts, is within vs as a brād of this fire of gods wrath, which is daily kindled in vs more & more. Wherefore if ther be in vs already such vehemēt heat thereof,

Deut. 4. 24.  
Heb. 12. 29.

Esay 66. 24.  
Matth. 23. 13.  
& 25. 30.

A sure argument in the wicked of their future tormēt in another life

ther of, when as yet the Lord doth kindle but a little the first brands of  
 his wrath in our hearts, how great shall it then bee, when all his wrath  
 shall be set on fire. Certainly they are very dull that doe not wel con-  
 sider & understād it. Now we haue heard heretofore how the heathen  
 Philosophers concluded the immortalitie of mans soule by the nature  
 thereof, affirming that it is not created or compounded of corruptible  
 matter, but is of a celestiall and diuine nature, by reason of that know-  
 ledge which it hath, not onely of particular & corporal things, as the  
 soule of beasts hath, but also of vniuersall and spirituall things, and  
 namely, of God, of numbers, of order, of the difference betwene ver-  
 tue and vice, and betwene honest & dishonest things. For the know-  
 ledge of all these things is so natural to mens soules, that they are with  
 in them, albeit they haue not receiued them from without, either by  
 doctrine or instruction: Whereby a man may easily iudge, yea it fol-  
 loweth necessarily, that they are created of a more excellent nature  
 then is that of the elements, of a nature that is incorruptible and per-  
 petuall. Wherefore it is very euident, that this knowledge, thus natu-  
 rall to mens soules, is a certaine testimonie, that they are not boine at  
 all aduenture, but are created by great arte, and by a wonderful pro-  
 uidence of that diuine and eternal nature by which they haue their  
 beeing, namely God their Creatour, for which cause also the know-  
 ledge of him shineth in vs. So also we may well iudge, that God hath  
 not in vaine placed in our nature the knowledge of the difference  
 that is betwene vertue and vice, betwene things honest & dishonest,  
 & that griefe which is to take vengeance in vs of those vices & crimes  
 of which wee feele our selues guiltie. And therefore the Heathen them-  
 selues concluded, that there was not onely a diuine iustice and nature  
 which discerned good men from euil, but also that there was another  
 life after this, in which this iudgement should bee made. For they con-  
 sidered what great torments the wicked feele in their hearts and con-  
 science, after they haue committed horrible crimes: and that there is  
 none so audacious and obdurate, not the greatest mocker and contem-  
 ner of God and of his iudgements that can bee, who can alwaies ex-  
 cept himselfe from this dolour and paine, notwithstanding he labour  
 with all his might to the contrarie. For there is alwaies a certaine se-  
 crete vertue of Gods iustice, which goeth beyond them all, and euer-  
 more punisheth the wicked. Now it is certaine, that these things come  
 not thus to passe at all aduenture.

In like manner, it is not possible, that this knowledge which men have to discern vertues from vices should bee a casuall thing, and comethus to passe at adventure, without the certaine providence of God. talitie.

God. For if it were so, that there were no punishment appointed for vice, and no more benefite or ioy prepared of God for the good then for the euill, it should follow that all this knowledge should bee given to man in vaine. For it should do him no more good then if he were without it as brute beasts are. Moreover, seeing al the wicked are not punished in this life, it followeth necessarily, that there is another life wherein they shalbe punished, & in which also God wil acknowledge the iust, & cause them to enioy that good which he hath prepared for them. For God cannot bee God, but he must be all-good, all-iust, and almightie. If he be good, hee cannot hate the good or them that doe it, but loue them so, as that hee cannot doe otherwise. For how should hee not loue his like? And as he cannot hate goodnesse or good men, so hee cannot loue euill, nor the wicked that follow after it, but hateth them necessarilie as contrary to his nature. Now

The nature of  
loue & hatred.

Loue is of that nature, that it cannot but desire and procure the good and honour of him whom it loueth: as contrariwise, hatred cannot but desire and procure the hurt and dishonour of him whom it hateth. It followeth then necessarily, that God being good and iust, loueth good and iust men, desiring and procuring their honour and their good: and contrariwise, that hee hateth vniust and wicked men desiring and procuring their confusion and ruine. And if he haue this desire and this will, no doubt but hee can easily and doeth also execute the same, seeing hee is all-iust and almightie. Truly this conclusion cannot seeme to bee ill grounded, and those Heathen Philosophers, who thereupon haue concluded the immortalitie of soules, and the iudgement of God in another life, had good reason so to doe. For it is taken not only from the nature of man and from the image of God after which he was created, but also from the very nature of God. So that whosoever gainesayeth the same, hath no more reason then if hee saide, that there is no God, and that God is not God, and that man is not man, and that he differed in nothing from a beast, neither God from the diuell. And so not onely all nature should bee overthrown, but God also, the author and Creator thereof. For we see almost vssually, that the wickedst men haue the greatest honours in this world, and liue most at their ease, as we haue already shewed. If then there be a God, and any prouidence and iustice in him (now who can so much as thinke there is none, but hee may also perswade himselfe withall that there is no world nor any creature, and that himselfe is not the same he is?) it must I say, of necessity follow that if God be, there is also another life in which that iustice shalbe performed, which as not heere executed, and in which both iust and vniust shall receive every

The necessity  
of another life  
after this.

every one the reward of his iustice or iniustice. For it is impossible, that God who is so good and so iust a nature, should create mankind in that sort, as if he had created the best & iustest part thereof, only to misery & wretchednes, and the worst to ioy and happines. Now continuing our discourse, of those internall testimonies, which every one of vs heareth within him of the immortality of the soule, we will speake to morrow of conscience, which presseth men to stand in awe of God & of his iudgments. It is your part, *A S E R*, to intreat of this matter.

*The end of the twelue dayes worke.*

## THE THIRTEENTH dayes worke.

*Of the testimonies which every one may take from his conscience: of that feare vnto which all men are naturally subiect to prooue the immortalitye of the soule, and a iudgement of God vpon the iust & vniust: how that which the Atheists say, that feare causeth gods amongst men, serueth to overthrow their damnable opinion. Chap. 97.*



*S E R.* The wicked may flatter themselves, and labor as much as they list to rock themselves asleepe in their impieties and horrible vices, yet they cannot preuaile so much, but they haue continually a warning-peece ringing in their eare, and an Apparitour tapping at their doore without ceasing, so that they cannot alwayes sleepe at their ease. For that is ever true, which the Lord sayde to Cain, *Why art thou wroth? and why is thy countenance cast downe? If thou doe well, shalt thou not be accepted? and if thou doest not well, sinne lieth at the doore.* Which is as much as if hee had saide, that if Cain doth as *Abell* doth, hee shall bee receiued of God with that honour that hee is receiued, and shall goe with his face looking vpward: but if hee doe otherwise, his sinne will awake him well enough, and not suffer him to haue any rest in his conscience, but will so presse him, that he shall bee as a man that lyeth alwaies in a portall, or neere vnto it, who can take no rest for any long season, by reason of commers and goers that goe in and out by it, or that knocke at it every houre to haue it opened. And therefore it is commonly saide, that Repentance euer followeth after sinne. For, how

Sorrow euer  
followeth sinne



focus it may bee slowe in coming, yet it cannot be without great heauines & sorrow: which no vnjust person can eschew, but he shal be sure to feele it very sharpe and vehement. For he must needs feele and haue experience in himselfe, that of euil nothing but euill can befall him in the end, and that when he feeleth what euill sinne bringeth vnto him, he cannot but be grieued that he hath committed it, & wish that the thing were to do againe. Therefore every wicked man feeleth himselfe accused and condemned by his owne conscience, which is a certaine testimony vnto him, that there is a God and a Iudge, whose iudgement he cannot auoide. But before we proceed in this discourse: it shalbe good for vs to know what conscience is properly.

We are then to know, that although sin hath greatly troubled the mind which God hath given vs, by the darknesse of error and ignorance wherewith it is filled, yet it could not so wholly blind it, but stil there remained in it some sparkles of that light of the knowledge of God, and of good and euill, which is naturally in men, and which is borne with the. This remnant that yet remaineth is comonly called by the Diuines *Synteresis*: which is taken from a Greeke word, that signifieth as much as if we should say, *Preseruation*, whereby that remnant of the light and law of nature that remaineth in vs, is still preserued and kept in our soule after sin. And so this word *Synteresis* signifieth that knowledge of the Law which is borne with vs: and it is so called, because it alwaies keepeth in manye a in the most wicked that can be, an aduertisment or instruction, which telleth him what is right and iust, and that there is a iudgement of God. Some distinguish betweene *Synteresis* and Conscience, others take them both for one & the same thing, calling this *Synteresis*, the very conscience it selfe: whereas others say it is the natural iudgement, & some the light of our mind & spirit. The Philosophers, who had some obscure knowledge, said that there are certaine *Anticipations* in our nature, by which they meant the selfe-same thing in a manner. For by these *Anticipations* they vnderstand those principles of knowledge and naturall informations, which being as it were rules, we haue not learned of any Masters, neither by vse or experience, but we haue drawne & receiued them from nature, whom God hath appointed in this respect to be our mistres. For this cause the Philosophers vsed this word *Anticipation*, or some other of the same signification in the language wherin they wrote, before we receiue these naturall rules from nature, as from our mother, before we receiue any other, either by learning of our masters, by vse, or by studie. For to *Anticipate*, signifieth as much as to preuent and to take before. It is true, that these rules of nature are in greater number,

What conscience is.

Why it is called Synteresis.

Of the Philosophers Anticipations.

ber, and more certaine in some then in others: & so are polished and encreased more by study, by vse, by experience, and by exercise. Now by what name soeuer this light of our mind, and this naturall censure is called, by which we indge what is right and iust, or otherwise, sure it is, that of it owne nature it is alwaies caried to that which is true & good. And from hence commeth the approbatiō of vertues, & dislike of vices, from which also the lawes & commandements of men touching maners do afterwards flow, & so the conscience that is within euery one, to the end it may argue, reprocue, and condemne him for his owne faults. So that there is no man but he hath a Iudge within himself, except he be altogether deprived of sense & humane vnderstanding, & so being turned into a brute beast, committeth all vncleannes euen with greedines, as *S. Paul* speketh to the *Ephesians*. And although some men that are most forsaken of God fall sometimes into this senselesnes, yet it continueth not alwaies with them, but God afterwards rowseth them vp well enough, & causeth them to apprehend & feel the rigor of his iudgements. For although nature were so put out and smothered in them, that no sparkle of naturall light to rectifie their iudgement, appeared in them, nor yet any flame of Gods wrath, which burneth the heart that is turned aside from him, yet he hath other means to kindle y<sup>e</sup> same againe & to set it on flaming, euen after such a maner, that it amaleth them, as if it thundred down vpon the. Therefore it fareth with them as it doth with drunckerds & frantik persons, who know not whether they haue any soule or sense, any mind or conscience, so long as they are drunk & out of their wits, vntil such time as they haue slept their ful, & are restored againe to their right wits. So y<sup>e</sup> howsoeuer this word *Conscience* is vsed, it is properly a iudgment y<sup>e</sup> is in our mind, wherby we approve that which is wel done, & reprove the contrary. According then as our iudgement is vpriht & solid, or weak & corrupted, good or euil, so also haue we our conscience either more right or more crooked. But as it canot otherwise be, but y<sup>e</sup> they who haue eies see the light, although they wil not see it, or say they do not see it: so it canot be but that the eies of the mind beholdeth y<sup>e</sup> naturall light that is in it, & those things that are discouered vnto it thereby seeing it proceedeth from God, who is the fountain of al light, & who wil neuer suffer it to be so cleane extinguished in man, but y<sup>e</sup> still there remaineth sufficient to condemne him withal. Therefore the very Heathen could say, that a wicked person could neuer be absolved by himself, nor yet escape & flee from his owne iudgement & condemnation, he being iudge of himselfe. So that although the wicked and vnjust, oftentimes escape y<sup>e</sup> iudgement of men, yet they can neuer saue them-

Ephes. 4. 19.

Atheists compared to drunckerds and mad folkes.

A fit similitude.

The wicked absolved by waies condempn themselves.

Four offices  
of the consci-  
ence.

The more wic-  
ked a man is  
the greater is  
his feare.

The Deity  
proved by that  
feare which is  
naturally in  
men.

The greatest  
persons liue in  
most feare.

themselves from their own iudgement, which their conscience alwaies executeth after the perfection of their procelle. For it exerciseth foure offices against them. The first is, the office of an accuser: the second, of a witness, & so it is as good as a thousand, as we vse to speake: the third, of a iudge, the fourth, of an executioner and hangman. For seeing the iudgement of the conscience is ordained & established by God from heaven, in that which is wel done there alwaies followeth to it, tranquillitie, rest, and ioy of hart: and in that which is wickedly done, dolor and tormēt, which punisheth the offence & taketh vengeance of him that hath committed it. Hereof it is that none liue in greater feare, then the greatest contemners of God, that are most giuen ouer to all kinds of vice & wickednes, and who declare most evidently by their works, that no feare of God or of his iudgements holdeth them in. For they liue as if they caried death alwaies in their bosome, how good a face foeter they set vpon the matter outwardly. And because they cast all feare of God farre from them, he vouchsafeth them not the honor to giue them a heart to feare him as they ought, but hee beateth downe their pride in such sort, that he causeth the to stand in feare not only of men, of tempests, of thunders & of lightnings, but he terrifieth them also by dreames, & maketh them to tremble at their owne fancies, yea they quake oftentimes at flies, and mice, & such contemptible things: but yet so as this feare commeth from a higher cause. For it is sent of God who, thus derideth his aduersaries, making himselfe terrible in his creatures to them that know him not, neither feare him as their Creator and the Creator of those his creatures. I say then, that although we had no other testimonie in vs of any God, or of any diuinitie and diuine nature, and so consequently of his iudgement in a second life, yet this ought to suffice vs, that commeth from feare, which is a naturall perturbation in man, as we haue heard. For whosoever feareth, declareth plainly therby, that there must of necessity be some power aboue him that is able to hurt him. For he that is assuredly perswaded that nothing can hurt him, is voide of feare.

Now there is no humane power, or creature whatsoever it be, that is able to deliuer man from all feare, no not the greatest Emperours, Kings, and Princes themselves, who are most feared and redoubted, & who cause all men to tremble vnder them, being as it were terrestriall gods amongst other men. Nay these men themselves are so farre from being deliuered from all feare and terrour, that very seldome any liue in greater feare then they do, as they declare plainly in that they must alwaies haue a great garde of men about them, and yet can not euer auoyde those dangers which they feare. For it often commeth to

pass.

passe, that they are slaine, eyther by poison or, sword; or by some o-  
 ther kind of violent death, and that by such as should haue kept them;  
 or whom they trusted most, as is to be seene by dayly experience. But  
 albeit there were no other feare then the feare of death, which is com-  
 monly greatest in the wicked, and which they can not finally auoyde,  
 yet they can not but liue alwaies in feare. And liuing so, they must ac-  
 knowledge wil they nill they, that there is some other power greater  
 then their own, which causeth thē to feare; and before which they must  
 one day appeare. For if it were otherwise, why should they feare? Now  
 whilst we seeke for this power, we must of necessity come to one so-  
 ueraigne power, vnder which all other principalities are ranged, &  
 which hath no other aboue it selfe. And beeing come thereunto, wee  
 must withall conclude that this power can not be humane, but must  
 needs be diuine, & so consequently eternall & infinite: or at leastwise  
 they must confesse, that they cannot comprehend this power. This  
 being so, I think wee may fight against the Atheists with the same rea-  
 son whereby they would perswade themselves, that there is neither god  
 nor Diuinity, but onely in the opinion and fantasie of men: and that  
 their feare, vnto which they are alwayes subiect, hath put this opinion  
 of God into their heades. Therefore they alledge that which a Hea-  
 then Poet sayd, agreeable to this opinion of the Epicures, namely, *The Atheists  
 prouerbe, that  
 feare made  
 gods, turned  
 against them-  
 selues.* that *feare was the first that made Gods in the worlde.* For men beeing  
 possessed therewith, and not finding such helpe amongst all the  
 creatures, as can deliuer them from all those dangers which they feare,  
 they must seeke for an other without the creatures, which can not  
 but bee a diuine power, if there bee any at all, as in trueth there is.  
 Whereunto if the Epicures and Atheists will giue no credite, I would  
 faine know of them, vwhat is the cause of this terrour and feare which  
 is of such vertue and pouer in the hearts of all, that no creature what-  
 soeuer, being partaker of reason & vnderstanding, can go beyond it,  
 or is able to pluck it vvholy out of his heart, & vterly to extinguish  
 it: as every one feeleth by experience in himselfe, and as these men of  
 whom we speake, confesse by their owne sayings. Therefore I can hope  
 for no better fro them in defence of their impiety, but that they should  
 stir maliciously against the testimonies of their own conscience.

Wee say then that feare is not without a speciall providence of  
 GOD giuen to men after an other manner then vnto beastes vwho  
 in deede haue some feare put in them, to the ende to keepe them-  
 selues from hurtfull things before they take and vse them: but this ap-  
 prehension of theirs goeth not beyond the coills which may befall  
 thē in this life; as that doth in men which teacheth a great deale fur-  
 ther. *The difference  
 betwixt the  
 feare in men  
 and in beastes.*

ther. For they that have committed some horrible crime cannot bee without feare, although they did it so secretly that no body could come to the knowledge of it, or else were so mightie and powerfull, that they stood not in awe of any humane power whatsoever. Now if they that have not this authoritie and assurance should reply vpon mee, that they are afraid least men should come to the knowledge of the fact committed by them and so they should be punished, I demand of them from whence this feare commeth, but from an apprehension which (will they, nill they) is in them, and proceedeth from a certaine sense and feeling of nature, which causeth them to feare that their offence shalbe discovered by some other meanes then humane? As if nature testified vnto them, that ther is some diuine providence & vengeance, which watcheth ouer offences, and discloseth them how secret soeuer they are, & causeth them to be punished. As experience teacheth in many, whose secret crimes haue bin discovered by wonderfull and incredible meanes, so that all men are astonished at it, and are constrained to cōfesse, that ther is a diuine iustice, which will not suffer horrible facts to remaine alwaies hid and vnpunished. Therefore how secret & close soeuer they carry the matter, this diuine iustice rappeth cōtinually at the doore of their conscience, as it wer an Apparitor or sergeant, calling them to iudgement: so that whether they will or no, they must alwaies liue in feare. And this also hath bin the cause that hath alwaies induced men (I speak not of *Atheists*, who are brute beasts & not men) to seek after some power out of their own nature, & aboue all creatures, to gard & defend them from the euill which they feare. For notwithstanding their diuersity of opinions touching the diuine nature, al with one consent from time to time haue euermore yeelded publike & constant testimony, that ther is some diuine essence & power, that can help or hurt them. Whereupon it followeth, that they cannot be without feare of it, or els not without some hope, that by the help thereof they shalbe kept frō the euill which they feare & obtain that good which they desire. Wherefore if Epicures and *Atheists* say, that feare was the first shop in which the gods were forged & made in the world, I will take their saying against themselves. For therby they are compelled at least to confesse, that feare hath constrained men from time to time to seek after some god: & that the same is a publick testimony of nature, which hath caused them to lift vp the eyes of their mind beyond y<sup>e</sup> reach of brute beasts, & forced thē to think that there is some diuine power and nature. And by the same reason also they may learn, that this is no light fancie and vaine opinion entred into the brain of man, but a natural, firme, and constant motion & knowledge, which no age of man could

Strong reasons  
against  
*Atheists*.

There is a  
naturall testimo-  
ny of a diuine  
essence.



could euer abolish, nor any thing else in the world. Yea this hath bin daily confirmed in the more & more, & shalbe continually, notwithstanding these twinish Epicures grunt in their sties, and these dogged Atheists barke against God & his providence, against his iudgemēt and the immortality of soules, which is the principall foundation of religion, & the establishment and preservation of humane societie.

Now then after so great a multitude of strong arguments & powerful testimonies, which like a mighty army fight in battel aray to maintaine the truth of the soules immortality, who can doubt thereof in any wise? Let them that vphold the contrary bring forth their argumēt & testimonies against ours, & place the in the frōt of the battel, as it were army against army, that all may know on which side not only y number, but y strength also is the greatest. For the greatnes of the number would do smal good vnles strength also were ioyned therunto. For we must not so much reckon as waigh the sentēces, nor consider so much how many men affirme a thing, as what maner of persons they are & of what waight their testimony is, as also what they affirme, & with what reasons. If we fall into this consideration, I doubt not but that every way the aduantage wil be on our side for the truth: namely, in regard of multitude, authoritie, nature, reason, and which is more, the testimonie of God, who alone is sufficient. Now to the end that this may be wel knowne vnto vs, let vs hear, *AMANA*, the best argumēt that our aduersaries can bring for the ground of their errour.

*Whether Epicures & Atheists be reasonable beast, yea or no: & what reasons they bring to ouerthrow the immortality of the soule: of the false opinion of Pliny touching the same, & of his frivolous & brutish reasons to this purpose: of the brutish conclusion, unbecoming the whole race of mankind, which he maketh of this matter, and of the iudgement of God vpon him.* Chap. 98.

**A***MANA*. Many men, by reason of their ignorance in the Latine tongue, think that *Animal* is a beast, whereas it signifieth a living creature, and comprehendeth vnder it aswel men as beasts, euen every creature endued with a liuing soule. And therefore when they would shew the difference that is between men and beasts, they take the contrary *species* or kind for the whole, & say y a man is a reasonable beast, not considering that they speake cōtraries. For there is as great difference betwene a beast & reasonable, as betwene a man & brutish, or brutishnes. For seeing it is the natural propertie of every beast of what kind soeuer it be, to be brutish, it cannot be that any should be reasonable, except peradventure Epicures & Atheists wil say that they be  
What this word Animal signifieth.  
such

Atheists are  
reasonable  
beastes.

such beasts. And indeed they should haue wrong offered them, to be reckoned among men, seeing they doe voluntarily make themselves brutish. If then they will not confesse, that they are beasts altogether vncapable of reason, I demand of them whether they be reasonable beasts, & whether they will argue this matter whereof we intreat, with reasons or no, seeing they will not rest in the iudgement of humane reason, & of naturall Philosophie, and seeing all the holy Scriptures, holy Doctours, wise Ancients, and most notable personages, seeme vnto them to be no better then toyes and fables. Let vs come then to the reasons of these vnreasonable beasts without reason.

Is there any point in all humane Philosophie that is better grounded and laied vpon so strong, firme, and well concluding reasons, and that hath moe or so many reasons as this, whereof we dispute at this present? How many things doe these fellows beleue according to naturall Philosophie, for which they haue not so many nor so euident reasons? And how many things shold be doubted of, except so many arguments could be brought for their prooffe & confirmation, as we haue alleadged, and as might yet be found out for this matter? Now what can they alleadge on the contrary side? For if they beleue nothing but what they see, & whereof they haue experience, I demand of them, how many things ther are in humane philosophie whereof they are throughly resolu'd, & yet haue no experience at all in them neither can haue any certaintie, but onely as they giue credit to such as haue written of them, who yet are deceiu'd themselves oftentimes, & so haue deceiu'd others? And yet they are not so hardly brought to beleue their reasons, as to giue credit to them that maintaine the immortalitie of soules, which is a matter of so great consequence & waight. And as Spiders turne into poison & sweetest liquors they suck, so they maliciously gather the reasons, testimonies & places, not onely of Poets, Philosophers, & others, but also of the holy Scriptures, which they think wil serue to confirme them daily more & more in their errors, & in their false & wicked opinions, how little likelihood fouer they seeme to haue, & how slenderly fouer they make for the. In the meane season they dissemble & make shew that they see not all the other reasons that fight directly against them, which beeing in number infinite, are so cleere & so certain, as nothing can be more. Ther are many of them that haue no other reason but their opiniō, who can alleadge no other thing but this. It is not so, or, I beleue it not, or, I doubt of it, or, Peradventure it is otherwise. And in truth none of them all in a manner haue any reasons of greater shew, or that can vrge the that haue neuer so little iudgement, as we may easily iudge.

Atheists fitly  
resembled to  
Spiders.

iudge by the examinatio of one of their cheefe Maisters & strong pillars, I mean *Pliny*, by whom we may iudge of all the rest. For if hee, who is so much esteemed among them, shewed himselfe to be such a grosse & blockish beast, and so far from reason in that which he wrot touching this matter, a man may soone guesse what can bee in the others, who are no body in respect of him, or at leastwise have not gotten so great credite and authoritie. But let vs heare the reasons of this venerable Doctor. First, he derideth all that men haue spoken or written of the being of soules after the death of the bodies, accompting all this to be but toyes & dreames: & then he propoundeth his resolution, that there remaineth no more of a man after his corporall death, then there was of him before hee was conceived and borne.

*Plinies brutish opinion touching the immortalitie of the soule.*

After that he laugeth at the vanity of men in that they are so foolish as at the very time of their death voluntarily to flatter & beguile themselves, in promising to themselves life even after life: some by the immortalitie of the soule, others by the transfiguration thereof, and a third sort by attributing sense to the dead & by honoring their soules, & making a god of that, which hauing beene a man, is now nothing at all. I maruaile not if *Plinie* mocked at many foolish opinions that were among the Heathen touching this matter, and namely, the fooleries of the Pythagoreans and Platonists, which I doubt not but hee meant by the transfiguration of soules, whereof he maketh mention.

For *Plato* was so far from yeelding that the soule of man was mortall, that hee will not confesse the soule of beastes to bee so, because according to his opinion of the creation of soules, hee thinketh that there is but one kind of soule for all sorts of bodies that haue life, and that soules passe and repasse from one to an other, as we heard, vntill that being well purged they come to the place of the blessed. Likewise this Authour of the naturall history had reason to derid the follie & vanitie of men in deifying them that died, & in making them immortal gods, that had been before but mortall men. But from these fond opinions he had no reason to conclude, that if soules did not passe and repasse from bodies to bodies, and if men could not become gods after their death, therefore they ceased to bee men any longer, and nothing remained of them but their ashes, so that their soules also perished as well as their bodies. But what reasons hath hee to vphold this conclusion? For the first he alleadgeth, that men breathe not otherwise then beastes doe, because hee seeth nothing of the soule of either of them, and goeth no further then to the externall senses, as if the soule of men as vvell as of beastes were nothing else but a breath.

*Plato his opinion of the creation of soules.*

*Plinies reasons against the immortalitie of the soule.*

Whereby, we see what a gross beast he sheweth himself to be: we may say,

the

the same of him, in that he requireth both the internall & external senses after the death of a man, and the same offices which the soule performed in the body when it dwelled therein, concluding that without these things there could be no good for man after death. Then he taketh this for another argument, that there are many other things in the world, which liue a great deale longer then man doth, and yet we attribute no immortality vnto thē. After, he demandeth whither man goeth after death, what lodging he hath, and what a multitude of soules there should be in the world from the time it hath bin a world, if all they should liue that haue bin: and so concludeth that they should be but as it wer so many shadows. We haue sufficiently answered al these goodly arguments before, when we spake of brutish men, who rest onely in the witness of their senses, and goe no further then beasts doe. Besides, what an argument is that for so great a man, to say that we attribute not immortalitie to many things that out-liue men, and therefore why should we rather belecue it of mens soules? There are not onely many beasts, whose life is longer then the life of men, but also many trees, and therefore we must aske of man, why we should think that he is rather capable of reason, and more excellent then other creatures are, and that he hath a soule of an other nature and more noble then they? But I will further vrge these arguments against himselfe, according as we made answere to the complaint of some Philosophers, who accused nature because shee had granted longer life to many beasts then to men, seeing it was so necessary for them. For seeing Nature hath endued man with so many goodly gifts and so excellent, wherewith she hath not adorned beasts, certainly she should bee a stepmother, and no true mother, or if she were a mother yet she should be a very cruell mother, if she had giuen longer life to beasts then to men, and had not referued a better and a longer for them. But this reason would not greatly moue *Pliny*, who is the name himself, that gaue these goodly titles to nature, vnder which name, he blasphemed God whom he knew not. Neuerthelesse this argument will bee of force with them that waigh it aright, considering the providence & goodnes of God towards mankind. He addeth further, that this fantastickall opinion is entred into mens braines, because they would neuer faile but be eternall. But this pretended reason is so far from confirming his opinion, that contrariwise it greatly weakeneth the same, in that it agreeth with the argument for the immortalitie of soules, that was taken from this naturall desire which God hath not giuen to men in vaine, as hath bin shewed vnto vs by good reasons. Moreouer hee iudgeth it great follie to keepe bodies in hope that they shall liue and rise

**Plinie blasphemed God vnder the name of Nature.**

rise againe, according to the vaine promise of the Philosopher *Democritus*, who did not rise againe himselfe. But I maruell not if *Pliny* belceued the spake so of the resurrection of bodies, seeing hee held that opinion of the mortalitie of soules: and seeing those Philosophers who maintained the immoatallitie of soules, did not so much as once dreame of the resurrection of bodies, except this *Democritus* onely, at whom I much more wonder, then at all this which *Pliny* writeth of the mortalitie of soules. For it seemeth that *Democritus* could not learn this of reason & of natural philosophy, vnles it were so that he builded his doctrine vpon the same foundatiō that he took from his Motes concerning the matter of which all things are made. For according to this opinion he taught, that al the essences that euer were, should in time haue their being againe by the meeting together of those matters, of which they had bene compounded. Surely a very fond opinion for a Philosopher, so that *Pliny* may wel deride it; although the argument hee maketh against himselfe is not strong enough to ouerthrow his imagination. For he would haue had *Democritus* to haue confirmed his opinion by his owne resurrection. But his Philosophy did not insinuate so much that it should haue bene done so quickly, but after the reuolution of many Ages, which *Pliny* should haue stayed for before he could haue euicted *Democritus* of his foolish opinion, if hee had no better argument to ouerthrow it. Now if this Philosopher did not lay this ground for his opinion which I haue mentioned, I would haue thought that he might haue vnderstoode the same by some speech come to his eares, of the doctrine of the holy Patriarkes and of the Hebrewes touching this matter, by meanes of the *Egyptians* amongst whome those good Fathers long dwelt; because they that wrote the liues of the Philosophers, put *Democritus* in the number of them that descended into *Aegypt* to learne the wisdome of that people, as *Pythagoras*, *Plato*, *Orpheus*, *Socrates* and *Pherecydes* with others, did the same. But let vs returne to *Pliny* & hear his other reasons such as they be.

He accounteth it great follie in men to thinke, that by death a man may enter into a second life: & thereupon breaketh forth into an exclamation, as if men were out of their wits so to thinke. But he would haue found it no lesse impossible y generation should come of corruptiō, & that of seed, which is but as it were a litle slime, a man could be engēdred, or a beast, if experience had not taught the same. And because he hath not seen a soule liue after the dath of the body, nor a dead mā risen againe, therefore he concludeth, that there is neither immortality of the soule nor resurrection of the body. But we may call to mind y which was vttered to this purpose, when wee spake of the similitude

What Philosophers went into *Egypt* to learn wisdome



that is betweene our first and second birth. I omit that which he saith of the rest & quietnesse taken away for euer from men that are borne, if that diuision of the soule separated from the body which some Hea- then Philosophers made, should take place, namely, when they so di- uided it, that the sense of soules remained aboue, and their shadowes beneath among the dead: for all this is but sopperie. Neuertheles the argument taken from the common consent of men touching the im- mortalitie of soules remaineth still, and is confirmed euen by *Pliny* himselfe in this place, although peradventure he neuer thought it.

The conclusi-  
on of Pliny  
touching this  
matter.

Let vs then come to the final conclusion which he maketh of this whole matter. Hee calleth it deceit of wordes, and foolish credulitie, whatsoeuer men speake or beleue of their immortalitie, and accom- pte it as a poison that destroyeth the chiefe good of Nature, which as hee saith is death, adding further that by this meanes death shalbe doubted, or (as some read it) the grieffe of him that is to die shall be doubled, when he shal think vpon that which is to come. For if it be a sweete and pleasant thing to liue, to whom can it be pleasant to thinke that he did once liue? Therefore he setteth this downe for his last resolution, that it is more easie and certaine for every one to be- leuee himselfe and that whereof he hath experience in himselfe, then to trust any other: and to fetch his assurance from that which a man was before he was borne. Thus we see how he laboreth to perswade, that no man can be blessed in the life to come, because the chiefe good thing he can haue in nature is taken from him, except hee be wholly like to beasts in his death, and except he beleue that there remain- eth no more of him after death, then there was before his conception and natiuitie. And to confirme and assure himselfe in this opinion, he would haue every one to fetch an argument and prooffe hereof from the similitude of that estate in which he was before he was conceiued or borne, to compare it with that which followeth his death, that a mā may iudge of the one by the other. But what reason is in this? For is there the same reason from not beeing to beeing, that is from beeing to not beeing? We know wel how man is come from not being to being, but can we hereby be so assured, that he shal be no more after he hath bene, as we know hee hath bene after a time wherein hee was not? And whereas he would haue vs giue more credite to our owne experience in our death, then to all that can be saide by others, I would demande of him, what that is of which wee haue experi- ence, and whether wee ought to conclude, that wee die wholly as beasts doe, because to the sense of man we see no difference betwixt their deaths and the death of man. It seemeth this is his meaning.

But

But as they of his coate aske who euer came from the dead, to testifie that soules are immortall, so we may aske of him, who euer returned from thence, to assure vs of that which euery one may haue experience of in his death, & whether they perceiued themselues to be altogether like to beasts after the same. For they can haue no more certaine testimony of this by their senses, then they haue of the other point. Also I would gladly aske of him how he found himself, when he was choked nere to the mountaine *Vesunius* with smoake, and with the smell of brimstone issuing out of the same: and what consolation he found in death, which he sayth is the greatest good of Nature. Whereby hee shewed how smally he had profited in the knowledge of God the creator of Nature, by the contemplation of his works therein. No man will then if knowing him no better, he called her stepmother & cruell mother, seeing that according to his Philosophie, the greatest good which she bringeth to men, is death: and seeing thee neuer doth them better turne, then when he bringeth them back againe to that estate in which they were before they wer conceiued or borne into the world. According to which conclusion, a man may well approue of that desperate sentence of theirs who affirme resolutely, that it were good for men, either neuer to be borne, or to die presently after their birth. So that the first & chiefest benefit of nature should be, neuer to be borne: and the second, to be borne before the time, or to be as soone dead as borne.

The iudgement  
of God in Plinies death.  
Plin. Nep.  
epi. ad Oct.  
Tac.

Moreover it should follow by *Plinies* Philosophie, that nature had made men with such a condition, that they cannot but be miserable, if they liue after this life. and if death doe not wholly destroy them, and if they be not resolutely perswaded of this, to haue no hope at all of another life. For that which he saith importeth as much. Is not this then a goodly resolution & conclusion of so great a searcher of nature, wherof he hath written the historie? With what eyes did he looke vpon all that which he might haue scene? How much differed they from the eies of beasts: and what profit reaped he. by that knowledge which hee had more then they? In truth we haue in this man a wonderfull example of Gods iudgement vpon the learned & wise men of the world, who so vilely abuse that reason, knowledge, & vnderstanding which God hath giuen them. And forasmuch as this dog was permitted to vomit out such horrible blasphemies, both against God & against nature, and yet receiued no punishment for the same from man, therefore God himself tooke vengeance of him by smoake, wherby he was choaked to death. For seeing he esteemed the soule to be no better then a little winde or breth, he deserved wel to loose the same in the midst of smoake & brimstone. But we haue spoken enough of him. Now you may, *A R A M.*

The absurd  
consequents  
of Plinies opinion.

M m 2

tell

tell vs some more lies rather then reasons, vvhetherwith Atheists fortifie themselves against the trueth of this matter vve haue in hand, & how vvee ought to consider of the iudgements of God vpon them,

*Of them who say, that we can not know by the light of nature but that the soule is mortall: of them that alleadge a place of Salomon against the immortalitie of the soule: how wee ought to consider of the iudgements of GOD vpon Epicures and Atheists: how the absurdities, which follow their doctrine, declare plainly the grossenesse of it: of the force of those arguments that were produced beefore for the immortalitie of the soule.* Chap. 99.

**A R A M.** It is a great matter vvhén men iudge of things, not according to reason, but according to their affections: because then their eares are closed vp against all reasons, as vvee haue the example of the Iewes, vvhó were the enemies of Iesus Christ. For after they had once resoluéd not to acknowledge him, neither to receiue him for the true Anointed of the Lord, but to reiect & condemne him vvvith all his doctrine & vvorks, no reason was euer sufficient to remoue them from this their purpose. But to confirme them in their obstinacie they needed no great arguments, no not in shew, as it appeareth in that difficultie of theirs to beleue his resurrection. For neither all these vvitnesses of vvhich they had so great a number, nor all their doctrine, nor all their holinesse, nor all their signes & miracles, vvere of any force vvith them in regard of that testimonie, vvhich the theewish & murdering souldiers corrupted vvith mony gaue them to the contrary, & that by a lowd lie vvhich ouerthrew it selfe.

Therefore vve may easily iudge vvhat the minde of man is, vvhen it is corrupted & peruerted, & vvhen men suffer themselves to be carried away vvith their euill and froward affections, so that God doth euen blindfold & forsake thē. We see many such examples in this matter, vvhich we now hādle touching y immortalitie of the soule. For on the cōtrary side, what are the strongest reasons, vvhich these doggish Epicures & Atheists, enemies to God, to mankind, & to all nature, against vvhom we now dispute, can alleage for themselves? What vvould they do if they had as much against vs, as we haue against thē? How vvould they lift vp themselves against those that maintaine the contrary, and tread them vvnder their feet? We heard in the former speech y strongest arguments vpon vvhich their error leaneth, vvherby we may know vvhat a bad foundation it hath. Others ther are vvho say, that in the light of faith y soule is immortal, but in the light of nature it is mortall, so that vvhist they vvould seeme Philosophers, they shew themselves

Against them  
who say that  
the Soule  
can not bee  
knowne to be  
immortal according to nature.

to be ignorant & grosse beasts. For,ther is but one only truth both of nature & of faith, truth neuer being double, but alwaies one. Therefore if the soule be immortall in the light of faith, it can not be mortall in the light of nature, but onely in the darknesse thereof.

For wee see how this small remnant of natural light, that yet remaineth in the corrupt nature of men, sendeth them with one common & publike consent to this trueth of the immortalitie of mens soules: so that none, besides those in whom it is as it were viterly put out, & vvhom God hath by his iudgement wholly reiected and cast into a reprobate sense, but acknowledge the same. How then vould this light of nature shew it selfe, if it had still continued in integritie? Therefore I demaund of these men, vvhich they call natural light, & vvhether it bee not the reason of man: & if it be that reason vvhetherby men differ from beasts, I aske againe of them, whether any thing that may be knowne by arguments and reasons, although they were all gathered together & examined narrowly, hath greater & more euident light of reason then this hath. Neuerthelesse I agree with them heerin, that the light of faith maketh vs a great deale more certaine of all this matter, then any reason that can be alleadged: because that is the light of Gods Spirit, vvhich illuminateth the eies of the minde a great deale more cleerely then any natural light can doe, as being grounded vpon the testimonie of God himselfe. Some also ther are, who persuaide themselues, that *Salomon* putteth no difference betweene the soule of men & of beasts, and that he doth not affirme, that one of them is more or lesse mortal or immortal, then the other.

*I considered in mine heart (saith the Wiseman) the state of the children of men, that God had purged them: yet to see to, they are in themselves as beasts. For the condicon of the children of men, & the condicon of beasts are euen as one condicon vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vinitie. All goe to one place, & all was of the dust, and all shall returne to the dust. Who knoweth whether the spirit of man ascend upward, & the spirit of the beast descend downward to the earth? But they are greatly deceiued that think to defend their impietie by this saying of Salomon. For it is most certaine, that his meaning is not to conclude that it is so indeed, as he speaketh in that place: as it appeareth manifestly by his final resolution in the same Booke made of the matter he hath in hand, wherein he concludeth touching the body of man, that dust returneth to the earth as it was, and that the spirit returneth to God that gaue it. Now vve may well think, that this excellent man, or rather the Spirit of God which spake by him, would not contradict*

Of them that  
alledge Salo-  
mon against  
the immortali-  
tie of the soule  
Eccles. 3. 18  
19. 20. 21.

himselfe, especially in the very same Booke. Wherefore we must rest in the conclusion he maketh therein, in which he giueth vs the meaning of all his former speech. And as for the place alledged by vs, which, as Epicures and Atheists think, maketh for them, he would giue vs to vnderstand thereby, what a man may iudge of the life & soule both of men and beasts, and of the difference betweene them, according to that wee see and perceiue by our corporall senses, and that may bee comprehended by the minde and reason of man, if we haue no other testimonie that looketh beyond this life, in which these dogges and hogges, and all carnall and brutish men stay themselves. For if there remained no more of man after his death then the doth of a beast, both the one and the other would come to one passe. Nay the life of man should bee so farre from happinesse, that it would bee a great deale more miserable then that of beasts. So that it should seeme to be better for men to passe away the time merrily, and to liue like beasts, according to the Philosophie of Epicures. And although they should take this course, yet in the ende all would bee but vanitie, according to *Salomons* theame, which he handleth in his Booke of the Preacher. Therefore being to set downe the conclusion of his booke, hee saith, *Remember now thy Creatour in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them.* Now if there were no difference betweene the soule of men and the soule of beasts, both which the Prophet calleth by the name of Spirit, taking spirit for soule, what profit should men reape by this instruction and exhortation? For what greater benefit could he looke for, who from his youth had giuen ouer himselfe to the seruice of God, and had alwaies remembered him, then he that forgot him & turned himself away from him? Thus ye see how Epicures & Atheists feare not to prophane the holy Scriptures, by snatching at some places of them very maliciously, to the ende to set some colour vpon their damnable opinion against the immortalitie of the soule. But we see what a goodly bulwark they are able to make, euen all one with the rest of the arguments, which we haue already heard of the same matter. And although they alleage heer in defence of their cause, *Lucian* & *Lucretius*, two other Patriarks & Patrons beside *Plinie*, whom they accompt as principall pillars of their impietie, yet wee can heare from them no other arguments worthie to be so much as once thought vpon, besides those which we haue already handled But we may obserue the like iudgement of god vpon them, that was vpon *Plinie* the great searcher of Nature. For *Lucian*, according as *Suidas* testifieth, was torne in peeces and eaten of dogs: & *Lucretius* being made

Chap. 12. 3

The iudgement  
of God vpon  
*Lucian* & *Lu-*  
*cretius* two  
Arch Atheists.  
*Euseb. Hier.*  
*Orin. de Po-*  
*et.*



madde and frantick slew himselfe. For hauing abused so vilely that good wit and skil, which God had giuen him, did he not worthily deserue to loose it vterly, and to haue lesse of it then brute beasts? Hee became so brutish, that hee would not acknowledge, that any either GOD or man had brought so great a benefit to the whole race of mankind, or that was for this cause more worthie of greater prayse then *Epicurus* was, because by his Philosophie and Doctrine he abolished all diuine providence, and so consequently all Diuinitie & immortallitie of the soule, all hope of an other life, all religion and conscience, all difference betweene vertue and vice, betweene honest and dishonest things, and reduced all nature both Diuine and Humane, into meere brutishnesse. This beastly fellow thus admiring *Epicurus* concludeth, that men can not but bee wretched and miserable all their life time, so long as they haue any opinion of all these things, because they will hold them in continuall feare, and so consequently in perpetuall torment: but being dispossessed of all such thoughts, & so of all feare of God, it will follow thereupon, that they shal haue no more conscience to resist or gain-say them, whatsoever they think, speake, or doe. And so their conscience shall not torment them with any feare and terrour, especially of any iudgement of GOD, but will suffer them to bee in quiet, and not hinder in any respect their carnal pleasures and brutish affections.

The doctrine of *Epicurus* commended by *Lucretius*.

Now when they are come to this point, they accompt themselves happy. For then they are all of them, not onely as Kings and Princes, but euen as it were gods, fearing no other power aboue themselves, and hauing no bodie to hinder their pleasure, but that they may freely follow their owne hearts lusts. So that the last and best conclusion of all this Philosophie will bee this, that men can not bee happy except they become very beasts, & being spoiled of all things wherein they excel them, waxe altogether brutish & retaine nothing at all of mans nature, but onely the outward shape of man. Therfore we may iudge by the examples of these personages of so great skil, & so highly esteemed among men, what man can doe by his natural light, if it be not guided by God but vterly forsaken of him: seeing those selfe same men who haue beene such great inquisitours and admirers of nature, haue fallen into such execrable beastlinesse, and such horrible blasphemies, as in a manner to say, that God or Nature had brought mie of Athe- men into the world, only to make them more miserable & more wretched then all other creatures: so that they can finde no better happinesse & felicitie for themselves, then during their life to become like to beasts, or platts or some other insensible creatures: or else after their

*Epicures* think themselves kings & gods.

The blasphemy of Atheists.

The absurdities that follow the opinion of the Atheists.

death to be brought to nothing, as they were before their conception & birth. Is it possible for a man to thinke of a stranger thing, more against God, more vnworthy mankinde, or more iniurious to al nature? For the Atheists themselues that reiect god, do yet confesse if they be philosophers, that nature doth nothing without cause: or if they confesse it not, they haue testimonies enow in nature to conuince them of it. And yet if their doctrine were true, God & Nature haue done woorse in the creation & production of men, then to do some thing without cause. For this were a cause most vnworthy of God & of Nature, to create & bring forth men into the world onely for this cause and to this end, that they should be more miserable & more wretched then all other creatures: and to make mankinde onely to beholde in him the perfection of all miserie & unhappinesse, as though God and Nature tooke pleasure in beholding such cruel pastime, as is the viewe of mans miseries in such a cursed estate. Wherefore seeing all the doctrine and Philosophy of these dogges bringeth with it so many, so strange, so beastlike, & so horrible absurdities, even once to think of them, being so vnbecoming God, all mankinde and whole nature, & so contrary to al the testimonies, which the whole world affordeth vnto vs in the behalfe of Gods eternal prouidence ouer al his creatures, I thinke there is no body, except he be as brutish as the Authours & Teachers of such kinde of Philosophy and doctrine, but he can easily iudge, that it is altogether impossible to be true, or to haue any foundation & ground in reason, seeing it confoundeth & overthroweth al reason & al nature. Which causeth me to be so much the more abashed, that there are men found euen among Christians, yea a great number, who rather follow the false opinion of these masties, & giue greater credit to these sottish & vain arguments which they propound, both against God and all diuinitie, & against all nature and truth, then to the true sentence of so many vertuous, learned, & holy men, as haue bin in the world from the beginning, and to the common & publike testimony of all mankind, & of al people & nations. But if God hath not spared the very heathen, who so shamefully abused that knowledge, which he gaue them of his works in nature, & of the testimonies of his diuine nature & prouidence manifested vnto the therein, but punished them with such a horrible iudgment, as to deliuer the vp into a reprobate sense, & into a woorse estate then is y of brute beasts: we are not to marvel if he deale so & more hardly at this day with them that deserue a great deale more then they did, because he hath manifested him self more clerly without al comparison to these men, if they would see & know him: yea we ought to think it more strange if he dealt other wise.

wife. For y more meāes he affordeth vnto men to know him, the greater iudgement they deserue when they abuse the same, and labour to blind themselves by their owne ingratitude & peruerse malice. As for vs, we cannot (God be thanked) doubt in any sort of the immortality of the soule, seeing we see on our side the advantage, euery way in defence thereof namely, multitude, authoritie, nature & reason, and which is most of all, the testimonie of God who alone is sufficient. I doubt not but that some, to whom God hath given more knowledge and greater graces then to vs, are able to alleadge other arguments and reasons for the confirmation of this matter, which we haue omitted. For truth is not vnprouided, but hath great abundance of all sorts. But we haue alleaged the chiefeft, taken out of the writings of learned men that haue written best of this matter, especially of them that in our time haue written most Christianly.

And although there are other reasons then those which wee haue set downe, yet I thinke there are enow in our discourses to stoppe the mouthes of all Epicures and atheists, at leastwise to conuince them, if we cannot confound them. For what can they alleadge against them that is of any great shew or strength? It may easily be iudged by their best arguments discoursed vpon by vs. What wil they haue more? Do they expect or desire of vs, that we should point with y finger at soules when they depart out of bodies that dye? Then they should bee no soules & inuisible spirits, but bodies that may be seene. And yet vnles they may behold them comming forth, as they do smok fro the fire, they will not beleue that they depart at all from the bodies, or that they haue any being at all. Surely I thinke that these men who would so faine haue soules to be mortall, and to bee extinguished by death with their bodies, would not beleue that they were departed & that they once liued, their bodies being dead, no not although they had seen them come forth visibly : but would perswade themselves that they were some illusions\* and that their eyes had some mist before them: so strong is a lying perswasion in a man, when he wil iudge of a thing, not according to reason, but according to his affection. Now seeing we are come to y end of our purpose, namely to lay before our eies as it were a naturall history of man, by the consideratiō of the matter of his body, of the aduersity of that matter & of the forme that God hath giuen it, together with the profite & vse both of the one and the other: and also by a description of the parts, powers, vertues and faculties of his soule, thereby to be instructed at large in the nature & immortality thereof, by causing the soule to behold her self in the glasse of her marueilous actions, & all to this ende that we should know our selues as

Of the force  
of arguments  
alleaged be-  
fore for the  
immortalitie  
of the soule.

The summe of  
this whole  
booke.

it becommeth vs, there remaineth nothing now but that wee should draw out a general instruction from these advertisements and lessons, which god giueth vs in the admirable cōposition of our nature: to the end that hereafter wee should become more fit for the contemplation of this diuinitie, by the consideration of the wonderful works thereof in the heavens & in the earth, or which we desire (if God giue vs grace hereafter) to discourse. Therefore do thou, *ACHITOB*, put an end to the cause of our present assembly and meeting, by some goodly discourse vpon all these matters of which we haue intreated.

*Of the image of God in the soule of man, and of the image of the world in mans body: of the coniunction that is betweene God, the Angels, and men: of the sundry degrees of Good that are therein: of those lessons & instructions, which we ought to receive from the wonderful composition and coniunction of the soule and body. Chap. 100.*

**A***CHITOB*. If we could diligently consider of the natural history of man, which we haue prosecuted hitherto, we should find in it a goodly glasse wherein we might behold God who is inuisible, making him after a sort visible vnto vs, and come to the knowledge of him by his workes, euen as the soule is made as it were visible to vs, shewing it selfe vnto vs by the body wherein it dwelleth, and by those workes which it effecteth in the same. Therefore first let vs set before our eyes the whole frame of the world, as it were a great body: then al the parts of it, as the members thereof: and lastly, let vs consider God, as the soule of this great body, working in the same, and doing al his works there according to that order which he hath set therein, euen as the soule hath his operation in the body of man & in al the members thereof. Thus doing, as we know that there is a soule in the body, and another nature besides that which is corporall, which worketh in the same, as we perceiue by the effects of it: so by the woorkes done in this visible world, we may iudge that there is another nature that doth them, which being inuisible, is some other thē this whole frame which we behold, and farre more excellent, filling the same, & being in al the parts of it, as the soule is in the body.

But whilst we propound to our selues this glasse to looke vpon, let vs beware we fal not into their fond dreames, who both thought & affirmed, that this world was the body of God; & that he was the soule thereof: dwelling in it as the soule of man doeth in his body. For if it were so, then should God be mortall and corruptible in regard of his body, so y<sup>t</sup> still some part or other of him should perish, as we see that corporall

The world compared to mans body, and God to his soule.

Against such as say that god is the soule of the world

corporall things daily corrupt. On the other side, God should not be infinite and incomprehensible as he is: for the world doeth not comprehend and containe him, but he comprehendeth and containeth the whole world. Wherefore neither is the world God, nor God the world, but the creator of it, by whom it is and consisteth. And albeit we behold him not with our eyes in his nature & diuine essence, yet we must not therfore conclude, as Atheists do, that he is not at all, no more, nay much lesse, then the soule is, because those workes whereby he manifesteth himselfe in the world, are far greater without comparison, then those which the soule woorketh in mans body. Besides that, all the workes of the soule are the woorkes of God, seeing it receiue them from him that life and vertue that is in it. Forasmuch then as the soule is the image of god in mā, as his body is the image of al this great world, in which god worketh as y<sup>e</sup> soule doth in mans body, let vs consider diligently, how God hath distributed the powers, vertues and offices of the soule in the body, and in all the parts of it, as he manifesteth his glorie, vertue and power in this visible vworld in all the partes of the same. For the first, there is agreement heerein, that as one onely soule is in one body, and is sufficient for all the parts and members thereof: so there is but one God in the worlde, who is sufficient for all his creatures. Againe, if wee cannot conceiue how the soule is lodged in the body, how it giueth life vnto it, displaying all her vertues, and doing all her workes therein, but onely so farre forth as shee giueth vs instructions and testimonies thereof by those diuers effects which we see in every part and member of the body: no marvaile then if vve cannot behold with the eye, nor comprehend howe GOD is euery vwhere, filling heauen and earth, and how he displaith his power and vertue, vwoorking in all his creatures, guiding and gouerning them, and preseruing them by his diuine providence and vertue. For if vvee cannot comprehend the creature, or the nature thereof how shall vvee comprehend that of the Creatour? Iesus Christ saide to *Nichodemus*, *If when I tell you earthly things, yee beleene not, howe should yee beleene, if I tell you of heauenly things?* Wee may say the like heere, that if it be impossible for vs throughly to know the earth, or the body or soule of man, or the nature and vertue thereof, howe shall vvee know the heauens and spiritmall natures, or God and his vwoorkes? For if it be beyond our reach to discern them in our selues no not the vwoorkes of our soule, how shall wee comprehend his workes in the whole world? Notwithstanding, if wee can well consider of that coniunction and agreement that is betweene God and his creatures, with the disposition of those sundry degrees which

The image of  
God in mans  
soule,

John 3. 12,

Of that con-  
iunction which  
is betweene  
God and his  
creatures.



which every one of them holdeth in this coniunction, even from the highest and most celestiall things, that approach nearest to the nature of God, vnto those things that are lowest and most terrestriall, then shall we see God as it were present before the eyes of our spirit, and by the contemplation of him wonderfully content all the parts of our soule. Therefore to prosecute this point, let vs note, that God created and furnished in his Angels, images of himselfe that are altogether spirituall, (as indeede himselfe is all spirit) and not inclosed or shut vp in any bodies that are of an earthly and corruptible matter. Besides, it pleased him to make another kinde of his image in the nature of man, which should hold the second degree next to the Angelical nature, in which he represented himself more excellently then in any other visible nature and creature, namely in a nature that came nearest to his owne, next to that of Angels, and in which the bodily and visible nature was ioyned vnto a spirituall and inuisible nature. Now for the better vnderstanding hereof, we will set downe a coniunction of three kindes of good things, which are in diuers degrees. The first is, God the creator, who is the greatest of all, & the soueraign good of all his creatures, & is a nature without any qualitie or accident whatsoeuer. For all that is in him, is substantiall & essentiall. This good is such a nature, as hath all his moving of himselfe, and receiueh it not from any other then from himselfe, but giueth moving to all creatures according to their nature and measure. And yet all the motions in God are without any change, either of time or place, or howsoeuer: so that he abideth still immouable, & may alwaies say, *I am the Lord, I change not*, as it is in *Malachie*. For he is ever one. And seeing he is the Originall of all moving, he must of necessity, be firme and stable: because otherwise he could not giue motion to others; as we haue daily experience hereof in our selues. For if wee would moue one of our feete, the other must abide steddie and firme, and both the one and the other must alwaies haue some stay whereby to take their motion. Now because God cannot haue stay from any other, hee hath it in himselfe, in that manner which hath bene declared already. For as he is alwaies one, so all things are present to him, yea he is euery where, by reason that hee is eternall and infinit without beginning and without end, Iudge of all and is iudged of none, gouernour of all, and gouerned by none. Secondly, we haue those spirituall natures and creatures, which are a great Good, but not the greatest & chiefest Good, which cannot be found but in the Creator. This second Good hath qualities, because all things in it are not substantiall. It hath also motion, but receiueh the same from the first Good of which it dependeth, and then it giueth the same

Of God, the first and greatest Good.

Mal. 3. 6.

Of spirituall natures, which are the second Good.

same to others. This motion is in time, but without place: & this *Good* both iudgeth and is iudged, governeth and is governed. The Angels and humane soules are this great *Good*, & these spiritual natures, which are spirits hauing al these things. But there is betweene them that difference before spoken off, namely, that Angels are spirits, which were created to liue an immortal life, & not to be ioyned vnto any earthly bodies: and that the spirits of men are created to dwell in bodies, and to giue them life. Therefore I let passe Angels for this time, & purpose to speake onely of the spirite of man, which is not immutable as God is, but may receive change of qualities: as vvee see in that it beeing created good, became bad, and of euil, may also become good by the grace of God. But no such thing can befall God. For he cannot but be good in the highest degree, and the soueraigne good of euery creature: because, goodnes is not accidētall to him, as it is to a creature, but substantial & essential. And as God is the soueraigne mouer, who giueth motion to al creatures in this great world: so the soule & spirit of man giueth mouing to the whole body of man, who is the litle world, & to al the members thereof: neither hath it this motion from any other creature beside it selfe, as the body receiueth the same from it, but onely of the Creator. Now although this motion bee made in time, yet it is not made by any change of place. For what motion soeuer there is in the spirit, yet it abideth alwaies in his place, so long as it dwelleth in the body, which it governeth vnder God the great gouernour, by whom also it is iudged, as it selfe iudgeth the body, and all that is vnder the same. Lastly followeth the body, which is another *Good*, but not so great as the spirit. This hath not only quality but quantity also, whereas the spirit hath onely qualitie without quantitie. For to speak properly, no nature hath quantity, except it be corporal. Therefore the soule of a great man is not greater then the soule of a litle man, in regard of corpulency, because it hath none as the body hath. So that when we say, that a man is of a great spirit, we meane it not in regard of bodilie quantitie, as when we speak of a great body: but we consider in him the experience of giftes agreeable to his nature, wherewith he is endued above others. And in taking it so, it will often come to passe, that the least bodies shal haue the greatest spirits, and the greatest bodies the least spirits. And by the same reason we consider in a litle infāt, euen as soone as he hath received mouing in his mothers belly, the selfe-same soule that is in all the ages that follow his infancie, vntill his old-age, and in death it selfe. But according as those instruments whereby it worketh during life, are fitte for their offices, and as afterward when they waxe olde, they faile of their natural force and vertue:

The spirit of a man moueth not in place.

Of the body which is the third Good.

vertue: so the soule sheweth her powers & wonderful effects in them and by them, continuing still one and the same in substance & nature, as these things haue bene at large declared vnto vs. And as for the motion of the body, it is made both in time and in place, & is gouerned and iudged, but it selfe neither gouerneth nor iudgerh.

Thus we may see, how these two good things the spirit and the body, of which the one is greater then the other, are vnited and ioyned together in man, as if he caried heauen and earth linked together. We may learne also how in this coniunction the spirit occupieth the middle betwixt God and the body, and agreeth with them both. We see also the admirable workds of the soule during this coniunction, all which are so many testimonies of the wonderfull works of God, and of his providence ouer al nature. Moreover, we behold a very goodly disposition and excellent order in all the powers and faculties both of soule and body.

The right end  
of our creatiō

Let vs then make our profit of al these things, and of these instructions & lessons which God giueth vs in them, to lead vs to the principall end for which man was created, namely to know & to honor his Creator. Wherefore we ought chiefly to consider, that seeing God in the wonderful cōposition of our nature hath placed the hart between the head and the belly, and the vital vertue of the soule between the animal and the nutritiue vertue, and the wil between the vnderstanding and the most sensual part that is in vs, therefore the hart & wil must alwaies looke vpward and not downward, in the end that they may ioyn themselves to the noblest and most diuine part, and not to the basest, most sensual and earthly part. For they are in mans body, as if they were placed betweene heauen & earth, so that as man holdeth the middle place between Angels & other liuing creatures, by reason of that cōmunication of nature, which he hath with them both: so farreth it with the heart & the wil, betweene the head and the belly, and betweene reason with that part which is capable thereof, and the sensual part which is without reason. Wherefore if the wil of man be ioyned with reason, which is celestial and diuine, and followeth the same, it wil become like vnto it, & shalbe able easily to gouerne the sensual part vnderneath it, to be mistres ouer it, and to compel it to obey. But if the Wil despise reason and the counsaile thereof, and if instead of mounting vpward towards the noblest part, it descendeth to the sensual part, & ioyneth it selfe thereunto, then shal the Wil be made like to that, & shal serue it in place of commanding it. And by this means the wil shal become altogether brutish, whereas contrariwise it might make the sensuall and earthly part as it were, celestial and diuine, by drawing

Mans will  
must looke vp  
to the head,  
nor downe  
to the belly.

drawing it with a selfe, if it would obey reason rather then the affections of the flesh, and if it would looke more towards heaven then towards the earth, as men commonly vse to doe. For as they are in the midst betweene Angels and beasts, if they would looke more towards heaven, from whence their soules haue their Originall, then towards the earth out of which their bodies are taken, they should become celestiaall and diuine, like to the Angels, and finally like to God, who hath created them after his owne image. But if instead of beholding the heauens, vnto which their faces are lifted, they looke down to the earth as brute beasts doe, hauing more care of that then of heaven, they shall become altogether earthily and brutish like beasts. Therefore it standeth euery one in hand to bethink himselfe seriously, which way he aymeth, whether he desireth to come, and whom he had rather resemble, either the angels or beasts. Let vs then consider well of our nature, and of that order which God setteth downe therein, and follow the same, and beware that we doe not peruert it. Let vs learne to acknowledge the image of God in vs, and to behold his great wisdom therein, as it were in a little world. First let vs know by our soule, which is a spirituall and no corporall nature, that God is a spirit and of a spirituall nature, which is not shut vp and inclosed in any place. For neither our spirit hath any biding in a place as if it were inclosed and shut vp in a place. shut vp therein, notwithstanding that it remaineth in a place as it were, in regard of our conuention which it hath with the bodie. Neuerthelesse, it is so inclosed therein, but that it is able, not onely to raunge through heauen and earth, and throughout this whole visible world, but euen higher and farther, so that the whole world is not of sufficient magnitude to containe the same, or to content and satisfie it, but that it will goe beyond it. What then shall wee thinke of God who hath created it? And how forgetfull shall man bee of himselfe, if whereas the whole world is not great enough for his spirit, he content himselfe with a little angle of the earth, and doe after a sort burie himselfe therein? Likewise let vs know and beleue that God is inuisible, seeing our soule is so, and cannot bee seene with bodily eyes. For it is not painted with any colour, neither hath it any corporall figure, whereby it may bee seene and knowen, which is done onely by the acts and deedes of it.

Let vs not seeke then to know the essence and nature of God by the eyes, but onely by the spirit. For hee cannot bee seene by them, but onely by the eyes of faith, neither can hee bee found or conceiued by corporall senses. Again, wee ought not onely to consider, but euen to wonder how hee hath ioyned our soule with the body, and God.

Man is a middle creature betweene Angels and beasts.

A spirit is not shut vp in a place.

It is inuisible.

The conjunction of our soule and body a wonderful worke of God.

and distributed the vertue thereof into all the parts and members of the same: and how hee doth so excellently knit together and conioyne so many members, so distant one from another, each from the one end vnto the other: all which receiue life and vertue from the soule according to their nature and office, and are all gouerned by one and the same spirit. Let vs consider then how he would haue that part of the soule, which is partaker of reason, to haue the principality and dominion ouer the part in which he hath placed the affections: to the end that the chiefeft should commaund, and the other obey, as himselfe hath the Lordship and soueraignie ouer all his creatures, as they that must obey him.

Let vs not then suffer the spirit to bee brought into bondage by the perturbations of the affections, neither let vs suffer them to bee so lifted vp against reason, as to be able to turne the vertue of the soule against it. In like manner, let vs remember, how God worketh in our mindes, in such sort, as that the knowledge of those things which wee know first, is not abolished by the vnderstanding of other things we learne after, but they are all kept together very surely in the chiefe part of the soule, and that in good order, by meanes of the memory, with-

out confusion one with another, euen as if they were written and engrauen in a table, or in a pillar of brasle. Wherefore we should bee very vngratefull and brutish, if any thing in the world causes to forget God, and if we haue not his benefits towards vs in perpetuall remembrance.

### FINIS.

Εὐχὴ τοῦ Θεοῦ.

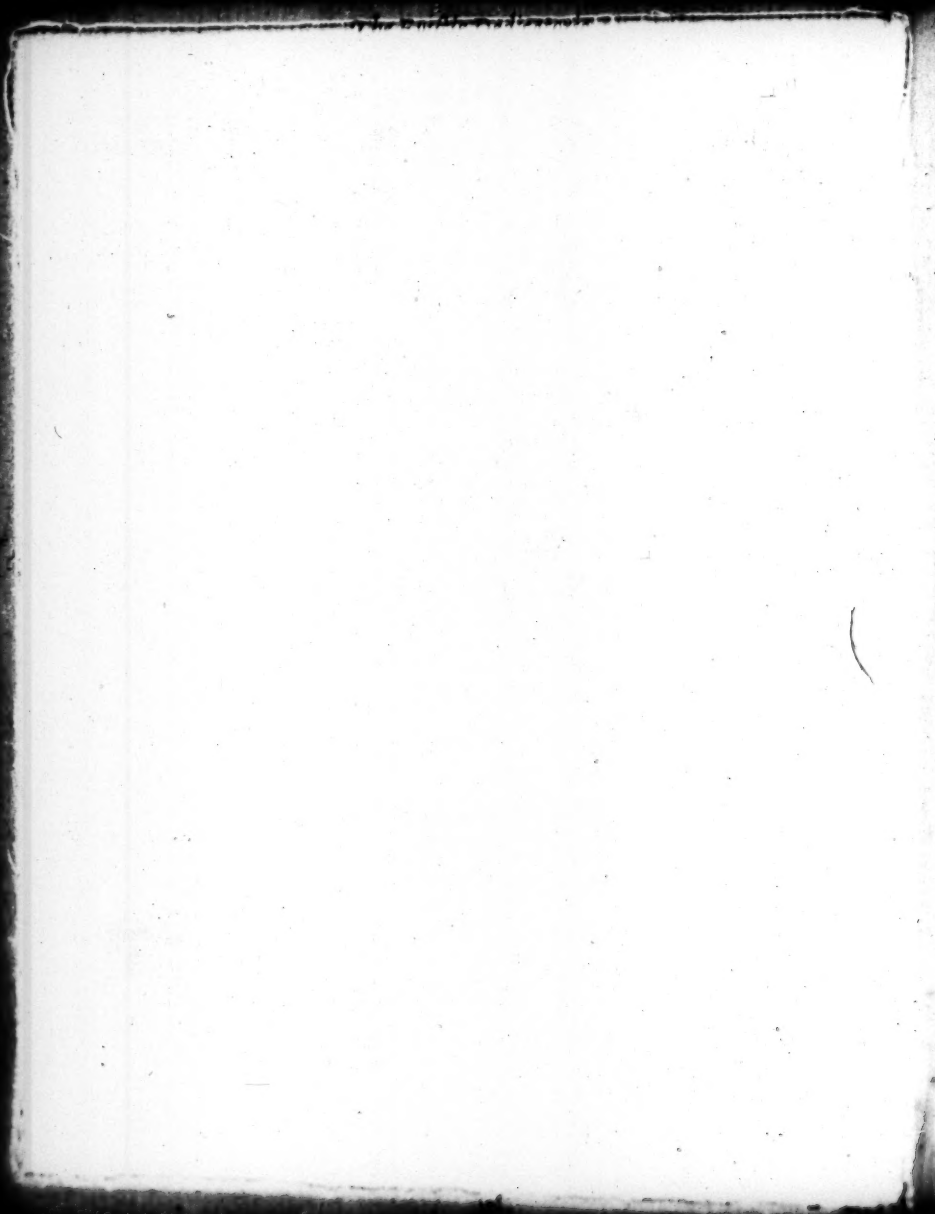
















front,

our

life

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THE  
SECOND PART  
OF THE FRENCH  
ACADEMIE.

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Wherein, as it vvere by a naturall historie of the body and soule of man, *the creation, matter, composition, forme, nature, profit and vse of all the parts of the frame of man are handled, with the naturall causes of all affections,* vertues and vices, and chiefly the nature, powers, workes and immortaliue of the soule.

By PETER DE LA PRIMAUDAIE Esquier, Lord  
of the same place and of Barre.

And translated out of the second Edition, which was  
reuiued and augmented by the Author.



Londinij impensis GEOR. BISHOP.  
1605.

## Of the simple parts.

stones are baked in the earth by great heat.) For they are not only like to foundations & pillars, which sustaine the body & all the members thereof, but they are as it were pales and fences vnto it to containe all things that are within the building of the body, and to inuiron all the parts of it, as it were with walles and rampires. For this cause they are more earthy, drier, and colder then any other part of the body. And therefore the prouidence of God appeareth most wonderfull in this composition of the bones, seeing that of one selfe same peece of earth or clay he maketh the bones so strong & hard in comparison of the ligaments, gristles, & other simple parts: so that in respect of these the other are for strength & hardnes like to stones & metalls in comparison of the other part of the earth. Neither is the wisdom of God worthy of great admiration in this respect onely, but also because hee made not the bones all of one peece, nor yet of one fashion & forme. For minding to giue motiō, not only to man but also to all other liuing & sensible creatures, the bones were to be deuised & distinguished into diuers pieces, to the end they should not hinder this motion, which is so necessary for those creatures: the maner wherof wee may see in men armed at all points. For the harnesse must be made of diuers pieces according to the ioynts of the members, that their moouing may haue no impediment. But because the bones being diuided & separated one from another, cannot be so conioyned or vnited together, that euery one should sustaine that charge which it hath to beare, therefore that they might serue more fitly for motion to the creatures, god hath framed the in such wise, that they haue their ioynts in so good proportion & so aptly interserted one within another, as that the whole combination & vniting of the al together is maruailous exquisit & goodly to behold, like to a work made of many pieces, which all meet together in one body. For some of them are hollow like to a round box, that they may be conioyned with the other that are round in the ends, to y end they might be knit together more cōueniently. To be short, they haue all their fashions proportionable one with an other according to that maner of vniting, which is most meet & cōuenient for the. Now because this cōiunction of ioynts cannot keep it self at that stay if it haue no other band, therefore hath God placed ther certain *ligaments*, or strings of the bones which are white parts, without blood, void of sence, not holow, proceeding from the bones, & differing from them in nature, although not so much as the *gristles* do. For the gristles (which serue also for a stay that is softer then the bones, to the end they should not tubbe together ouer hardly one within another) are more earthy, drier, and harder then the *ligaments*, & yet not so much as the bones;

Gods prouidence great in the creation of the bones.

A fit similitude.

Of the Ligaments.

Of the Gristles

bones: so that they are as it were of a middle substance and nature between the bones and the ligaments, which are also very earthy, drie, and hard, but lesse then the gristles and the bones, and more then the sinewes, which also in some sort draw neare to the nature of the ligaments. But they differ both in that they haue diuers originalls, as also because the ligaments are altogether insensible, as the bones & gristles are, neither can they giue any motion or sence as the sinewes can, but serue only for bāds to tie the bones one to another, & to knit the other members vnto them. But the sinewes, which proceede either from the braine, or from the marrow of the back bone whose original is from y<sup>e</sup> braine, are of a tēder, soft, & white substance, & of that nature that they haue, al sence, which they impare to all the sinewy parts of the body. And of thē also some giue both sence & motion together. Therefore their substance is not so dry, nor so hard as that of the ligaments: neyther yet is it so soft & tender as is the substance of the flesh, or of the *keruels*, or of the skinnes, & of such other like parts, whereof we wil speake hereafter. As for the *pannicles*, & cords or *filaments*, which are litle long threds, slender & white, solide & strong, we may comprehend them vnder the name of sinewes & ligaments, because they take part of both natures. For some of them haue sence with the *sinewes*, others haue none with the *ligaments*. The office of the *pannicles* (which are litle skins made of sinewes & ligaments) is to defend & to knit together the members, & to impart to many of them sence, as to the liuer, the hart, the lungs, the splene, & the kidneis. And as for the *filaments*, they serue the body, some to draw nourishment, others to retaine & keep that which is meete to nourish the body, and some to driue forward and to cast forth those excrements & superfluities, which help not to nourish it, but are onely a burthen & grieue vnto it. The *veines* are thinne and slender pipes carying the thicker blood wherewith the body is nourished, and they haue their beginning from the liuer. For in that the hollow veine is greater and larger then the rest, and out of that all the other veines extend themselves into all the body, as it were branches proceeding from the body of a tree. Herein (as we will do in all our discourse) we follow the common opinion approved of the late learned Philosophers, Phisicians & Anotomists. For *Aristotle* wrote that the heart was the original of the veines. But *Hippocrates* taught otherwise, whom *Galen* followed, confuting *Aristotles* opinion. As for the *Arteries* or pulses they are pipes that proceed frō the hart. For in that is y<sup>e</sup> great artery planted, which is y<sup>e</sup> stock of al the rest, which serue to cary the vital spirits throughtout the body: they are couered with litle skins, that are strong & thick to keep the spirits frō breathing out, and

Of the sinewes.

Of pannicles and filaments.

Of the veines.

Of the arteries

for

for the same cause they haue their passages more streight. So that they haue two skinnes or coverings, whereof that which is vnderneath is fve times thicker then the skinne of a veine. To conclude, the Arteries and veines are joyned together, to the end that the vitall spirits might draw and receiue from the veines conuenient matter for their nourishment, as also that by their heat they might warme the blood that is within them. For there are certaine mouthes in them both for this mutuall communication, both that the spirit might draw his nourishment from the veines, as flame fetcheth the preservation of his light from the lampe, and also that the veines might receiue spirit and heat from Arteries. As for the *flesh* it is a substance of blood, which is then made when the thickest part of it is as it were congeled: and with that all the members of the body are clothed outwardly. Wee must speake more largely of the vses and properties of all these simple parts, which wee haue heere laide open in few words. In the meane time in this little that hath bin discoursed, we see a meruailous prouidence of God, who hath disposed and tempered the matter of the bodie in such wise, that he made it so apt to effect that worke which hee purposed, & that by proportions and mixtures so well contriued from one degree to another, as he hath done in the elements, to the end that all the parts of the body might the better be preserved one by another. And although mens bodies are compounded of earth and of the other elements, as we haue already touched, yet God sheweth himselfe very wonderfull in this whole worke and matter of man. For as he turneth the earth into diuers natures, so that of one peece hee maketh gold, of another siluer, of this brasle, iron and other mettalles, of that mineralles, of another pretious stones of sundry sorts, which are as it were the bones of the earth, besides a great many other things of diuers kinds which were infinit to rehearse: so of one selfe same matter appointed for the composition of the bodie, he maketh varietie of workes that it may be framed and furnished in all respects. For we see what difference there is betweene the bones, which parts are most

Of the flesh,

The bones  
most earthy of  
all the parts.

earthy, and so consequently driest, hardest, and coldest, because of all other parts they draw nearest to the nature of the earth. Then the gristles obtaine the second degree next after the bones for agreement of nature, as that which is in the middest betweene the bones and the ligaments, as the ligaments are of a middle nature betweene the gristles and the filaments, and the filaments betweene the ligaments and the sinewes, and so of the rest. Therefore as God the great workmaster of nature hath framed all the parts of mans body of matter taken from all the elements, so also hee hath tempered his matter according



ording to the worke hee meant to make, and to that office, which it pleased him to appoint vnto every part and member of the body. So that the matter of some parts holdeth more of the earth, of other partes it hath more water, or aire, or fire, or else is more or lesse mingled of all together. Whereby it appeareth how aptly this worke master can apply himselfe vnto this worke. We haue also another notable testimonie of his providence, in that hee hath made the ligaments so strong and firme according to the necessitie of their office, hauing ordayned them to knit the bones in their ioynts, and to bee as it were bands & cords to tie and conioyne them together, euen as the thongs of harness keepe the parts thereof bound and tied one to another. We may say as much of the filaments, but chiefly of the sinewes, which in their places serue for bands to the body. And heere we haue also to note, that because God hath created them to giue both motion and sence to the body, therefore hee hath planted their roote partly in the braine, partly in the marrow of the backbone, which is also deriued from the braine: as the originall of the ligaments is either in the bones, or in the gristles, or in the skinnie, and the beginning of the filaments both in the ligaments and in the sinewes, according to that vse for which they were made. And that the motion of liuing creatures might not be hindred, hee hath not made the ligaments, nor the filaments nor the sinewes of any such boistrous or stiffe matter, but that the creatures may easily bend euer way whether soeuer they list to move and turne their members. Neither hath hee made them of so tender and soft matter, but that they are strong and powerfull enough to holde fast all the members within their ioynts, to the end they might not easily become bare and thrust out of their places, as also to furnish the creatures with strength and power, which consisteth principally in the force and might of these parts. It is requisite also that they should bee such, because they are as it were in continuall labour, and sustaine great strelles. Wherefore they must needes bee of such matter as will not easily yeeld or weare away, or breake in pieces. And because all the members and all the ioynts are not to sustaine labour and brunts alike, therefore the Lord hath very well provided for that, as hee hath done the like also in the composition and distribution of the bones. For those members that must sustaine the heaviest burthens and greatest brunts, that are to dispatch most labour, some businesse, and therefore require the greater strength, haue biggest, strongest, and mightiest bones, ligaments and sinewes, so that their bulke, bignesse, breadth, and thicknesse are answerable to their necessary vies. The lesser members and such as are to vndergoe

little paine, which are ordeined to effect more fine and witty workes  
wherein arte is more required than force, haue also their bones, liga-  
ments and sinewes softer and smaller, so that in certaine places, there  
are some bones passing small, and sinewes, which are onely as it were  
thide intodesse. Thus much I thought meete for vs to understand  
and knowing the simple parts of the body, now we must consider the  
compounded parts, and first intreate of the yutermost partes, and so  
followe that which was spake of the foundation of manys building to  
the code that by link and little wee may see him spright, and con-  
sider him thoroughly in all his partes. Therefore say I sprach *AC TO I-  
T O B*, shall be of the fete and legges, and of the armes and hands.

Of the compound parts of the body, and first of the face and legs.

whereupon afterward they take the name of murder according to

**ACHITOE.** Among the manifold and greater commodities,

which was may reap by the diligent cultivation of the spiritual part of the body, there are two of greatest weight. The first is, to

puts us in mind of our mortality in regard to our bodies; to the end

and for waite prowde and abufe our felues, as also that wee should re-

member all those testimonies, which wee have in the holie Scrip-  
ture of the fruitie aspect, and of high holie nature. For when wee

For that those parts of the body that are hardest, strongest, most firm,

and such as after the death of a man continue longest before they return into powder, fall into that first matter out of which they were

adorn, as namely those partes that were preiouded vnto ys in the

...notwithstanding their hardness, must in the end return to dust and

as well as the rest, what shall we think of the other parties that are

the spirit of God doeth for often by his worde call and send ys backe

to that instruction, which he gives us by the matter whereof he

original and births to the end we should learn to contain our

fields encroached within the compass of all humane and moderate

213 *If* he had commandement given him from the Lorde to en-

in all fields or grasses; and all the grain thereof as the flower of the lily; and  
all the fruit thereof as the fruit of the lily; and all the seed thereof as the seed of the lily; and

offspring. Hee shooteth forth as a floure, and is cut downe: bee

\_\_\_\_\_

*As also as a shadow, and continueth not.* Again for the second point, we are taught to consider and to knowe by that prouidence of God, which sheweth it selfe in the composition of the wisest and most earthly parts, and in that frame which hee maketh for the building of the whole body; howe great and wonderfull it ought to be in these parts, namely in the noblest partes thereof, especially in the soule, if wee could see it with our eyes, as wee beholde the body. Wherefore, that wee may the better knowe the excellent worke of God in this building, we must raise it vp right before our eyes, to the end wee may beholde it on the out side (as it were a frame ready made) from the foot to the top, and from the foundation to the covering, and the best part thereof.

The whole body of man is commonly diuided into foure principal parts, which are called compound; in respect of the simple parts spoken of before, which serue for matter to make them of:

*Foure principall parts of the body.*

whereupon afterward they take the name of member, according to the frame that is given to each of them. These foure principall parts are, the head, the breast, the belly, the outward parts; namely, the armes and handes, the legges, and feete. The head endeth where the necke beginneth. The breast comprehendeth that part which we commonly call the breast, also the back, the ribs, and whatsoeuer else is contained in them from the necke vnto the midriffe, which is a skinne that separateth the heart and the lungs on the one side, and the inferiour gallies on the other. The belly reacheth from thence where the breast endeth vnto the bone about the priue members, and neare to the groine. The extreme or outward parts are already named by vs,

*Sheweth A. of the midriffe*

and of them our present discourse shall be; beginning, as it were, at the foundation, vpon which all the body is laide. First therefore wee see how God hath so aptly fashioned the feete, that they do not onlie beare vp all the rest of the body, but also carry and reare it wherefoeuer a man will. Next, the legs are set vpon them, as it were the pillars of the whole building, being closed in such sort vnto them as neede requireth, to help the feete to sustaine and beare vp all the rest of the frame laid vpon them. For this cause *Salomon* calleth them *the strong*

*Ecclel. 12. 3.*

*that stand in old age*, when their vertue and strength faileth them. For they bow through weaknes, and tremble as the hands do, which the same Prophet calleth *the keepers of the bones*. Now because the chief strength of the body lieth in the bones, when the scriptures meane to set forth any vincible griefe, as when a man is extremely pressed, so as it were altogether oppressed, they say that *his bones are waxed, or broken down*. And thus it is to say, al his strength & power, so that he is as a bodie whose

*Psalm. 137. 22, 24. 145. 38. 13.*

Iob. 31.  
Esay. 66. 14.

Three parts  
of the legges.

whose bones are wholly broken and shattered. And when the Scripture would signifie this contrarie, it saith that *their bones rume full of marrow*, and that *they flourish like an olive*. Now if wee take the whole legge, namely from the huckle bone vnto the endes of the toes, it hath three great parts answerable to the three partes of the whole arme, which part of the bodie reacheth from the shoulders vnto the endes of the fingers. In the first place is the foote, which is the pethermost part of the whole legge, and it consisteth of three parts, which also are answerable to the three parts of the hand. The first is the heele, which by a ioynt and conuenient knitting together vnto the foote to that parte of the legge which reacheth from thence vp to the knee or gartering place. The second is the sole, and as it were the backe of the foote, being long, large and hollow in the middle, to the ende it might be more fit to stand fast and to walke vpon. The toes are the third part of the foote, being set and placed in such wise as is most conuenient for that ductie of the foote. For they differ much from the fingers, not onely in length, but also in situation, because the office of the hand and the foote is not all one. Therefore as the fingers are longer then the toes, so the thumbs are otherwise placed then the great toes. For if the great toe were placed as the thumb is, it would hinder the foote in steade of helping it: and the likes may bee said of the other toes. The two other parts of the legge are first that which is from the knee to the foote, which is commonly called the legge for want of an other proper name in our tongue, next the thigh, which is from the huckle bone vnto the knee. And as this hath his ioynt and band to fasten him to the knee, so the other by the like meanes is ioynted to the foote. Therefore both the foote and the whole legge haue their necessary motions through the help of the Sinewes and Muscles, as well to stretch it selfe out, as to bowe and bend forward and backward, vppward & downeward, as also to turne it selfe on the right hand, and on the left, and round about: both to set forward and to retire, to ascend & to descend, & for all the motions that are meete and conuenient both for this member and for all the parts of it. Thus much for the lowest foundation of the frame of mans bodie, and for the pillars that hold it vp. Now wee must consider of the other outward parts, the armes and the hands.

Of the armes  
and hands.

As God hath giuen to man two legges and two foete to hold him vp, and to carry him whitherfoeuer hee would goe, so hee hath giuen him two armes and two hands, to dispatch all businesse which he thinketh good. Therefore the hand is rightly called by a *dispositio* the

the instrument of instrumentes. For there is no member in all the body nor instrument whatsoever, that maketh more or more sundry workes. This instrument maketh all other instruments, and setteth them a worke, as wee see by experience. And because man onely of all other living creatures is capable of Artes, and knoweth how to vse them, therefore hath God giuen to him onely this instrument to execute them. Wee see also that there is no worke which he cannot doe with his hands. And what worke of God is there which he doth not counterfite, as if he were some litle god vpon earth, that had vnder him to make an other visible world within this world created by God? For if wee consider the Sciences and Artes of men, and those excellent workes which they make by the meanes of their hands, who will not be rauished with admiration? That sentence of *Amantius* may well bee approved wherein hee saith, *that the hand is the scale of knowledge and wisdom*: (although *Plinarch* doeth learnedly vnderstand experience by the hand.) For if it did not frame letters and figures, nor made instruments requisite and necessary for all Sciences and Artes, they could not in any wise be either taught or learned. Therefore considering well that which wee say man may be called a second Creatour, who taking patern by the worke of God in the creation of the world hath endeouored to make woorkes answerable vnto those which God hath giuen him in the world for a pattern to imitate. But there is great difference betwixt the workes of man and the workes of God, especially in three pointes: namely, in the matter, in the forme, and in the life of them, together with all those things which it bringeth with it. For first man can not worke without matter, which he cannot finde in himselfe, as God who made all things of nothing, and made that to be which was not. But man cannot contrarily. For he can make nothing of nothing, but must otherwise haue matter meeete for the worke he taketh in hand, vnto which he is able to adde the forme onely. And yet he cannot giue it any fashion except he first had the patterne thereof in the workes of God. For although he can make very strange figures, and such as the very best hath not bene seene in all nature, nor amongst all the creatures, yet hee cannot portraire any so new, or so strange, whereof hee had not before some resemblance in the workes of God in sundrie creatures. For hee taketh diuers pieces of many sundry figures, with which afterward heaped together, hee counterfaith one altogether newe and strange. As for example: neuer man sawe a mountaine all of gold, yet a man may imagine one in his minde, and frame an image thereof in his imagination. For albeit he neuer saw such a

The agreement  
and difference  
betwene the  
workes of God  
and the workes  
of man,  
Psal. 33. 9.  
Rom. 4. 17.



mountaine, yet because hee hath seene both mountaines and also golde, by ioyning these two together which hee knoweth, hee can frame the image of such a mountaine in his minde; and then hauing in this sorte formed and conceived it, hee can counterfaine it with his hand. But as God taketh not the matter of his workes without himselfe and without the treasures of his infinite power, so hee needeth not to seeke else where for formes and patterns then in the treasures of his eternall wisdom and infinite knowledge. Againe, there is this besides, which is chiefest of all, that hee is able to giue not onely being, but also life, sence, and motion to his workes, yea such nature and properties as pleaseth him; which man can not doe. For hee can not change the nature of that matter vpon which hee worketh, but it must still continue the same in nature and disposition. And although hee can draw sundry effects from those matters about which hee is occupied according as hee may mingle and compound them together, neuertheless hee altereth not their nature, but they retain it still according to their portion, euerie one in his place. Neither can he giue to the best of his workes so much life as is in a reddish or in any other lesse herb or plant: nor so much motion, sence, and industry as a Flie or an Ant hath, or the least worme in the earth. Nowe to proceede in beholding the vse of the hand, wee must vnderstand that God gaue vnto men armes and handes chiefly to helpe one another more then with any other member of their body, in so much that they ought to referre all their workes, artes, and exercises to common benefite and profite. But it is faine otherwise. For there is no member whatsoeuer with which they hurt one another more: so that their hands are more dangerous without all comparison, then the power of all sauage beastes. For those beastes that are most cruell spare the blood of their kinde, but men delight to imbrew their hands in mans blood, yea in the blood of their nearest kindred. There are some also who shamefully abuse their handes in causing them to serue for diuinations: from whence the *Arte of Palmestrie* proceeded, which is full of superstition, and of fooleries well worthy to be laughed at, and such are all the other kindes of diuinations invented by the vanity of mans braine. They that would seeme to alleadge some shewe and likelihood of foundation for it, say, that nature hath imprinted in the lines of the handes, wonderfull significacions of the temperature and disposition of the whole bodie.

Therefore they call the *long line* in the middle of the hand, the *line of life*, and say, that they who haue it whole throughout, are long liued. But suppose this were so, yet what probability is there for

and that to  
which is all  
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world  
All handy  
workes ought  
to tend to  
comon profite

Of the Art of  
palmestrie.

any to seeke in the lines of the hand for the knowledge and signifi-  
 cation of all things that shall befall men; and to foretell them,  
 as they say, their good and ill fortune. For although it were so  
 that by looking vpon the handes, a man might in some sorte, iudge  
 of the temperature and disposition of the body, yet what reason is  
 there to extend this consideration to the foretelling of all things, as  
 if God or nature, as they speake, had set markes in the handes, so  
 that a man might knowe, I say not by the Science, but by the va-  
 nitie of *Chirromantie*; whatsoever good or euill shall come vnto  
 men? For they that deale with this kinde of diuination doe not  
 onely foretell whereunto the body may be disposed according to the  
 temperature thereof, as a Physician may iudge of the sickness or sound-  
 nes of the body by those tokens which he seeth therein following his  
 Arte, but they go a great deale further. For they take vpon them to  
 foretell all good & ill adventures, namely, whether a man shall be rich  
 or poore, married or no, & whether he shall haue many wives; & what  
 they shall be, whether maidens or widows, whether rich or poore, with  
 such other toys and olde wines tales, whereof their Bookes of Pal-  
 metrie are full. They therefore are very fooles that give credite to such  
 predictions. But Christians haue a true and sure kinde of *Chirromantie*. Of the Palme-  
 stry of Christi-  
 ans.  
 which they may vse. For if men consider onely their handes,  
 what workmanship they are made, for howe many uses they  
 may serue, and howe profitable and necessary they are for them,  
 they shall finde in them an infinite number of markes to make them  
 good diuiners; yea it will teach them to diuine that be needfull  
 there was a God and a Creatour, who was the workemaster that  
 made that worke and those so excellent instrumentes, whose use  
 and commoditie can not sufficiently bee conceived. For although  
 wee had neuer heard of God or of his providence, this onely con-  
 sideration ought to bee sufficient to teach vs to seeke him, and to  
 hold vp towards him those handes which hee hath giuen vs. If  
 therefore by the contemplation of our handes, and by those markes  
 of the power, wisdom, goodnesse and providence of God, which  
 are imprinted in them, wee can learne such a Science and Arte of  
 Diuination as will the better induce vs to glorifie God in the work-  
 manshipp of our bodies, then doe wee profite greatly therein. And  
 thus wee ought to doe, not onely by the contemplation of our  
 handes, but also of all the residue of the members and parts of  
 our body, euen vnto our very haire and nailes. For we haue not  
 so many Preachers onely of his glorie and magnificence in our  
 bones, as wee haue in our haire; but also as there are haire in the  
 head.

hand. For there is nothing, no not so much as a little haire (as wee shall see hereafter) whereby God doeth not testifie his diuine providence. Wherefore it wee should by pecke-meale lay open onely those principall things which are to bee considered in all the parts of the arme, and hand, and those testimonies of the great providence of God that may be found and noted in them, a whole day would not suffice: although wee did onely behold the great workmanship that is lay not in the whole hand, but in one finger thereof. For it is an instrument which God hath giuen onely to man, to touch and to take with, to gripe and to hold in his owne behalfe in steade of all kinde of defensive weapon. In this respect hee made it of such a fashion that hee can lay hold of and apprehend all things, either great or small of what forme or figure soeuer they be, whether round, square, or otherwise. And therefore it was requisite that the fingers of the hand should be vnequall, that they should be placed and disposed as they are, thereby the better to gripe and to lay hold of all things. For albeit some of them be longer then others, yet when wee close our hand and gripe any thing, they are all equall. And as God hath giuen to man a mind capable of vnderstanding & knowledge, so also he hath adorned him with this excellent instrument, which is so necessary for all Arts, that without this, those other would remaine idle. In a word it is an instrument, which man could not want neither in peace nor warre. Neither is there any thing to be found therein, which doth not serue very fully for all duties of the hand as also nothing is wanting that is necessary.

The properties  
of the nayles.

The very nayles haue two excellent properties: the one is, that they serue for a couering and an ornament to the ends of the fingers: the other, that they help to take hold of and to gather little & hard things. For this cause also they are so conuenient both for matter and forme, and so fully fastned and set in their places, as better could not be devised. But let vs consider of the whole arme or hand, to see the composition and causation thereof. As we said before of the legge, so there is in the whole arme three great and principall parts, taking all that member which is from the shoulder vnto the ends of the fingers. The first is the hand, which likewise hath three chiefe parts, namely, that which is ioyned with the lower part of the arme from the elbow vnto it selfe, and it is called the Wrist: the second is the low

Of the three  
parts of the  
whole arme.

Three parts of  
the hand.

palme which is apt to gripe with, together with the backe of it on the other side: then the fingers make the third part, being so made and placed as they are fittest to take easily, to gripe, to close, and to crush. In so much that whatsoever hath bene spoken by mee worthy consideration in the legge and feet touching their office

and all those motions that are apt, and necessarie for them, the same may bee plainly seene in the whole hand and arme. The second principall part of the whole arme is that which is taken from the elbow into the hand; the third is from the shoulder into the elbow, and both the one and the other are so coupled together with their joynts and bands, as is most requisite for all their motions. Thus yee see what in my opinion ought chiefly to be knowne in this our present matter. Now seeing we have begun to take a view of the foundation of the frame of man by the consideration of the fourd compounded part of the bodye, I thinke that before we handle the other three, we shall doe well to behold the wonderfull composition of many bones, which doe also to sustaine the whole stocke of the body, and vpon which the backbones chiefly grounded. Therefore those 25. R. I treat hereof as of the nobles and other bones of mans body that prepare the way for vs to proceede in the description of our building, each into the top and highest place of the whole frame.

*Of the Backbone and of the marrow therof, of the ribbes and of the other bones of mans body. Chap. 31.*

**A**mong R. Those Philosophers that were indued with greater knowledge of diuine excellent things than we had in mans nature, stood much vpon the contemplation of this, that his face was lift vp towards heauen: whereupon they concluded, that he ought to be adorned with all such rare and earthly things to contemplate those things that are aboue and heavenly; and in the knowledge of them to satisfie the desires of his soule. And truly this is worthy to be considered, that amongst terrestrial creatures which walke vpon the earth, God hath created none with two legges onely, or that is made straight and bolt vp right, but man. Therefore he onely and no other hath the ridgebone made according to the straightnesse of the legges, which is neither in four-footed beastes, nor in birds, albeit they goe vpon two feet, and haue their head lifted vpright. For as well their legges as those of four-footed beastes are so placed in regard of the backbone when they walke, as mens legges are when they sit downe, namely corner wise, not down right. But when men goe, their legges are stretched straight with the backbone, (which is like the keele of a shipp) into which all the bones belonging to the stock of the body are conioyned, euery one being answerable each to other according to their proportion: as the other peeces of wood whereof a ship is made, are ioyned with the keele by that knitting together which

## Of the Backbone and marrow thereof.

which they have therewith. For this cause the whole bodie of man is straight, and can stand vp right, and sit downe. But no beast can doe either of them, because there is no such vprightnesse voyde of corners betweene their backbone and their legges, as there is in man. Therefore they can neyther holde nor doe any thing eyther standing or sitting. For although they can slay themselves vpon their haunches, yet they cannot sitte altogether like to man. And contrariwise, man can doe nothing well lying along or with his bellie downward as beastes vse: but standing or sitting hee can doe all his affaires very easily. To this ende hath GOD given him legges and feete, armes and handes, of which wee spake before. Now as hitherto wee have seene the lowest foundation of mans building, namely the feete and legges, so here wee must know that there is yet another wonderfull frame of bones, as it were a new foundation for the whole stocke of the bodie, and residue thereof. Amongst others some are very strong, being placed crossewise to vpholde the rest: they serue also for the defence of manie inward parts that are against them. Vpon this second foundation the backbone is layde, which reacheth vp to the head, and is very artificially made. For first, because a man can not alwayes stand vpright, but must sometime beside himselfe, or lye downe, or turne from one side to another, it is not made all one bone, but it consisteth of many bones, namely of foure and twentie which are called the knuckles or turning ioyntes of the backbone. For this cause *Salomon* very fitly calleth it *the silver chaine or cord*, which lengtheneth, or shrinketh being consumed with extreme olde age. For it is framed after the fashion of a chaine, and holdeth the lower parts of the bodie, as it were tied and chayned vnto the highest part, which is the head. Again it is not without good cause called *a chaine of silver*. For it is a verie precious part of the bodie, and ought to bee greatly accounted of, both because the bodie standeth in neede of it, and also for many great benefites which it receiveth thereby. True it is that some vnderstand by this *chaine of silver*, the vnitie and agreement of matters whereof the bodie of man is made, being taken from all the Elements, and ioyned together by a goodly harmonie and proportion. But the former exposition seemeth to mee most fit, because of that similitude which the backbone and ioyntes of it with their vse, haue with a chaine, and the vse thereof. For if the chine bone were all of one piece, a man should bee alwayes stiffe like to a pale, or like to a logge or bovie of a tree: and so the stocke of

Of the Backbone.

Eccles. 12. 6.



the body could not enioy those motions that are necessarie for it, as wee see all the members haue agreeable to their nature. For they are not planted into the stocke of the body, as boughes and branches are into the stocke of a tree, which are without motion as well as their stocke. Likewise man (whome the Philosophers called a Tree turned vpperward, because hee hath his rootes in his head) is a farre other kinde of plant then those are, which being in the earth, stirre not out of one place. For it is a tree to be caned about, whose branches haue their naturall motion. And as touching those bones whereof the chine-bone is made, they are so ordered, that the first which sustayned all the rest, as the principall foundation (being called *Os sacrum*, that is, *The holy bone*) is the largest, biggest and strongest: and being ioyned to bone, the hippes is vnic artificially framed of three bones, and sometimes of five or sixe. Wherefore some thinke that it is so called by reason of the artificiall composition thereof: others, because of the greatnesse: and some, because it helpeth women in their travails, as that whose knitting together openeth with the hippe-bones, in them that bring forth children. Others say, that there is no opening, but onely that it stretcheth forth and enlargeth it selfe. There are some also that thinke it is so called, because it is so necessarie vnto life, that after it is once hurt, death followeth. After this bone, the rest that follow are lesse and lesse vntill you come to the highest: in so much that the lowest are biggest, and the highest least, to the ende that as they are the foundation one of another, so they might be able to beare that charge which they are to sustayne, and bee the lesse burdened. And as for the coniunction and vniing of them together, it is so well contriued, that it hath so much strength as is necessarie for it, and is neyther too soft nor too harde, too drie nor too wette and slipperie, but that which is meet for their motions.

Of the holy bone.

This order of bones & turning ioynts thus ranged is properly called the *Backbone* or *Chine*, & in Latine *Spina dors*, because of the sharp ends or points which each of them hath on euery side for his defence, as it were thornes. This whole chine hath a marow proceeding from the hinder part of the braine, and reaching downe to the neither end of the backbone: which being round in shape, is as a riuer whose springe is in the brayne, from whence it proceedeth as the great Arterie doth out of the hearte, and the hollow veyne out of the liuer, as wee haue already declared, and may intreate thereof more at large in speaking of the inner parts of the bodie.

Of the marow of the chine.

Therefore

Therefore as the greater vein is as it were the flock of all the rest being planted in the heart from whence it springeth, and the hollow veyne whose fountaine is in the liver is as it were the stocke of the other veins: so the marrow of the chine is as it were the stocke and spring from whence all the sinewes issue, which after ward like to little rivers impart their sense and motion. And because the fountaine of this river is in the braine therefore also the original of sinewes is attributed therunto, notwithstanding that all those sinewes which give motion and sense to the partes that are vnder the head except it be to the entrails and guttes proceed from the marrow of the chine. Hereby wee may note once againe that that place all edged by mee out of *Salomon* where hee calleth the backbone a *silver chaine*, agreeth also very fully with that which is here spoken. For seeing these sinewes distribute sense and motion to all the members of the body, as it hath bene already told vs, and haue their beginning from the braine and marrow of the chine we may well say that it is a chaine and cord of a great length which extendeth it selfe very farre by reason of other sinews and strings proceeding from it. For as the backbone may be resembled to a chaine, so the marrow within it is like to a cord, whereof all the sinewes which are as it were the little strings of all the members of the body haue their beginning and increase. And therefore some instead of a *silver chaine* translate a *cord of silver* or *siluer* as wee reade in the common Latine translation that the fountaine is all one. And that which *Salomon* addeth of the golden ewer which is broken in old age with the exposition of the best learned giveth hereof agreeth also very well to this effect. For by this golden *Ewer* they understand the skinn that covereth the braine, which is of a yellowish colour, resembling the colour of gould: it is very fully called a *Ewer*, because it is a vessel containing the matter and nourishment of the sinewes, and as it were the fountaine of all the motions and senses of the body: it is as it were the lodging of all the animall partes and the original of all the senses both internall and externall. Wherefore the matter of the braine contained within it is of a more celestiall nature then any other part of the bodie and cometh nearest to the spirital and diuine natures. So that this vessel is not without good and iust cause called by *Salomon* the *fontaine of gold*. For there is in a fountaine out of which man receiveth great treasures. Now because the sinewes, arteries and veynes were to haue their passage and issue from their fountaine without let or hindrance, it was requisite that the backbone should haue such holes as it hath, and that the bones thereof should be of that fashion as they lie to the end that no other thing

Ecclef. 2.

Of the skinn  
of the braine  
called the golden  
Ewer.

seems) nor the marrow within might bee easily broken, and that the next parts and members might not bee hurt. For it is very dangerous to haue any rupture or hite in the chine as well by reason of the marrow as of the sinewes. And because it pleased God to lodge there those internal members of the bodie, that are most necessarie for life and for the preservation thereof, he fastened the ribbes to both sides of the backe bone, namely twelue on euery side: and hath left a sufficient space between them, that the place might bee able to receiue those members, for whose cause they were so built & disposed. So that there are before and behinde, especially about the noblest members, very long and large bones, to defend them on all sides (as it were good haubesse and strong bulwarkes) but chiefly behind, because the armes and handes cannot so well defend them, as they may the other before. Wherefore God hath better armed them with bones, making those of the shoulders so large behind as they are, and knitting them also to the backe bone by their bandes, but yet so that they touch it not. Likewise they are fastened to the highest bone in the brest which reacheth up to the throat, about the first ribbe, by two little bones which passe ouer the ribbes that are between them. For this cause these bones are called the keyes of the throat. For they close and shutte up these partes as it were keyes, so that without them the shoulder blades would fall backward, being no more able to keepe close together, then the poldron of an harnesse not being fastened to the gorget. The armes likewise are fastened to the shoulders, as also the thighes and legges to the hippest: then the handes are ioyned to the armes with their ioyntes and bandes, as hath bene touched before. Now we are to note further, according to that I spake euen now, that the backe bone is in a mans body, as the keele in a ship: so that as the ribs of the matter and forme of the shippe must bee well proportioned and fastned according to the keele, so is it in the composition of mans body, and in that correspondencie, which all the members ought to haue with the ridge bone of which they all depende, otherwise there would be no good agreement but great deformitie. And as for the ribbes and brest bones, they haue such workmanship as is requisite for the members contained within the ribbes. For seeing the members of mans breathing are closed within, needfull it is that they should not onely bee defended and armed with bones for their garde and preservation, but also that these bones should bee so placed, that they might enlarge and restraîne themselves, open and close againe, in such wise that the breathing and members thereof be not hindered in their motions. Therefore they are all by nature lesse harde then the o-

Of the ribbes,

The keyes of the throat.

Of the workmanship of the ribbes and of other bones

ther:

How many  
false ribs there  
are.

often said in the holy scriptures, that he was stricken under the fifth ribbe, because no blow pierceth those parts, but it hurteth some one of the vitall members, which cannot bee wounded, but that death followeth thereupon. We see then how the providence of God did well foresee whatsoever was requisite in this worke of mans body, and hath provided thereafter as need required: as we may easily iudge by that which wee haue heard of the bones onely, which parts are most earthly and massy, and are voyde of all fence. Wherefore we may well conceaue how excellently this wisdom hath wrought in the other partes and members that are more noble. But we may iudge a great deale better of all this, if we consider that our treasure of the bones onely, is but very litle in comparison of that which might be spoken, if a man would utter it as Phisicians doe, and distinguish properly of all the kinds of bones, and of their vses. Now to end the outward composition of the body touching the bones, we must consider of the share bone, and of the bones of the head, and of the marrow that is within the bones, and of the vse of the necke. Last of all, we will clothe with flesh this dry Anatomy, that afterward we may come to those parts of our building that are most noble and excellent. Therefore it belongeth to thee **ADAMANT** to intreat of this subiect.

MANA to intreat of this subiect.

Of the share bone and marrow of the bones &c. 47

Of the share bone and marrow of the bones of the bones in the head, and of the flesh of the muscles and of their office. Chap. 6.

**A** Nothing maketh the worke of God in the composition of mans bodie more wonderfull, then the beautie of his shape, and the exquisite arte vsed in the worke, wherein a man cannot change so much as a naile, or an cyclidde, which is but haire, but that some imperfection must be acknowledged therein, and some discommoditie following thereupon will cause it to be perceived. For this cause the longly Prophet considering his creation speaketh as one ranshed with admiration. *I will (saith hee) prayse thee, for I am fearefull* Psal. 139. 14. *and wonderfullly made: marueilous are thy workes, and my soule knoweth it well.* Hec could not in all that Psalme maruaile sufficiently at so excellent a worke of God. Therefore he vseth a word which signifieth as much in the Hebrew tongue, as if in stead of our speech *now hath framed or fashioned mee*, hee should haue saide, *I haue bene wrought in tissue and entrelaced, and fashioned artificially as it were in broderie worke.* And truly no image or picture, howe well soeuer it bee painted and purtrayed, is to bee compared with the forme and figure of mans bodie: neyther is there any woork of tapistrie, so well wrought and imbrodered, or that hath such varietie of exquisite arte, and such diuersitie of figures, as that hath. And from what patterns doe Painters and Ingrauers take the fashion and forme of those Images and pictures which they would drawe forth, but from this? What is a piece of tapistrie or imbrodered worke in comparison of a mans bodie, which is as it were an image of the whole world, and wherein a man may finde almost the varietie and draughts of all things contained in the whole frame of the world? This will evidently appeare vnto vs in the sequelle of our speeches, touching the compounded parts of the body.

I therefore to finish the externall composition of this humane building concerning the bones, we will first note, that God in creating the belly hath not compassed it about with bones, as he hath done the other parts of the body, and that chiefly for two causes. First, it is meet it should hee so, by reason of the meat it receiueth. Secondly, for the benefit of women that beare children. But to the end it might be vpholden together with that burthen it beareth, God hath giuen vnto it the share bone for a foundation, which also standeth in stead of a bulwarke for the bowels. And because a man cannot alwayes stand vp-right, but must oftentimes sitte downe, not onely to rest himselfe, but also

Why the belly is not enuiro-  
ned with bones.

Of the Share bone, or tayle bone,



## 48 Of the marrow, and of the bones of the head.

Of the buttocke bones,

Of the marrow.

Iob. 21. 24.

Nucha,

Of the bones of the head.

also to dispatch many works which he hath to doe, therefore he hath the buttocke bones and the flesh wherewith they are covered, which are vnto him in stead of a stoole and a cushion to sit at his ease. And forasmuch as the bones are to be nourished, they haue for their familiar foode, the marrow, which by nature is moist, soft, fat and sweet. Therefore it hath neither sinew nor sence, but is within the bones, as the sap of trees is in the midst of their stockes and braunches. For this cause Iob speaking of the prosperitie of the wicked, saith, *His breasts are full of milke, and his bones runne full of marrow.* But this is strange, that seeing it is made of the thickest of the blood, as it were a superfluitie of the meate, how it can be ingendred within the bones, and draw nourishment from the veines, as other parts of the body doe. But God knew well how to prouide for that, and to make away for nourishment through the hardnesse of the bones, which are not all alike full of marrow. For as some of them are more dry, or moister, more hard or softer then others, so they haue more or lesse marrow, and some haue none at all, because they need it not. Now this marrow wherof wee speake now, differeth from that in the chine bones, which the Arabians call *Nucha*, and is of the nature of the substance of the braine, from whence it proceedeth as a riuier from his fountaine, for the generation of sinewes, to which end the other marrow is not appointed of God, but onely for the nourishment and preservation of the bones. Seeing then we are come to the braine, we must consider with what bones God hath inclosed it on euery side for the defence thereof, how many in all there are in the head, both before and behind, on the right side and on the left, aboue and beneath; of what forme, breadth, length, and hardnesse, and how they are ioyned one with another by flumes and bands, and that not without great reason and consideration of the Workmaster, which made such an excellent peece of worke. For first, there are commonly sixe bones, which compass the braine on each side, besides that which is called the *Wedge-like bone*, which is vnder the pallat of the mouth, and vnto which all the rest are fastened. And because there are many vessels and members in the braine and head, God hath made the head of a round figure, reaching somewhat in length, and bulking out somewhat more both before and behinde. Now forasmuch as vapours, fumes, and smoke, excrements mount vppward, therefore he hath created the head, and those bones of the head that are highest, not so solide and thicke as the rest, to the end the vapours and fumes should not continue inclosed within the braine, but might evaporate, and so disburthen the braine; otherwise it would be very ill at ease, and subiect to many diseases. There-

fore

fore all of them together are so made one bone, that yet they are not all of one and the same piece, but ioyned together, not by ligaments, as many sundrie and severall bones are, but by such a proper and apt conjunction, that there appeareth betwene them as it were a seame made after the manner of a *Saw* or *Combe*, as if they were very finely sawed together. And because the bones behinde could not have that helpe of the handes, for their defence which the bones before may have, God hath created them more hard and stronger. Besides, they all are to the braine and to every part thereof, in stead of an helmet and murion to defende it on every side. Thus you see the composition of the head touching the bones thereof, which is so ioyned to the body by the backbone, that nothing but the neck, which is the upper end of the chine, is betwene them. For it was necessarily to have motion both above and beneath, before and behind, and on both sides: which could not have beene if it had beene fastened to the shoulders without any space betwene, which is necessarie also both for breathing, for voice, and for manie other purposes that may bee noted heereafter. And albeit the necke served for nothing else but for voice, yet is it so necessarie, that without it a man could have no voyce, nor any other creature to which it is given, as appeareth in those that have no necke. For all beastes that want the necke, want also the voyce, as wee may see both in fishes, and in those beastes which the Latins call *Insecta animalia*: the reason is because they have no necke whereby to ioyn their head with the rest of their bodie, but onely as it were a little threede, which holdeth both the one and the other close together. Nowe that wee are come to the toppe of the building of mans bodie, and have set him vpright, as it were a dried Anatomie, wee must come next to the covering of the bones, sinewes and other partes mentioned by vs, to the end that after wee have finished the discription of the outwarde parts, wee may speake also of those that are within. The flesh then is the first garment wherewith the bones are covered: and it is properly called by that name which is given to that part whereof the Muscles are compounded. For some vnder the name of Flesh comprehend the Kernels and the fatte, because of the agreement which these partes have one with another, and by reason of their vse. For as for the flesh, it hath this in common with the Kernels and fatte, that it is soft and tender: but heerein it differeth from that matter whereof Kernels are made, in that the matter of Kernels is more *Spongy*. Wee learned before that Flesh is a substance of blood, and howe it is made thereof. Concerning the *Muscles*, wee vs to

Of the neck &  
vse thereof,

Of the flesh,

## Of the Muscles and flesh.

Of the muscles

What voluntary motions is

A comparison betwixt the bodie and a chariot.

call by that name the proper instrument that mooueth voluntarily all the members of the bodie. Therefore it is compounded and made of threee proceeding from the Sinewes, and of Ligaments compassed about with a great deale of flesh, insomuch that when the Muscles are taken away from the bodie, there remaineth almost nothing but bare bones. Their proper place is in all places of the bodie where there are ioyntes and where motion is required. For without them the bodie cannot haue that voluntarie motion whereof I speake euen now, and which is so called, because thereby a man may moue and remove his members from one place to another as hee thinketh good, and as hee shall iudge it needfull for himselfe. Wherefore wee must know that the brayne which is the seate of the animall parts, and the originall of all the Sinewes, and of all motions and senses giuen to the bodie by them, is in respect of the whole bodie like to a Waggoner that guydeth his Waggon, and the Muscles are like to the bittes and bridles of horses, to cause them to retire or set forward as the Waggoner pleaseth, either to draw them backward, or to driue them forward, to pull in or to let loose the bridle. The Sinewes are as it were the reynes and leathers fastened to the bridles, to hold them in, or to let them loose, and to turne them both on the right hand and on the left: then those members of the bodie which moue it from one place to another, are as it were the Horses that are ledde and guided by this meanes, and the rest of the bodie is like to the Charet and the burden which it carryeth. And for this cause the Muscles are compounded of Ligaments, Sinewes and flesh. For as the Ligaments serue to knit them together, and the Sinewes minister sense and motion, so the flesh serueth to the benefite of those little strings that proceede from the Ligaments and Sinewes: first to nourish them, then to hold them vp softly, as if they leaned vpon little cushions and pillows, and lastly, to keepe them aswell against the vehemencie of internall heat, as against the heate, colde, and hardnesse that comes from without. Likewise the flesh performeth all these things vnto the rest of the threee that are throughout the whole bodie, both in the heart and in the stomacke, and in other partes that haue flesh. But wee haue further to note the great differences of flesh that are in all the parts of the bodie, that wee may still increase in the knowledge of the marueilous works of GOD, and of his diuine prouidence. For there is great difference beetweene that flesh wherewith the bones, ligaments and sinewes are couered and clothed, and that of the internall partes of the bodie, which also differeth in qualitie, albeit all is compoun-

compoun-

compounded of one and the same matter. For what difference is there betwixt that flesh which is betweene the skinne and the bones, and that of the braine : as also that of the lungs, heart, liuer, splene and kidneys ? Not one of all these members hath his flesh like to any of the rest, but they all differ very much according to the nature and offite of the compounded members. For the flesh of the braine is by nature apt for the generation of the animall spirits, as that of the heart for the vitall spirits, and that of the lungs for ayre and breathing, that of the liuer to turne the matter which it receiue from the stomacke into blood and into nourishment for all the members : that of the splene to draw the grosse blood which is as it were the Lees of the blood, and to nourish it selfe thereby : that of the kidneyes also to draw so much blood as is requisite for their nourishment, and likewise to draw the vrine, which after they send into the bladder. Thus you see how euery of these internall parts of the body is compounded of flesh meete for his nature and office. Whereby wee see many and sundry shoppes within mans body, whereof euery one hath his proper worke about which it is busied, and such a nature as is agreeable to that worke which GOD hath assigned vnto it, who is the Creator and the workmaster, and effecteth all these works by his heauenly providence.

The difference of flesh.

Moreover, wee haue to note that the flesh generally serueth the whole bodie for matter of filling, to keepe close all the members thereof, and namely all the bowels, and to fill all the spaces betwixt them, as also to strengthen all those parts that are inuolued therewith, to the end they might not easily bee shaken in places. It defendeth also all the members both against heate and colde. Likewise if any man fall, or lie downe, it serueth him for a shoulder or soft pillow, and for a shelter against bruises, and a defence against wounds, for a shadow against heate, and a gowne against colde. And thus much I thinke sufficient to bee knowne concerning this present Subiect. Now before wee take any other matter in hand, wee are to consider of the Kernels that are in the bodie, because of their excellent vse and propertie : especially wee are to consider of the Dugges, wherein appeareth a singular worke of GOD, namely in Women, as wee may presently heare of

Diuers vses of the flesh.

## Of the kernells and pappes.

Of the kernells in the bodie, and of their sundry vſes, eſpecially of the  
 breſts of women, of their beautie and profi in nourifhing of child-  
 dren, and of the generation of milke. *Chapter 7.* Of ſuch

**A** R. & M. He that ſhould onely ſtay in conſidering the lump &  
 confused matter wherof man is daily made, hee ſhould ſee there  
 in but a lile ſlime, yea ſuch vile corruption and rottenneſſe, that  
 a man would bee even aſhamed to name it. But as a painter with his  
 colours & draughts of his penſil giueth a forme to that matter where  
 of he maketh his piece of work and painteth limme after limme, and  
 piece after piece: ſo the Lord giueth by little and little and by pieces  
 meale to that confused maſſe and lump, ſuch forme and faſhion as it  
 pleaſeth him to beſtow vpon it in that time which he hath appoin-  
 ted for that purpoſe: and as he vſeth to doe, beginning alwaies at the  
 leaſt and weakeſt part, and at that which is as it were nothing, hee ſil  
 continueth and increaſeth his work untill it bee perfit and abſolute.  
 Likewise after wee haue conſidered of the leaſt & moſt earthlie parts  
 that are in the corruptible matter of the bodie, wee will looke into  
 them that are more excellent, and then come to the contemplation of  
 that immortal effence, which dwelleth in him. Therefore I will now  
 goe on with our matter. *Subiect.*

Two kinds of  
 Kernells in the  
 bodie.

Thoſe parts of the body that are called Kernells (by reaſon of the  
 ſimilitude they haue with nuttes) are of two ſorts, and haue their vſe  
 and commoditie very great, eſpecially in two reſpects. For ſome are  
 by nature more thick and dry, and ſerue to faſten the vpper partion  
 of the members & veſſells of the bodie, to the ende they ſhould nei-  
 ther breake nor cleaue. Therefore wee haue ſuch Kernells in the  
 neck, in the arme-pits, in the groynes, and in thoſe partes where the  
 elbow and the hamme bende, and in certaine other parts. There are  
 others not ſo thick by nature, and more ſpongie and moiſt, and full  
 either of milke, or of ſeede, or elſe of a ſlegmatike and glewiſh humor.  
 Now albeit all kinds of Kernells are giuen to the bodie to drinke vp the  
 humors, and to moiſten the other parts, neuertheles thoſe that are of  
 this latter kind ſerue chiefly for the firſt vſe. We haue ſuch alſo to moi-  
 ſten all the partes of the mouth, and of the throate by the meanes of  
 ſpitte, that ſo they may bee kept from drought, and that thirſt may  
 bee repelled and moderated. Likewise they are very ſeruiſeable to  
 the life of man, in that they ſoake and drinke vp, as it were ſponges,  
 the ſleame that descendeth from the braine, that it ſhould not fall vpon  
 the lungs, or into the ſtomake, or vpon other partes of the bo-  
 die, to the great damage and danger thereof, as it happeneth to ſuch



are short-breathed, and in consumption, and to them that are troubled with humors. And as these serve in the mouth and throat for spittle, so there are many, and those very great ones in womens pappes, especially when they haue milke to the making whereof they serue; as also those that are in more secrete partes which serue for food, namely to keepe it, to dresse it, and to prepare it for generation. Therefore it is that those kernels which are in the breasts of men and of young maydens are lesse and harder. Wee ought not here to passe ouer without great admiration, the good temperance and disposition, which GOD hath made of the whole matter and forme; and of all the partes and members of mans bodie, in such sort that there is nothing howe little or vile soeuer, which is superfluous, which is not very commodious and profitable; and which is thus wonderfully well applied and appropriated to such places as do most fitte for it; and to those vses whereunto it ought to serue. For who would haue thought that these kernels thus dispersed throughout the bodie, were so many wayes seruicable vnto it as we see they are? Yea wee might heere rehearse manie more vses if wee would speake more particularly of this matter, whereof wee mean to speake but generally, as also of all the rest that concerne the anatomic of the bodie, according to that end which wee propounded to our selues in the entrie of our speeches; namely, to open a pappe onely to the consideration, first of the matter whereof mans bodie is compounded, and of the diuersitie thereof; then of that forme which God hath giuen vnto it; and lastly of the profit and vse of both: to the ende wee might dayly learne the better to knowe the great power, skill, wisdom, goodnesse and providence of him that hath created and disposed all things in so good order. But as touching that which wee speake of the pappes, and of their substance, wee haue yet to consider of two poyns well worth the noting, concerning the place where God hath leated them. First, they are there placed where they serue to throude and to defend the noblest and most necessary partes for life that are in the breast; namely the heart and the lungs. For they are set before them to countergaard and keep them, both from ouer great heate, and from excessive cold, and from many other inconueniences. And as they serue for the heate of the heart, so their owne heate is increased by reason they are so neere the heart, whereby the milke that is ingendred in them is the better baked. So that wee see, that although GOD hath not giuen men pappes for the generation of milke and nourishing of children, as women haue, notwithstanding they are not without profite, and vse in them, as wee

The least part  
in man full of  
admiration, &  
very profitable

Of the pappes,  
and of their si-  
tuation, & vse

haue heard: Whereunto also wee may adde the beautifying of that part of the bodie where they are placed; especially in women. Again, could they possibly be set in any place, that were more fitte and more easie, both for Mothers and Nurfes; and for the children to whom they give sucke and nourishment? For if the mother bee disposed to give her childe sucke, (shee hath this commoditie to sitte downe if she will, to holde it in her bosome, and upon her knees, and likewise to embrace it in her armes, whether she sit, lye downe, or stande: also shee may carie it vp and downe whither shee please, even whilst shee giueth it sucke, and feedeth it: This commoditie is not granted to the females of beastes when they give sucke and nourish their little ones with their teates. Wherein wee haue to marke one notable difference which G O D hath put betwene

The difference betweene the care of men & beasts ouer their little ones

men and beastes. For beastes haue no other care of their young ones, but onely to nourish their bodies with foode vntill they bee able to feede and gouerne themselves: afterward, both fyre and damme, and little ones forget one another, taking no more knowledge of one of other, nor louing one another more then other beastes of their kinde. But amongst men, both the father and the mother are caried with an affection towards their little children, which is the cause why they forget them not as beastes doe. And as they loue their children, so are they loued of them, insomuch that there is a mutuall loue proceeding from that naturall affection which they beare one towards another. On the other side, this loue causeth parents to let their children haue instruction, that they may bee wise and vertuous. And therefore it is not without good cause that womens pappes are placed in the breast, namely, to the end they shoulde bee vnto them as signes and testimonies of the affection of the heart, and of that loue which they ought to beare towards their children, whereof they ought to make them partakers as well as of the milke of their breasts; and as if they gaue vnto them their heart, as they giue them their blood turned into milke. Likewise, children are by the selfe-same meanes to bee admonished of that mutuall affection and loue, which they ought to carie towards their mothers, as if they had sucked it out of their breasts, and from their heart together with their milke, that they may returne the like vnto them againe. Wherefore, mothers and children haue a wisdom in nature, and in the providence of God that appeareth therein, if they know how to followe it well. Again, for this cause mothers ought to take greater delight in nourishing their owne children, then in

A good lesson for children,

mothers as if they had sucked it out of their breasts, and from their heart together with their milke, that they may returne the like vnto them againe.

commit

committing them to the hands of Strangers and hyred Nurfes. For out of doubt, the mutuall affection and love of each to other would greatly increase thereby. Now having spoken of the place which God hath assigned to the pappes, let vs consider his providence in their forme, which is such, that fayer and more fitte for that of-  
 fice of theirs could not bee deuised. For wee see how they hang about in the breast of the mother and Nurse, as it were two bot-  
 tles, having ripples and holes made fit for the infants mouth, that hee might take holde of them, and drawe and sucke the milke that is within the dugget, which are filled presently after the childe is borne, so that hee is no sooner come into the worlde, but hee hath such foode and nourishment readie drest as is meete for him. Howbeit the infant bringeth his teeth with him from his mothers wombe, yet because they are hidde within the gummies, and are not yet come forth, hee must haue such meate as needeth no chew-  
 ing, but may bee sucked, which G. O. D. hath provided for him. Wherein wee haue a wonderfull testimonie of the care hee hath toer vs, and what kinde of Father and cherisher hee is. For this reason David had good reason to saye, *Out of the mouth of babes and sucklings hast thou ordeyned strength, because of thine enemies.* For if we consider the providence of G. O. D. which dayly sheweth a fauour ouer children onely, there is no Atheist, Epicure, or other enemy of G. O. D. so great, which shall not bee confounded, con-  
 demned, and constrained, will hee will hee, to giue glorie to God. For before children can speake, even from their mothers breastes, they shewe forth and preach the providence of G. O. D. in pro-  
 uiding milke for them. But wee shall finde it a matter of greater ad-  
 miration, if wee consider not onely what manner they are nour-  
 ished in their mothers wombe. For there they are not sustayned by the mouth, nor with milke, as they are after their byrth, but with their mothers owne blood receiued by the Nauill, which is in the midst of the bodie. But G. O. D. hath made such an agree-  
 ment betwene the wombe in which the little Childe is nour-  
 ished in his mothers belly, and betwixt her breastes, that that blood wherewith the Infant was fedde before it was borne, presently af-  
 ter the birth ascendeth into her pappes, in which by reason of the  
 a warme maketh there, it becommeth white, and is so well heated  
 and prepared that it hath as conuenient and pleasant a tast, as can be  
 put into the infants mouth. And as for the substance of the milke, there

Of the forme  
of the pappes.

Psalme 8.2.

How children  
are fed in their  
mothers belly,

How & where  
of milke is  
made,

cannot be any that is more fit to nourish it or more naturall, seeing it is the accustomed and usuall sustenance: neither is there any difference, but only in that it is otherwise coloured, being somewhat changed in taste & savour, as also in this, that the infant receiveth it by another passage then it did before. Wherefore it is needfull that it should have a convenient and pleasant tast for the mouth that receiveth it: as also it is very requisite that it should bee of that colour which it receiveth in the pappes. For it would bee strange to see the infant draw blood from his mothers breast, to have his throat full of it, and his mouth bloodie. All these things shew well that the Prophet had good cause to saye, that the mothers of little infants praise the prayles of Gods providence, and confounde his enemies. For when that food which God giveth to nourish them in their mothers wombe can feede them no more there, it hath pipes whereby to retire to that place in which it may performe the same dutie, and that so fully, that if that blood which is turned into milke did descend, as it ascended by veins which passe from the womb to the breasts, the providence of GOD would not so manifestly appeare as it doth. And therefore we see by experience, that so long as the childe is nourished in his mothers wombe, there is no milke in the breasts; but after it is borne, the blood that ranne euen into the wombe, ascended vpward by veynes, making a good long journey beefore it come to the breasts. For these veynes reach vp hard to the throate on either side, inso much that the blood which they carrie to the paps ascended above the breasts, and then descendeth into them to this ende, that through the length of time wherein it abideth in the veynes, it might have more leasure to bee the better wrought, and to bee turned into milke, and into that white colour which it receiveth. And the milke is made the whiter, not onely through the aboad which it maketh in the breasts, but also by the meanes of that kernelly flesh whereof they are compounded. For it is of a whitish colour, that it might give the same colour to the milke, whereof the pappes are the vessels. So that heere wee may the better knowe (as wee touched before) why GOD by his providence made the breasts of that matter and colour whereof they consist. Nowe wee have further to note another point wherein God hath very well provided for the comfort of women, as it were a recompence for the paines and travail which they have both in the bearing and bringing up of their children, namely, that whilst a woman is with child, and giveth sucke to her infant, shee hath not her monthely and usuall purgation, because her superfluous blood, and that which at other times is an

excrement

How the milk  
is wrought &  
whited.

secretment and must be voyded, is not then any longer a superfluous  
 attrement, (if he be not otherwise euil affected in body by sickness)  
 but is turned into the foode of the child, whether she beareth it in her  
 belly, or giueth it suck with her breasts. Wherein wee see a marui-  
 lous worke of God. For it is all one as if he turned poison or venom  
 into good meate and nourishment, yea into most daintie foode, for  
 the vse of such a delicate mouth and tender nature as an infant hath  
 that is newly borne. Further also wee will note heere, that so long as  
 the infant is in his mothers belly, it is nourished more like to a plant,  
 then to those liuing creatures which receiue their food by their throat.  
 And yet after he is borne, he knoweth well wherefore his mouth ser-  
 ueth before euen he vseth it, without any other Master or Mistresse to  
 teach him this skill, then the providence of God, which sheweth it  
 self also in other creatures in the like case, but not in such euident  
 and excellent manner. We may say the like of the breath which the  
 infant receaueth not in his mothers womb by his mouth, no more  
 then the meate wherewith he is fedde, not yet by the nosechilles,  
 which are more specially giuen to the body for that purpose, but by  
 the navel which is appointed to be the pipe to conuey both vnto him  
 before he be borne. But the discourse of this matter wil fall out more  
 fully hereafter to be handled at large, when wee shall speake of the  
 small and intervall powery of the soule. Wherefore it is time to fi-  
 nish the couering of our building, and so make an end of the speeches  
 of this daies worke. Therefore it belongeth to thee **ACHITOZ**, to  
 totern with skinned and haire, vnlesse you thinke good first to tel vs  
 somethinge of the fat that is found within the skinned.

Wherof wo-  
mans milke is  
made.

How & where  
an infant re-  
ceiue breath  
and foode in  
the wombe.

How & where  
the infant  
receiue breath  
and foode in  
the wombe.

*Of the fat and skinned of mans body, and of their vse, of the haire  
 and of their vse.* Chap. 8.

**ACHITOZ**. Hitherto our intent hath bene, after speech had  
 of Mans creation, first to erect vp his tabernacle, as it were a drie  
 Anatomy, which is a body consisting onely of bones. After wee clo-  
 ued it with sinewes, muscles, ligaments, flesh, and kerneller, which  
 serue in for a garment, or standeth in steade of mortar or plaster for  
 the waller of a building. For in this edifice of mans body, the bones  
 occupy the place of stone, which must afterward be committed to the  
 Mason to cause them to keepe close together, every one in his place,  
 But yet we haue to white it over, which is the last couering, to make it  
 fairer, better polished, and more perfect. For if wee consider it only  
 as hitherto it hath bene set out vnto vs, we shall see it but as it were a  
 frame

A similitude.



## Of the fat and skinn.

frame not polished nor made perfect without: or as it were a body without a skinn, which is not very pleasant to sight. Therefore we will now put on the last garment, which covereth all the rest, namely the skinn: but first a word of the fatte which being within is of great force to preserve and keepe it.

I will not stay heere to declare how and by what meanes the fatte, as also the kernels and paps are made of the blood, because our principall scope is to shew the providence of God in the vse of all the parts of the body, leaving to the Physicians that which appertained to their office, touching the more and perfect knowledge of the Anatomie of the body. Seeing then we are to speake of the fatte that is

The vse of fat  
in the body.

found in the bodie, it serueth for the defence and preservation of those parts that are covered therewith, not onely against heate and colde, and other thinges that come from without, which might indamage those parts, but also to keepe in naturall heate the longer, by whose vertue concoction of meate (commonly called digestion) is made in the body. Likewise it is very profitable for those parts that are in greatest and most vsuall motion, to supple and annoint them, as well to make them more nimble and readie to moue, as to preserve them from drying, and so consequently from bruizing and wasling. There is also in many places a certaine humour which serueth to annoint the ioynts and their ligaments, and the small ends of the gristles. For moisture helpeth motion very much, and preserveth those parts that are moued, as we see by experience in chariot wheels, for when the axeltrees are greazed, about which they moue, they doe not onely turne about more easily, but also last and continue longer: whereas although they were all of yron, yet they would weare away and be set on fire of themselves, if they were not annointed and moistned with some humour. Now let vs come to consider of the covering of mans body. As therefore a man vseth not one onely garment, but diuers, so is it with the bodie. For first hee is clothed with three skinn, that are great, long and large, with which hee is covered cleane ouer from the sole of the foote to the toppe of the head. The first is a little skinn very thinn, which of it selfe hath no feeling, being made of the second skinn which it covereth: and this second skinn is made of sinewes, flesh and little veines, and in some places of litle arteries, being as it were of a middle nature betweene the sinewes and the flesh. Therefore this skinn hath feeling throughout, and is not without blood as the first is. There is also a third skinn vnder the second, which is more fleshy, and therefore it is thicker and more strong, vnto which the Muscles cleaue, and through

Three skinn  
of the body.

The first skin  
hath no feeling  
nor blood.

through which very thicke arteries and productions of newes passe, which tis it with the other skinn. The fatte of the body is betweene these two skinnes, which serue the whole body: not onely for a covering, but also for an ornament, especially those that are most without, which in mens bodies stand in steade of that skinn where with the bodies of beastes are couered. Besides these three skinnes that couer all the body, there are within many other particular skins of diuers sortes, to couer the members that are there, which the Physicians call *Membranes* and *Tunides*, with such other names agreeable to their Arte, to distinguish them one from an other according to each of their offices. For there are many in the head to cover, fold, vpr, and to containe the inward partes thereof and of the braine: as also in the breast, and consequently in other parts and members within. Among the rest some are like to nettes and coffes, others resemble little sackes or bandes, according as those members are which they are to couer, seruing also for defence vnto them, and to distinguish and separte the partes one from an other. Wee will leaue to the Physician to number and to distinguish them, and to name euery one by their proper name: and nowe come to consider the last couering which is vpon the body in certaine places, especially vpon the head, and that is the haire, which principally shoudeth in the head, both in men and women, because it proceedeth out of a moyst and soft place. And to the ende it might take the better roote there, the skinn that is vnderneath it, is very thicke and fleshy. The profite of the haire is great, and serueth for many things. First, it is the ornament and beauty of the head. For as the face woulde bee euill fauoured and vnlyghtly, if it were hairy, so contrariwise, the head woulde bee very deformed if it were skinnelless, where it is covered with haire: as wee may iudge by them that haue balde heades. Therefore because it is the toppe of the building of mans body, God woulde haue it adorned with such a coching, which also standeth him in some steade to defend his braine, and to consume the grossest and most fummy excrements, of which the haire of the head are ingendred, so that they are a kinde of purgation for it. Besides, it serueth for a couering to the head, which it may vse at pleasure, as neede requireth, against both heate and colde. For it doeth not alwayes neede to be a like quetted at one time and in one age, as at an other. Therefore a man may let them growe, or cut them, or shauce them cleane off, as is most commodious for euery one. And when they waxe gray and

of membranes  
and tunicles,

Of the haire:

## Of the haire

60

Good lessons  
for the gray  
headed.

Ecclef. 12. 5.

To be old is  
a curse  
to be old  
is a curse

Prou. 20. 29.

Leuit. 19. 32.

Of the bread.

May 19. 2.

1. Sam. 10. 4.

Of womens  
haire.

and white through age, they put men in mind of two things. First, that they draw toward the graue and death, to the end they might in good time frame themselves to thitherward, and if they haue gone, stay in youth and forgotten God, that then at length they should be thicke themselves, and consider that they are no more young, and that they must shortly die, far although it be late, yet better late then neuer. But it is best to follow *Salomons* counsell, who admonisheth young men to remember God before the *Almond tree* flourisheth: comparing an olde man that is gray and white with age, to a blossomed tree, by reason of the whiteness of the flowers. For when a man flourisheth in this sort, his flowers put him in minde that the tree of his body is euen vp, and that it loseth his naturall strength: whereas the flowers of trees are testimonies of the vigor that is yet in them to beare fruit. These flowers are very miserable, if we do not glorify God in our youth, neither thinke vpon any other life then this. For we come forth out of the life of trees, and are not of so long continuance, neither are we yearly renewed as they are, which seeming to be dead in winter flourish and wax greene in spring time, as if they became young againe. Which thing we are not to looke for in this world, wherein we flourish contrary to trees, mainly in winter, which is our elde age. Secondly, gray and white haire warneth men to haue such manners as becomme their age and colour, that they may make olde age reuerent according to that saying of the wise man, *The glory of the aged is old gray head.* For such are those ancient men, whom God in his law commandeth to be honoired, when hee saith, *Thou shalt rise up before the hoirehead, and honour the person of the olde man, and drind thy Child.* I am the Lord. The same consideration also ought to be in the beard, which is a great ornament to the face, and serueth to distinguish the sexes, and likewise the ages of men: vnto whom they bring authoritie and maiestie. For this cause the ancients did abstaine or pouer their beards and haire in the time of mourning and affliction, in that when the Prophet denounced some great aduersitie and desolation, they foregote that *every head should be bald*, and cut, and shauen, and the beards in like manner, as it appeareth in the Prophecies of *Ezechiel* against *Mob*, and such like. Wee read also that *Hamur* king of the *Ammonites*, shaued off the halfe of the beards of *Danias* and his fellowes to bring them in derision, whereupon they would not shew themselves openly to the people vntil their beards were growen. Concerning womens haire, Saint *Paul* testifieth expressly, that God hath giuen it vnto them to admonish them of the subiection they owe to their husbands, and of that power which they haue ouer them, in token whereof

waile of they ought to haue the head covered, especially in the assembly  
 of the Church. Therefore he saith, Every woman that prayeth or  
 prophesieth bareheaded, dishonoureth her head: for it is euen as if  
 she were shaven. Therefore if the woman be not covered,  
 it is as if she were shaven: it is to be shamed for a woman to be pointed on  
 her head. And a little after Iudge in your selues, is it comely that  
 a woman pray vnto God vncouered? doth not nature it selfe teach you, that  
 if a man haue long haire, it is a shame vnto him? But if a woman haue long  
 haire, it is a praise vnto her: for her haire is giuen her for a covering.  
 wherein the Apostle laboureth chiefly to admonish women, that na-  
 ture hath giuen to them longer haire then to men, and that it becom-  
 meth them best to haue it so, to the end they should keep their heads  
 covered with some vaile and honest coupling, for the reasons declared  
 by him: leading them to the schoole of nature to learne of her what  
 modestie & honestie they ought to follow, and to shew in their haire.  
 For in deede this schoole of nature is the schoole of God the crea-  
 tor of nature, in which he teacheth vs by our owne bodie, and by the  
 nature thereof, what is comely and honest for vs. Therefore God  
 hath not couered some parts of the bodie with haire for an ornament  
 onely, as the beard in men, and haire of the head both in men & wo-  
 men, and for other causes whereof I haue spoken, but also to admo-  
 nish them to couer that, which they cannot discouer without shame  
 and villany, whether it be by deede or worde. Hereupon it is, that  
 not onely those parts of the body that are more honorable & noble,  
 as the head and face, are adorned with haire to giue them greater ma-  
 iesty, but also places more secret are couered therewith, to teach vs,  
 that the honour wee owe to them is to keep them couered and hid:  
 and that they dishonour them greatly, and themselves also, who dis-  
 couer them not onely by vile and shamelesse handling, but also by in-  
 famous and dishonest words, as many doe, that alwaies haue filthy  
 speeches of whoredome in their mouthes. For that which is dishonest  
 to be seene and to be discovered to the eyes, is also dishonest to be  
 heard, and to be disclosed to the eares; which wee must keepe chaste,  
 as likewise the eyes, the tongue, the mouth, and the heart. Therefore  
 they that behaue themselves otherwise, do as if they meant to despise  
 God and Nature, whom they will not follow as Mistresse. Where-  
 fore, when Saint Paul sendeth women to the schoole of Nature to  
 learne that lesson which is there taught them, hee openeth vnto vs a  
 great gappe, whereby wee may know what Mistresse God hath gi-  
 uen vs in nature, and what instructions wee may receiue from her, if  
 wee can vnderstand her, and haue the wit to know, and to compre-  
 hend

1 Cor. xi. 5-8

Rom. xii. 1-2

13. 14. 15.

The schoole of

Nature is the

schoole of

God.

hence all that she sheweth vs, euen in our owne bodies and goes no further into her schoole, considering that there is not so little as she haire therein, from which wee cannot take instruction. How great then would the profit bee, if wee could consider as wee ought, other things that are more excellent and of greater importance? Now that we haue raised vp the frame of mans bodie from the foundation vnto the very top, we must to morrow by the help of God, in continuing our speech of the compoind parts of the body, enter into the consideration of those goodly outward members wherewith the head is adorned, and of the senses of the body, vnto which those sense as instruments. Therefore it belongeth to thee *A S E R* to beginne the handling of such an excellent matter.

*The end of the first dayes worke.*

## THE SECOND dayes worke.

*Of the bodily and externall senses, especially of touching: of their members, instruments and offices.* Chap. 9.



*A S E R* They that haue the greatest knowledge in humane Arts, although it be in naturall Philosophie, are not therefore more happy then others, vntill they haue learned to ioyne therewith the knowledge of diuinitie. For albeit they haue greater vnderstanding of the nature of things created by God, then other men that haue not bene conuersant in such studies, yet all their skill, being blinde in respect of true and eternall wisdome, will profite them nothing, but onely to make them more guiltie before God, and worthy of greater condemnation, then if he had given them no more vnderstanding then beasts haue. And who knoweth not that the felicitie and foueraigne Good of man, consisteth not in the knowledge of the creatures, and of their nature, but in the knowledge of the Creatour that made them? Therefore, wee should labour in vaine to know our selues, if it did not leade vs to the knowledge of God: yea it would help vs nothing at all, but to manifest more euidently our ingratitude towards his Maiestie, and to aggravate so much the more his iust and fearefull iudgement vpon our heads. Likewise wee should reape little benefit by our carefull inquiry into the

Wherein true  
felicitie consisteth.



the matter and forme of the frame of man, whereof wee discoursed yesterday, if it serued not vnto vs for an entrance into a deeper contemplation of the goodly woorks that appeare outwardly therein, & of those corporall senses that haue their seates & instruments in them. And all this knowledge would doe vs little or no good at all, if wee were not ledde thereby to the vnderstanding of the internall senses of the soule, vnto which the former serue as messengers and minillers, and these latter doe vnto the minde and vnderstanding. Therefore in following this order let vs ascend step by step to those things that are most excellent: and although the eye of our minde should desell when we draw neare vnto them, yet wee shall gaine greatly, because those things are very great which draw nearest to perfection.

Hauiug before compared the composition of mans body to a building, and hauiug raised vp all the outward parts of it vnto the verie top, it remaineth now that wee set on the gates and windowes. When a man would signifie that a house is very lightsome and hath ayre enough, wee commonly say that it is well boared or pierced. Which may truly bee spoken of mans bodie in respect of those outward members, which God hath fashioned in the head, especially in the face, which hee hath appointed for seruants to the chiefe bodily senses, whose seruice also is afterward required for the spirituall and internall senses. It is in this part of our building and tabernacle, wherein God causeth the greatest beautie thereof to shine, I meane in the face, which as it were an Image of goodly orient, and liuely colours, enriched with many excellent woorks, not onely in regard of the skin and painting, but also of the forme, and of so many goodly and pleasant members as are ornaments vnto it: yea, which are so necessary, that without them all therest are as it were vprofitable, neither could they preserue and keepe themselves.

Of the beautie  
that is in the  
face.

I speake not yet of those parts that are hidden, and contained within the head, but onely of those members which appeare outwardly, which are in such wise disposed every one in his place, that albeit they bee not far distant one from another, yet the neere ioyning of them together doeth not cause them one to hinder the office of an other, notwithstanding their diuersitie, as wee see evidently, and shall know more at large by the sequel of our speeches. Heereby doth god admonish vs how we ought to behaue our selues one toward an other, and obell every man within his bounds and limits, not setting one vpon an other, and not incroching vpon any thing that is our neighbours. For as there is space and roome enough in the head for all the senses and members that are there, and the like in the rest of

A good instruction for  
euery one.

the

the body for all the members whereof it is compounded, by reason of the good order, concord & consent that is amongst them; so the earth and the world is bigge enough, and hath goods enough for all, if wee had skill and could beare one with another, and be content euery one with his estate and office, and with those gifts which we haue receiued from God, as members of one and the same body. If this good accord and consent were amongst vs, a little place would please vs; but if wee doe otherwise, all the world will not bee great enough to suffice vs. No riuers, seas, or mountaines will be sufficient to keepe vs within our bounds and borders. Therefore let vs learne of the senses and members of our body, what rule we ought to keepe one with another. The bodily senses, which God hath giuen to man to be ministers and messengers to the spirituall senses of the minde, are five in number: namely, the sight, hearing, smelling, tast, and touching. To all the members & instruments of these senses, which shal be hereafter declared vnto vs, the facultie of sense is generally giuen by the sinewes, which haue their originall from the braine, as we haue already touched. So that hereby we see what is the dignitie and excellencie of the head, seeing God hath placed therein the fountaine and spring not onely of all the senses, but also of all the motions of the body, which are wrought by meanes of the sinewes. For we must know that foure things are required in the office and vse of the bodily senses. The first is the power and vertue of the soule, which giueth sense by the animall spirit guided by the sinewes. The second is the instrument being well applied and made fit for his vse and office, by which the soule effectueth her worke. The third is that thing that is to be perceived by sense, about which the soule exerciseth her office. The fourth is the meane or way, which receiveth the object of the sensible qualitie, and carrieth it to the instrument. As for example: If the question were of sight, first there must be this power and vertue of seeing in the soule. Next, the eyes is necessarily required thereunto; for it is the proper instrument appointed to receiue light. Then there must bee light, without which all things are couered with darkenesse and made inuisible. For although the eyes by nature are perakers of light, yet that which they haue naturally, and which they carry within themselves, will affoorde them as small light as if they had none at all, except they receiue a greater light that cometh from the heauens, or from some lightesome body, as from fire, or from a candle lighted, as wee see by experience in the night time. Lastly, the meane or middle way is of necessitie required, by which the light is to be brought and communicated with the eye, and that is the aire, through which it passeth,

Five corporall  
senses.

Foure things  
required in  
bodily senses.

as through a glasse or cristall or such like bodies, which are so thicke that they keepe backe the light from piercing through them. For if there bee nothing betwene them, I meane betwene the eye and the light, and those colours which it must beholde, it can not apprehend and perceiue them. The like is to be saide of the sense of hearing, smelling, and tasting, as we shall vnderstand better when wee speake of them heereafter particularly. But as for the sense of touching, it is most earthy of all the rest. Therefore it agreeth with the earth, and is common to all the parts and members of the body that haue sense, although it bee more or lesse in some places than in others. This sense is giuen to the body to discerne the first qualities by, namely, hote, colde, moist, and drie, from others that accompany them, as heauy, and light, hard, and soft, sower, and sweete, thicke, and thinne: which are compounded qualities, taken from the foure first, as all corporall things are made of the foure elements. Concerning greatnesse, figures, members, motion, and rest, they are common to many of the senses. Thus much for the sense of touching, from which the rest do differ, in that euery one hath his proper sense, which is not communicated with any other. For onely the eyes see, the eares heare, the nose breatheth, the tongue and palate taste. And heere wee haue to consider of the great prouidence of God in many points. First, forasmuch as the body cannot liue without the sense of touching, which hath for object the elementarie qualities, it is giuen to all liuing creatures in euery part of the body, to the end, that hereby they might knowe according to the proportion of the qualities, what is profitable or hurtfull to their bodies in the participation of these qualities, and so eschew more easily that which might hurt them. But men haue this sense chiefly in the endes of their fingers, that touching slightly with them, they might make the first triall of all qualities. For if they feele that the thing which they touch is too hote, or too colde, or that there is some other excesse in the quality which might hurt them, they are admonished thereby, to the end that by a very little hurt, they might auoide a greater. For a man may better cheap feele a little grieue and that very lightly in the ende of one finger, or of many, then in a whole member, or in all the rest of his body. Besides, God hath further provided for this sense, in that it is not so sharpe to feele suddainely and to the quicke, as the sight or hearing, to the end the body should receiue lesse dammage by that which moueth it if it be hurtfull for it. Now the eyes, because they doe not touch that which they see, nor the eares that which they heare, therefore they can not be so dammified, as the residue of the members may,

Of the sense of touching.

Nobody can liue without some sense of touching.

Some mem-  
bers of the  
body absolut-  
ly necessarie  
to life.

which feels not except they touch. *gives it to us who had no part*  
Moreover, we have yet to note the providence of God herein, that  
amongst the members giue by him to the body, he hath created some  
of that nature, that a man can in no wise live without them: and  
others so, that albeit they be not necessary for life, yet he cannot live at  
his ease, and not receive great hurt if he want them. The members of  
the first sort are, the braine, the heart, the lungs, the liver, the spleen, the  
stomack, and such like, that are the seats of the animal, vital, and na-  
tural vertues, without which there could be no stay of life. For as  
these members are hurt or perished, farewell life. The other sort are  
the eyes, the eares, the nose, the tongue, the feete, the hands, and such  
like. For although a man loose some one or many of these members,  
yet he doeth not therefore loose his life, but hee shall surely feelee the  
detrimēt, which such a losse bringeth vpon him. And as wee com-  
monly say, that *he* *One knoweth not the value of his home, until he hath*  
*lost it;* so wee may with greater reason say, that no man knoweth of  
what valew the partes of his body are, untill he want them, or untill  
they be so hindered that they cannot fulfill their office. Wherefore we  
ought to pray to God to preserve them for vs whilst we have them,  
and giue him thanks because he hath not created vs lame or maimed  
of any member. And when we see any that were borne without them,  
or that haue lost them, since we ought to be so much the more stirred  
vp to glorifie him, acknowledging it to come from his grace, in that  
he hath dealt better with vs then with them, although we have deser-  
ued no more then they. Now because we do not so, neither have this  
consideration as we ought to giue him thanks, and to vse them to his  
honour and glory, therefore he deprieth vs of them many times, to  
punish this ingratitude, and to cause vs to know better the valew of  
these gifts, after they are taken from vs, and that wee haue lost them,  
seeing we could not knowe it whilst wee had them, nor yet him that  
gaue them vnto vs. And by the same meanes also he would admonish  
and put vs in minde of the damage we receiue by the defects of our  
soules, by those which wee feelee by experience in our bodies. Where-  
upon wee haue an other goodly point of the providence of God to  
note, in that hee hath giuen vs almost all double members, without  
which we could not live but with great paine and trouble: to the end  
that if we lost one, wee might yet vse the other, and in some sort sup-  
plie the losse of that which is wanting. For this cause hee did not  
create onely one eye, or one nose, or one eare, one arme, one  
hand, one legge, or one foote, but twaine. This ought to be well  
considered, that wee might haue the better knowledge of the care  
that

An other  
point of Gods  
providence.

that God hath ouer vs, seeing hee hath so well provided for all things; that hee will not onely haue vs to liue, but also furnish vs with all necessary things, whereby wee might liue more commodiously, more easily, and with lesse paine and trouble. And when it falleth out that some one of these members or both are wanting, God supplieth this defect by maruailous meanes. For sometimes we see that maimed folkes haue done many things with their feete, or with their neck and head, that others could hardly doe with their handes: in leasurise they haue done things without handes, that would seeme altogether incredible to such as haue not seene them. And many times wee see dumbe men; whose handes stand them in steade both of tongue and eares. For by the signes and gestures of their handes they signifie their meaning to others, as of they themselves did speake; and vnderstand the minde of others that make the like signes. Yea, there are some that conceiue what others say vnto them, onely by seeing them open and moue their lippes, so that we must needs acknowledge it as a miracle of God. Now hauing spoken generally of the senses of the body, and specially of touching, as also of their members and instruments, wee must come to their particulars. Therefore *A M A N A*, thou shalt discontinue vnto vs first of the eyes, which are as it were the principall windowes of this building which wee haue vnder taken to pourtraite and set forth.

The hands sometimes stand in steade of the tongue and eares.

*Of the eyes, and of their excellencie, profuse, and use: of the matter and humors wherof they are made. Chap. 10.*

*A M A N A*. It hath alwayes bin the opinion of the Stoics and Academics, that the bodily senses did rather hinder then helpe to obtaine wisdom: that no man could know or vnderstand any thing: that the senses were feeble and slowe: that sensible things were so small, that they could not be perceiued; or els so subiect to motion, that no certaintie coulde be found in them: that our life is short, and full of opinions and customes: that all was compassed about with senses, and hid: and therefore that nothing could be perceiued or vnderstoode, so that men were to professe that they would affirme or approve, of nothing. *Plato* writeth in many places, that wee must beleue nothing but the vnderstanding, which beholdeth that that is simple and vaineforme, and as it is indeede: and that there is no science, but only in those reasons & discourses, which the soule maketh whe it is not troubled with bodily lets, as with sight, and hearing, or with griefe & pleasure. *Eulchias* disputing against this, sheweth that the senses helpe much towards the obtaining of wisdom: & that when they

The opinion of Stoics and Academics.

In Phaed & Tim.

14. de Præpar. Euang. c. 7.



are rightly affected, and in their naturall habite, they neuer deceive the minde that is attentive. But wee shall know more at large what their profit is by continuing our discourses of the instruments of the senses.

Of the eyes &  
of their vse.

Let vs know therefore, that the eyes were given of God to men to cause them to see, and to be as it were their watch-towers & sentinels, the guides & leaders of the whole bodie; as also they are as it were the chiefe windowes of the body, or rather of the soule, which is lodged within it. For it is a most excellent worke of God, whether we consider the matter whereof they are made, & how diuerse or agreeable it is to the office that is assigned them: or the beauty that is in their forme, & in the diuersity of their colours: or the commodity & vse of their motions, and how they are set in their places, as it were goodly precious stones laide in some curious piece of worke: & how they are mured and armed both aboue and beneath, on the right hand and on the left, with the eye-lids, and the eye-browes, not onely for their protection and defence, but also to adorne, and to make them shew more beautifully. And surely it is not without cause that God hath put such great excellencie in them, and hath created and framed them so artificially.

The eyes draw  
nearest to the  
nature of the  
soule.

For first, they are the chiefe members of al the bodily senses, whose nature approacheth neerer to the nature of the soule and spirit, then any other, by reason of the similitude and agreement that is betwene them. Therefore by good right they beare rule among all the senses, and all the other members of the body, as being their guides. For they are given to man chiefly to guide and leade him to the knowledge of God, by the contemplation of his goodly works, which appeare principally in the heauens and in all the order thereof, and whereof we can haue no true knowledge and instruction by any other sense but by the eyes. For without the who could euer haue noted the diuers course and motions of the celestially bodies? yea wee see by experience, that the Mathematicall sciences, among which Astronomie is one of the chiefe, cannot bee well and rightly shewed and taught, as many others may, without the helpe of the eyes: because a man must make their demonstrations by figures, which are their letters and images. I passe ouer many other sciences, as that of the Anatomy of mans body and such like, which are very hard, yea impossible to bee learned and known certainly vnlesse they may be seene with the eye. Wherefore seeing the bodily senses are the chiefe masters of man, in whose house the spirit and vnderstanding is lodged and inclosed, the greatest and first honour is by good right to be given to the eyes and sight. Likewise it is the first Mistresse that prouoked men forward to the studie & searching out of science and wisdom. For of sight is ingendred

Sight is our  
first mistresse.

dred admiration and wondering at thinges that are seene : and this  
 admiration causeth men afterward to consider more seriously of things,  
 and to marke them better ; and from thence it is that men fall to en-  
 quire of matters more carefully, and to sound them deeper . In the  
 ende they come to the studie of science and wisdomē, which is the  
 knowledge of supernaturall light, namely of the light of the minde,  
 vnto which science and doctrine is as light is to the eye , so that it  
 contemplateth and museth by that, as the eye seeth by light . There-  
 fore we haue to note, that it hath pleased God the creator of all things  
 to scatter his light throughout the whole worlde, & ouer all creatures  
 as well spirituall and inuisible, as corporall and visible . His spirituall  
 light he hath infused into spirituall creatures, and bodily light into  
 bodily creatures, to the ende that by this benefite the spirites might  
 haue vnderstanding, and the eyes sight . So that Angelles and the  
 spirits of men, which are spirituall and inuisible creatures, are illu-  
 minated by the meanes of vnderstanding, with that spirituall and Of spirituall  
 heavenly light whereof God hath made them partakers : as the bo- eyes & spiritu-  
 dies of liuing creatures, and cheisly of man are illuminated with the all light,  
 corporall light of the Sunne by meanes of the eyes . For as bodies  
 haue their bodily eyes, so spirites haue their spirituall eyes . For that  
 vnderstanding wherewith God hath indued them, is vnto them as  
 the eyes are to the bodie . Wherefore by that they see God, who is  
 their heavenly Sunne, and the fountaine of all diuine and spirituall  
 light, as bodily eyes beholde the materiall sunne, wherein as in a  
 fountaine God hath placed corporall light, which he would haue vs  
 see and know by meanes of the eyes : which wee ought to acknow-  
 ledge as a great benefite . For the light is a worke of God woorthy of  
 great admiration, which discouereth and sheweth to vs a great part of What the  
 nature, and is vnto vs in steade of an image of the best and most excel- light is.  
 lent natures, which without doubt are lights & shining natures . Nei-  
 ther could any man possibly expresse in wordes or teach in any sorte  
 what the light is which sheweth al other things, & what is the beau-  
 tie & excellencie thereof, vnlesse the eyes did beholde and know it, &  
 distinguish it from darknes . For by meanes of the eyes we may iudge  
 what our life would be, if it were buried in perpetuall darkenes, or if  
 man had no instrument to apprehend and to receiue the light when it  
 shineth . Therefore as God hath created the light to discouer and shew  
 all thinges by it, so he hath giuen eyes to man, whereby he may appre-  
 hend & receiue it . To this end he hath made them of a matter that is  
 partaker of light, and meete to receiue it, that by the agreement of na-  
 ture that is betweene them & the light, they might enioy it, and by the

1. Tim. 6. 16

selfe same meanes they might be messengers to the minde to induce  
 & lead it to the consideration of the diuine light, whereof corporall  
 light is a very small resemblance: and heereby also the minde might  
 know that God, *who dwelleth in a light that none can attaine vnto*, is a  
 maruailous light, as holy men know by experience when he sheweth  
 himselfe vnto them. For as the eie is like to a glasse that receueth the  
 Images of things offered vnto it, so God imprinteth Images of him  
 selfe in our minde as in a glasse. Wherefore as a glasse cannot receiue  
 any Image, but of such things as are set before it: so the Image of God  
 cannot shine nor be imprinted in the mind of man, vnlesse he alwaies  
 set God before his eies, that he may receiue his Image. And as the eie  
 is illuminated by the beames that proceed fro the Sunne, so the mind  
 is illuminated by the brightnes of the diuine light, in which we consi-  
 der the Father in the vnitie of the godhead, as the spring & fountain  
 of all light, & the Sonne, as the beames & brightnes ingedred therof,  
 & the holy Ghost, as a flame proceeding fro it, which causeth the eie  
 of the mind to receiue it, & to be made partaker therof. Wee see then  
 how our eyes together with the light admonish vs of great things, of  
 most excellent works of God, and of great secrets of spiritual & hea-  
 uenly things, whose images he hath imprinted in the light & in our  
 eies, to the ende, that by these corporall and visible images, wee may  
 haue some knowledge of those things wherof they are images, which  
 cannot be seene & perceiued with corporall senses, but onely with the  
 spirituall senses of the soule. Wherefore wee ought greatly to praise  
 God for his goodly gift, both of the light & of the eies, which cannot  
 sufficiently be yalued. For although it did vs no more seruice then it  
 doth to brute beasts, namely to guide & leade vs in this corporall life,  
 yet wee ought seriously to acknowledge the excellencie of so great a  
 gift of God, & how profitable and necessary it is for vs. But ther is a  
 great deale more in it, by reason of the mind & vnderstanding which  
 God hath giuen to the spirit and soule of man, as it were spiritual eies,  
 to the end there might be an agreement & proportion betwene them  
 & the eyes of the body. For as the eies declare to the mind what they  
 see, that it might take knowledge therof: so when the mind hath seen  
 with spirituall eies those images that are offered vnto it by the bodily  
 eies, it causeth them to see a great deale more clearly, then the eies of  
 brute beasts doe. For because they want minds & vnderstanding, their  
 eiesight pierceth no further then vnto those corporall things which  
 they behold. Wherefore when they see the light of the Sunne, they only  
 prepare themselves to be guided by it, & neuer consider or looke any  
 further. But man, if he be not altogether brutish as beasts are, stayeth  
 not

The difference  
 betwixt the  
 sight of men  
 and of beasts.

not there, but passing further he considereth the beauty of the sunne, & those great benefits which it bringeth with it. And being ascended so hie by the meanes of corporal light, he ascendeth euen to the spiritual & diuine light, & to God, who is the eternal & infinite Sun. Man also hath so much the more knowledge of the nature of corporal light, & of the effects therof, & hath also so much the more celestial & heavenly light whereof bodily light is an image, as his mind is illuminated by the word and spirit of God. For otherwise men see little clearer & not much farther by the light of the body, then brute beasts do. Moreouer we made mention in our former speech of 4. things requisite to see by: which also are to be vsed in the other senses. I will only adde a litle of the fourth thing, which is of the meane that receiueth the object of the sensible quality, & beareth it to the instrument. If those bodies that are set before our eyes, are so thicke by nature that the light can not pierce through the, the doth the light appeare vpon them, but not in so great measure, nor so cleare as in the aire & in other bodies, as in glasse, cristall or such like that are not so thicke, that they will hinder the light from piercing through them. This part of light that is vpon thicke bodies, is called colour, which is of diuers sorts, according to y mixture of light & darknes that is in them. For first there are 2. kinds of simple colours, by mingling of which together al other colours are compounded. The one is white, which hath most light in it of al others, and therefore will take any other colour. The other is black colour, which hath least light in it, & therefore it wil take no other color. Now according as these 2. kinds of colors are mingled together, al other colours, being infinite in number, are compounded, taking their diuersity & difference, as they haue more whit or black mingled in the. For this cause some are red, others yellow, these greene, those ski-color, others gray, or blew, or tawny. In a word, it would be a difficult matter, yea impossible to rehearse al their differences & varieties. But God sheweth himself yet more wonderful in the diuersity that is seene euen in one kind of colour. For let vs consider in a meadow or garden al the herbs, trees, & plants that are therewith leaues & flowers, & we shal see no green in any one of the, which differeth not in some thing from the green of another kind, although they be all green. The like may be said of their flowers. For whether they be white, or black, or red, or yellow, or azure, or of any other colour, we shal not find one that differeth not in something from others of y same color, but of a diuers kind. So is it with diuers fethers & colors of birds, amongst which there are such sundry colors, that a man cannot tel what certain name to giue the: as for exaple, we see about the neck of a Ringdow. And although Painters indeuor as much as lieth in the

Of colours, & of their nature variety, and v/c.

All compound colours made of black and whit mingled

Nothing scene  
but by colour.

counterfaite all these diuersities in their printings mingled with many colours, and howsoever, as followers of nature, they come very neere her, yet they can neuer approach so neere as to be able to represent any colour so liuely as she brings it forth. Now if the eyes were not capable of light, they could not see any colour, nor discern one from another: & if they could not see colours, they should see nothing. For nothing can be seene but by meanes of colours, no more then it may be seene without light, of which those are made. And as the eyes cannot well see if they haue not as much light as is needfull for them: so if they haue too much, and more then they want, they will see a great deale lesse: or if it be very great, they will be dazeled, and as it were blinde. Therefore it must be dispensed vnto them by iust measure & proportion according to their capacite: and then through the reflection of those things which it discouereth vnto them, it imprinteth their images in them, as the image of a ring is imprinted in sealed waxe. Now hauing spoken of the principall vse of our eyes, if I should enter into a more particular consideration of their nature, I know not almost at which end to begin. For there is nothing, either in the matter of which they are made, or in their forme, composition and vse, how small so euer it bee, which is not able to cast all men into great admiration. For first, if you aske after their matter, they are compounded of three sorts of humours, of which the one is like to water, the other to glasse molton, or to the white of an egge, and the third to ice or christall: and therefore they take their names of those things which they resemble. Concerning the Christalline humour, it is not so thinne, but more firme then the other twaine, much like to waxe melted. Neuerthelesse it is a great deale more cleare and more glistering then both the other: so that there is the same difference betweene these three humours, and that which may bee seene through them, which is betweene christall, glasse, and water, and that which a man may see through them. The Christalline humour is giuen to the eye to impart light vnto it: therefore it is in the eye, as it were a little round christall glasse, very glistering. And although the other twaine are very bright, so that the light may passe through them, as it were through water and glasse, yet they haue no light of themselves, as the christalline humour hath, which could not receiue that light which it doth from without, if of it selfe also it were not partaker of light, and if by that participation which it hath, there were not in it a naturall agreement with the other. The other twaine are ioyned vnto it not onely to nourish and moysten it, that it dry not too fast, but also to helpe to preserue it, and to moderate

Of the matter  
and humours  
of the eyes.

Of the Christalline  
humour.



moderate the vehemencie both of those spirites and coulours that might hurte it. Nowe because these humours are liquide and soft, they had neede of fitte vesselles to keepe euery one in his place appointed, for the executing of their office. The cristalline humor is in the middest of the other twaine, because it is the glasse of the eye, which receiueth the light, and the images of those things that by the light are disclosed vnto it. Therefore it hath behind it that which resembleth molten glasse, or the white of an egge, which is not altogether so soft and liquide, as the other before that resembleth water. Thus hath God disposed them according to that naturall cōueniency which is betwene them, that they might be so kint one to another, as is meetest both for them and their vses. And being all ioyned together, they serue to fill vp that hollow place within which the eyes are inclosed: so also the other parts, and namely the fat, whereof they are well provided, serueth not onely to fill vp voyde-ropme, but also is appointed to this end, that the eyes might rest them more at ease, and be moystened the better. In all which things great wonders of Gods prouidence appeare most cleerely: namely, in this, that the humors are so distinguished, euery one keeping his place without mixture or confusion, as also in this, that the cristalline humour, which is partaker of light, and which ought to receiue it, is so well compassed about and fortified on all sides. For this cause it is more firme then the other, that it might both keepe and distribute better the light which it receiueth, and also preserve it selfe, and helpe the other humors that are ioyned vnto it, which being as it were Nurser vnto it, doe in like manner helpe it againe. Moreouer, wee are greatly to maruaile at the prouidence of God, in considering the coates and skinnes of the eyes, their forme and motions, their diuers colours, and the sinewes whereby they receiue sight: the discourse of which matters, I lay vpon thee, *ARAM*.

How the humors are placed.

How Gods prouidence appeareth in the eyes.

*Of the tunicles and skinnes of the eyes: of their forme and motions: of their sundry colours: of the sinewes whereby they receiue sight, and of other parties about the eyes. Chap. II.*

**A** *RAM*. If we would stand to consider of al those things that are worthy of admiration, but in one eye onely, as well in respect of the matter, as of the forme, and meanes whereby they receiue the vertue of seeing, and performe their dnetie, as the Phisicians shewe these things in an Anatomie, a man might make a very great booke thereof, as likewise of all the other members. For there is no member so little, wherein there is not most exquisite art, and wherein a man may

not

not see marueilous workes of Gods prouidence, so that I should bee wonderfully abashed to see any Phisition proue an Atheist; if he haue neuer so litle knowledge of the nature of mans bodie, and of the composition and Anatomie of the parts of it, were it not that God punished them with the like iudgement that he hath done other great Philosophers, whome he casteth into a reprobate fence, because through pride and ingratitude, they abuse that knowledge of naturall things, which he hath giuen them. Let vs learne therefore to know the Creator by the knowledge of the creatures, and let vs look vpon the workemaster in the excellency of his works. And now to this end, according to our intent, let vs with the eyes of the mind, behold the eyes of the body, seeing they looking vpon all things, yet cannot see themselves.

Of the tuni-  
cles and skin-  
nes of the eyes

Nowe as we haue perceiued, that God hath disposed the matter and humors of the eyes according to that office whereunto he hath assigned them, so he hath appointed tunicles or coates which are little skins, in which they are contained as it were in their vessels, and compassed about with them as it were with litle bands, to keep them vnited and close together, and to preserue them, that they mooue not forth, and runne out, and withall to bee vnto them asure defence. These skinnes according to their offices and vses are disposed one after another, and interlaced between the humors of the eyes, according to that agreement of nature which they haue, both amongst themselves, as also with those humors which they serue, and which in like sort serueth them, to the end that neither the one nor the other should easily receiue hurt. And amongst those fiue seuerall tunicles, which there are of them, according as the Phisicians & Anatomists distinguish them, one is very slender, like to a smal spiders web, or to a very litle fine white skinne, that is betweene the partes of an onion. Then there is another that is like to a litle threed: and the third resembleth in colour the stone of a redde grape, I meane the outward side of it. They are named by the Grecians and Latines according to the similitudes and likenesse of those things which they resemble. But the chiefeft, strongest, and hardest of them is like to a slender & cleere horne, I meane that horne whereof Lanterns are made, but that it is not so hard and thick by a great deale: and by reason of the similitude which it hath with horne, it is called by the same name. This hath God created in this sort, both that it might bee a stronger defence to all the humors of the eyes, and also that it might serue for the light which they are to receiue, through which it shineth, as the light that is in a Lanterne besids the horne of which it is made. There is yet another white skinne, which serue to keepe in the whole eye vnto the head

Fiue tunicles.

head, in the place assigned for it: and this is the first, as that like the spiders webbe is the last, and then the other are placed between these in the same order that I haue named. Heerein appeareth the worke of God, namely his providence is to be well marked in this, that he hath not placed the eyes so farre out in the face and head, as hee hath done the nose, eares, and lippes, but more inward as it were in holes and litle denues, by reason of the humors whereof they are compounded, to keepe them so much the more fast and close together, because they are liquide. Therefore they are shut vp in their holes, as the water of a Well is in that place where it is gathered together. For this cause the Hebrewes often vse the selfesame word to signifie both the eyes and fountaines. Next, God hath created the of a round forme, both because it is the fairest, most seemly & most perfect, as also because it is most moueable; and easiest to turn and returne on euery side, as the office of the eye requirerh. For seeing they are giuen to man, & to all creatures for the direction of the whole bodie, and of all the members thereof, they ought not to be so fastned in the place where they are, that they can neuer looke but one way, nor stirre themselves on any side. Therefore God hath appointed to euery eye seuen muscles, both to keepe them firme and steady, as also to cause them to remooue and

turne vpward and downward, on the right hand & on the left, crossewise & round. And as the round forme is most perfect, so it is most fit for the office of the eyes, to the end they may see all things better, and comprehend al sorts of shapen better then if they were flat, or hollow, or square, or of some other fashion besides round: as a man may iudge by the diuersitie of looking-glasses, and of their figures and makings, according to the variety of which, they represent diuersly those things whose images they receiue. Now because man, as also all other creatures goe forward, and not backward or sidewise, therefore God hath not placed the eyes either in the hinder part of the head, or on any side thereof, but before. And although the eyes be moueable and made to turne on euery side, yet they neuer turne cleane backward, but onely sidewise, so farre as they can see and behold well. For they haue nothing to looke vpon within the head, but only without. Therefore they haue this aduantage besides, that being set in that place which is assigned vnto them in the head, they may turne from one part to another, and see, not onely on the right hand & on the left, but also behinde, by that motion which the head hath from his sinewes by meanes of the necke: which motion the head should not haue, if it were seated vpon the shoulders without a necke: and this is another commoditie of the necke; whereof we spake not before.

A testimonie  
of Gods pro-  
vidence.

Of the forme  
of the eye;

Of the mus-  
cles of the eyes

Nowe beefore wee goe any further in the discourse of those partes that are about the eyes for their defence & preferuation, it shal be good for vs to consider here of the goodly painting, and varietie of colours that are in them. For first wee haue a white colour, which couereth the greatest part of the eye: next that goodly final circle, which is round about the eye: then the aple of the eye, which the Hebrews call the daughter of the eye, being in the midst of it, as it were a little glasse, wherein a man may alwaies see some image, as it were in a glasse when one looketh into it. This little circle is called by some a *Crowne*, and by others a *Rainebow*, because of the diuersitie of colours that are seene in it: which are not all alike in all men. For some haue this circle more black, others more gray, others more yellow, or more redde. Moreouer, besides the sinewes of those muscles that are giuen to the eyes to moue them every way, eche of them hath one proper vnto it selfe, whereby the life and vertue of seeing is communicated vnto it from the braine, by meanes of the soule that giueth life to all the body. Therefore these sinewes differ from all the rest, in that they are not solide, but hollow within, like to little water pipes, to carry vnto the eyes the spirits of sight, which are as it were a little flame of light, whereby they receiue from the brayne, life and vertue of seeing. Next wee are to consider how God hath placed them neere the nose, to the end they may purge also by that on each side, aswell as the other humours of the braine. Therefore there are kernels hard by them in the head, which serue both to moysten and to water them, according as they haue neede, by reason of their burning nature and perpetual motion, and also to retaine & soke in humours, least they should descend and fall downe vpon them too fast, and so hurt them. Besides this commoditie, the nose in his place is vnto both the eyes in steade of bulwarks, and so also are the bones which close them in on every side, & the balles of the cheekes, which are higher then the holes of the eyne, that they also might serue to defend them. Moreouer, God hath further armed them with eye liddes, which serue the both for ornament, & are also in steade of gates vnto them, hauing muscles to open and to shut them, either wholly or in part as neede shal require, both for sight, for sleeping and waking, and for defence. And besides the eyebrowses wherwith God hath couered them about the liddes, there are little haire growing at their brimmes, which God hath not giuen in vaine. For first, they serue to direct the beames of the sight, that they may see more directly: next they serue for defence against little flies, against dust, moates, and other small things that might enter in, and trouble them. Moreouer, they serue for ornament, as it were some pte-

Of the visuall  
sinewes.

The vse of the  
kernels neere  
the eyes.

Of the eyelids  
& of their  
haire.

tie border round about them. And because the haire of the eyeliddes haue another office then those of the eyebrows, therefore they are otherwise disposed: for they are not so thicke, nor mingled one within and aboue another, as the haire of the eyebrows are, but they are ranged and set all in ranke, euen orderly one by another. And as for the eyebrows, they doe not onely serue to set forth the eyes, that their beautie may the better appeare, but also to defend them against the raine, against the sweate of the head and forehead, and other things that might descend & fall vpon them if they had not this to stay them. And to this purpose wee see the agreement which they haue with the nose on each side, and how the prouidence of God hath made them like to a halfe circle, or a halfe moone, or a little arche, or els after the fashion of a little penthouse, to the end that the sweat and raine might haue an easie course and descent on both sides, and not runne into the eyes. And because they should not hinder in steade of helping, God hath created them of that nature, that they grow not like the haire, beard, or nailes, but continue alwaies at one stay. What then will those women say for themselves, who take so great paines in twitching and plucking off the haire of the eyebrows, to the end they should not be so thicke or great as nature hath made them. For they thinke it greater beautie when they are shorter and thinner. But in this, as in all their paintings and prankings they doe not onely lift vp themselves against nature, as though they would worke her a spite, but also behaue themselves as if of set purpose they meant to reproch God for creating the as he did. Now in speaking of the eyes, let vs beware that we be not so blind, as that we cannot see that thing by them, which they teach vs, or take no heede of that which they shew vnto vs. For the consideration of one of them alone, or of one eyelid or browlidde onely, ought to teach vs to open and to lift them on high, that they may search out and contemplate him that created them, and hath giuen them vnto vs: euen to him who saith, *I that formed the eye, shall not I see?* Therefore we ought to bee afraid, least our eyes be giuen vnto vs as Iudges, to conuince vs of our ingratitude towards God their and our Creator, and to condemne vs. For there are but too many miracles to be scene of his almightie power in their creation, & too many witnesses of his prouidence towards vs, to make vs more then ashamed and confounded. We haue yet another point to bee noted touching their situation, which causeth a certaine proportion and agreement to be betweene the heauens and the head, and betweene the eyes of the great & little world, and those of the body and soule. For it is most certaine, that they could not be placed more conueniently, then in the highest part of

The vse of the eyebrows.

Against the pride of women.

Psal. 94. 9.

Of the proportion betweene the heauens & the head.

of



Ecclef. 12. 3.

of all the bodie as it were in the highest towre seeing they are to seme all the other members in place of Warders and Watchmen, and of guides and leaders. Therefore *Salomon* had reason to call them *the lookers out by the windows*. For the holes of the head in which they are placed as it were Looking-glasses, are their windows through which they see and behold. Wee may also say as much of the apple of the eye which looketh within this little circle, as it were by a window. For this cause as God hath placed the sunne, moone, and all the rest of the lights above in the heavens: so hee would that there should be some proportion betweene the heavens and the head of man, and betweene those goodly lights above named, and the eyes that are created to receive light from them, and to see that in man who is the little world, which the sunne, moone, & other lights of heaven are in this great universall world. Therefore for as much as the eyes are as it were

the images of these goodly bodies and celestiall glasses they occupie

the highest place in this bodie of the little world, as the lights doe in the great bodie of the world, whereof they are as it were the eyes, to give it light on every side. For this cause also the eyes are more

The eyes draw neerest to the nature of fire.

fiery, and have more agreement with the nature of fire, then any of that member that belongeth to the corporall senses. And as they are in a high place, so they are admonished thereby of the place unto which they ought to looke according to that which *David* saith: *Life mine eyes to thee that dwellest in the heavens*. In all these things we see a goodly harmonie and agreement betweene the great and the little world, the like whereof we shall also finde betweene the worlde and the spirituall heaven, whose sunne and light is God; and betweene the eyes of the soule and of the mind. Therefore *Iesus Christ* said very

Psal. 123. 1.

Math. 6. 22. 23.

wel, *The light of the body is the eye: if then thine eye be single, thy whole body shall be light; but if thine eye be wicked, thy whole body shall be dark. Wherefore, if the light that is in thee be darknes, how great is that darknes?* So if the eyes being as it were the lanterne, lampe and flame of the whole body, they could not have a more apt place, or more convenient for their nature, than that where God hath placed them. The like also may be said of the spirituall eyes of the soule, & of the mind. For God hath

The agreement betweene the eyes of the soule & those of the body.

lodged the understanding and reason in the braine of man, as it were in a high towre, in which it ought to raignt as a *Queene* and *Princesse*, and guide under her lawes all the affections and actions of man, as eyes guide all the members of the body. And when God who is the Sun & light of the world, & of the spirituall heaven, teacheth us his beames to these eyes of the soule by his eternall Sonne, & giveth them life, vigour and vertue by his spirit, then is the minde well lighted,

methand then doth free happily and to her proper end direct all the  
 parts of the soule. Now for the conclusion of our speech, seeing wee  
 haue spoken largely enough of the eyes of the bodie, and of their na-  
 ture, beautie, and excellencie, and what goodly images of the spirituall  
 objects they represent vnto vs; let vs yet a litle better acknowledge the  
 peccies of their Workman, by considering apart the matter where-  
 of they are made; I meane by it selfe and without the workmanship;  
 so if we should now behold their substance without that disposition &  
 form which he hath giuen them. What is an eye pluckt out of the head  
 but a lumps clay and mire? as indeed it is the matter whereof it is made.  
 Now what a wonderfull thing it is that God hath so appropriated it,  
 that make such a goodly peece of worke thereof, and such faire in-  
 struments for the seruise of men? And therefore our Saviour Iesus  
 Christ meant to represent this diuine worke, when hee made the  
*Miracles of Iesus* *to putt clay vpon his eyes.* Let vs therefore yse their  
 sight, which is such an excellent gift of God; to behold his worke;  
 and those goodly images of the diuine nature, which on euery side,  
 and continually are before our eyes: and let vs beware that wee  
 feede them not with the sight of prophane and dishonest things, least  
 they serue to payson the minde and soule, whereas they ought to be  
 come messengers, to declare vnto it honest & healthfull things. For he  
 that doth otherwise is worthe to haue, not onely his bodily eyes pur-  
 euerted pluckt out of his head, but also the eyes of his mind, that so he  
 may be blinde both in body and soule, as it commonly falleth out to  
 many. But let vs follow our matter propounded touching the senses;  
 and their members: and speake vnto vs, **ACHITOB** of the eares,  
 and of their composition, offices, and vse.

**ACHITOB** Of the Eares, and of their composition, offices, and vse.  
**Chapter.** The wisdom of God is so great, & he provideth so  
 well for all things by his providence, that he neuer doth any thing  
 in vain, so much that there is nothing whatsoever in all nature, which  
 hath not his proper vse, & which is not compounded of matter & form;  
 agreeable hereto for the instruction of men. But forasmuch as men  
 are made of vnderstanding, & by reason of their naturall corruption  
 are turned aside from the chiefe end of their being, namely the con-  
 templation of celestiall and heavenly things, in place whereof they be-  
 taken themselves to the care of those things that are earthly and corrup-  
 tible, and committed to passe, that having eyes and eares, they neither see  
 nor

nor heare any spirituall thing, so that their very light is become darknesse. And then, how great may we thinke the darknes to be in those parts that ought to be guided by them that are capable of light? Therefore as we haue learned, that the eyes are the first guides & household masters that God hath giuen to every one, and the first authors and inuentors almost of all artes, sciences, and disciplines, because by their sight wee know the light, colour, greatnes, figure, number, situation, & motion of the bodily things, both neere & farre off: so now wee are to know, that the hearing and the eares are verie conuenient for one man to communicate his knowledge with another, as if one should powre wine or water out of one vessel into another. But they are especially giuen by God to men, that they might serue to receiue the doctrine & instruction of wisdom, as we may perceiue if we consider diligently their nature and vse.

The situation  
of the eares,

The eares then, in mine opinion, are also as it were watchmen ouer the whole body, as well as the eyes. For it is not onely required, that a watchman should see, but also that he should both heare and speake. Therefore are the eares placed hard by the eyes on each side, as well for an ornament to the head, as for the commoditie and vse of the whole bodie. For that place is fit for them that they may so much the more conueniently receiue those sounds that come vnto them, and cause them to heare, euen as the eyes receiue the light, which causeth them to see. Therefore as God hath disposed the matter wherof it pleased him to make the eyes, and hath giuen them such a forme as agreeth best to that office, which hee would haue them performe, so hath he done in regard of the eares, as also of all the other members of the bodie. For this cause hee hath made them of gristles, which are a great deale harder and more firme then either flesh, kernels, sinewes, or ligaments: but yet nothing so hard as the bones are, as we haue already learned by that which was spoken beefore. Besides, neere about the place wher the eares are, he hath set the hardest & firmest bones that are about the head. Therefore they are called stony bones by reason of their hardnesse, and of their naturall agreement with stones: whereby the eares are strongly fortified, and that very agreeable to their nature and office. As for their forme, it is halfe round, & verie well compassed. They are also doubled in about the ends, as if nature had wrought them about with little ledges turned in of the same matter, in most excellent and decent maner. And among all liuing creatures God hath giuen vnmouable eares to none, but onely to man & to an ape: for the rest can moue them vp and downe. And as for this external & eminent part of the eare that appeareth without, if it ser-

Of their making.

Of their forme

The eares of  
men and apes  
onely are with  
out mouing.

not onely to beautifie the head, the vse of it were not to be despised. For it is euident by such as haue their eares cut off, how deformed and vilely the head would bee to looke vpon, if it were not decked with that part of the eares planted there by God for their greater ornament, as it were two goodly bruches. Heereof it is, that those men haue this part cut off, who are to be made deformed and infamous for some notorious offence. But besides the honour and ornament, which this part of the eares bringeth to the head, it serueth also to cover the brayne which is next to the eares, least it shoulde bee hurt. And to the ende that they might not bee easily bruized, or broken, nor yet hang downewarde, they are, as I haue said, of a gristly substance, as are all those partes that are bare and appeare outward, and which are in daunger to receiue iniuries and discomforties from without. Likewise this outward growing of the eares bringeth a double commoditie with it to the rest of that member. The first is, that it keepeth backe the rayne and sweate of the head, and much filth that might enter into the eares, if those places were flatte, and had nothing but the holes of the eares without these bulwarkes. Therefore their forme is made so, that they ascend and bende vward without, but are hollow within. The other is, that it helpeth much for the better receiuing in of the soundes that are brought to the eares by the ayre, because thereby the soundes are better conueyed into that place, which is properly appointed for the hearing. For because the eares are not pierced straight outright, but their holes are made winding in, like the shell of a snayle, whose forme they represent, so that one cannot thrust straight forth so much as a little threede, or the bristle of a hogge. For if they were boared outright, many inconueniences would befall them. The first is that the soundes would not be conueyed in so well, as they are in places that bend and giue backward, where they haue rebounds, which causeth them to stay and sound better. The second is, that the eares should receiue ouer great soundes and too thick, and so being more confused, they could not bee discerned and vnderstood so well. Againe, as too great light doth not onely dazell the eyes, but hurteth them withall; so ouer great soundes would marre the instrument of hearing, if they were not distributed and compassed according to the capacity thereof. For there must alwaies be an answerable and apt proportion between the sense, the thing subiect to sense, and the meane by which the sense is made. Hereupon it falleth out ofte, that many become deafe by hearing ouer great soundes, whereof wee haue experience in Smithies, among whom many are thicke of hearing, because their eares

Why the eares  
are made win-  
ding inward.

Of the place of  
hearing.

Three small  
bones in the  
eares.

Of two skins  
within the  
eares.

What profit &  
pleasure is re-  
ceiued by the  
eares.

are continually dull'd with the noyse and sound of their hammers and anules. The like oftentimes happeneth to those that deale with artillery, by reason of the continual vyle and greatnes of the sound. Moreover we must note, that there is a very little hole in each of those three bones, in which the hearing is properly made, and within which also there are three very small bones, whereof the one is called an anule, the other the hammer, because they are made almost of the same fashion, so that a man would say, that nature had framed a little anule and a little hammer to make soundes, and to cause them to be heard. The third small bone was founde out by certaine Physicians and Anatomists, and being boared in the middest is fashioned like to a little shroope, and is alwaies lesse then any of the other twaine. Physicians that write of Anatomie make no mention of this last, or if any speake of it, they are but fewe, and of late time. And in deede it is a harde matter, even for them that are most skilfull and expert, to look vnto all how diligent and able soeuer they be in Anatomie, especially in the view of many instrumentes, & of their sundry parts, which are so small, that hardly can we discern them with our eyes if we look not very narrowly vnto them, and that after we are tolde thereof before. As for these small bones whereof I speake now, and namely the third, a man may perceiue them better in a dry Anatomy, and in some skull that hath nothing but the bare bones, then he shall in a whole bodie. Therefore the skilfullest Physicians and Anatomists confesse, that the body of man hath such woonderfull arte in it, that every day they finde some newe thinge in it, which was not obserued by any in former times. But let vs returne to our speech concerning that which remaineth of the composition of the eares. Besides these little bones, there are two small skinnies full of nerues, which holde and binde these bones in such wise, that they are as it were a little labour stretched out in that place. These small skinnies haue their originall from those sinewes, by which the vertue of hearing proceedeth from the braine to the eares. For after the sounds are made in the ayre, they are caried to these skinnies, and then heard and discerned by them. Heereupon they are made hollowe, to receiue the soundes that come from without, haueing a nature that agreeth very much with the eare, as the eyes doe with the fire, I meane in respect of their vertue which is burning and glistering, albeit their substance be moist. Therefore as the eyes iudge of light and colours, and by that meanes bring great pleasure and profite to men: so the eares iudge of sounds and of the voyce, of notes harmony, and of melodies, whereby man receiueith commoditie and delight. And



If there were but the sundry notes of Birds, what solace doth hee receive by it? But besides, how many instruments are there of most excellent and melodious Musick, what voyces and pleasant songs, framed very cunningly, and with great grace and harmony by the arte of Musicke? For wee see by experience, that this science is given of God to men, that it might bee chiefly dedicated to their eares, to the end that by the sounds & songs which they heare, they might be stirred up to praise God the giver of them. Therefore *Salomon* not without good reason called them *the daughters of singing or of Musicke*, because of the delight which they take therein, and also because this whole arte, and all songs and melody would bee vaine and vnprofitable to the life of man without hearing. But above all, the chiefeest profit, that the eares bring to men, is by the meanes of speech, whereby they communicate one with another all their concepts, imaginations, thoughtes and counsailes, so that without them the whole life of man would bee not onely deafe, but dumbe also, and very vnperfect, as if man had neither tongue, mouth nor speech.

Ecclef. 12, 4

And on the other side, seeing man hath alwaies neede of doctrine and instruction, albeit all the other bodily senses helpe him therein, nevertheless, none is so fitte or more seruiceable to this purpose, next to the eyes, then the eares. Wherefore if *Salomon* for the cause above rehearsed, called them the daughters of singing, a man may also call them the daughters of discipline and of knowledge. For as man hath nothing more proper then speech, whereby hee letteth others know what hee hath in his munde and heart, so hee hath nothing more fitte then that, to teach all things by, whose doctrine is *How doctrine* alreadie beegunne by meanes of the other senses, but principally of it learned, the eyes. For the other senses together with the sense of seeing, are as masons, that lay the first foundation of the frame of doctrine, and afterwarde speech buildeth vpon this groundewoorke: which it cannot doe, if it bee not holpen by the eares and by hearing which agree with the voyce pronounced by the mouth, whereby speech is sent and conveyed to the eares, that it may bee heard and vnderstood of them.

Thus after the knowledge of things is found out, and artes begun by meanes of the sight, after the same manner that was declared before by vs when wee intreated of the eyes, then the sense of hearing teacheth a great deale more, both greater matters and sooner. For we receive and vnderstand in a short space, that which our master who teacheth vs, hath obtayned and prepared in a very long time. For how many things must wee see, and what bookes must wee reade

The benefit  
of Lectures.

Prov. 1. 5. 6

How hearing  
is framed in  
the eares.

before we shal attaine to the knowledge of that, which we may learne by hearing of one lecture, at which wee shall bee auditors onely one houre or lesse? Let vs consider then how conveniently and bountifully God dealeth with men in this behalfe, when that thing which is very profitable and most necessary is made so easie for them. For nothing is more profitable or more necessarie then to learne much, nor any thing more easie then to heare much. Therefore *Salomon saith, That a wise man shall heare and increase in learning, and a man of understanding shall attaine vnto wise Counsels, to vnderstand a parable, and the interpretation, the words of the wise and their darke sayings.* This also is the meanes whereby GOD hath appointed, that men shall learne and vnderstand his will. And therefore, as wee heard that eyes were giuen vnto vs, to this ende especially, that they should contemplate the works of God, their and our Creator: so we ought to know that eares were giuen vs, that before all things we should heare & vnderstand his voyce and word, and consecrate them wholly to that purpose: to the ende that after the eares of the body haue heard it, they should bee the messengers to declare it to the eares of the soule and minde, to cause them also to heare and vnderstand the same. For this cause, as the aire that entreth into the eares, & bringeth vnto them the sound made in it selfe, when it is stricken and moued, moueth the little hammer of the eares, and causeth it to strike vpon the anuile, and so maketh a sound by meanes of the little taber, through whose sound the spirits of hearing are awakened: so God by inspiration worketh in his Prophets & ministers, who receiue his voice after a diuine manner: and then are they as it were the hammers that strike vpon the anuiles of mens mindes and hearts, by which sound the spirits of the hearers are awakened and stirred vp. But my desire is, that we should thoroughly consider heere this great secrete of God that lyeth hidde in nature, namely, the meanes whereby the hearing is made and framed in the eares, which wee cannot see or comprehend as it is in it selfe. Neuerthelesse, GOD giueth vs great light thereunto by the matter and forme of the instruments, which he hath made for the hearing. Wherefore seeing the eares are framed so artificially as wee haue heard, as appeareth to the eye by their Anatomie, wee cannot doubt but that GOD would haue their yse and artificiall composition knownen to them that may beehold with their eyes the instruments of hearing, when they are laide open vnto them, as they are to Anatomists, to the end that by the view & contemplation of them, they might iudge of that secret work of nature which God hath wrought in hearing, which cannot bee scene with eyes when it is in doing.

For wee know by experience wheteto serueth a hammer, an anuile, and a tabor, and what sound they make when the one striketh, and the other is stricken, and how that hollow things are more fit to receive sounds, and to cause them to be heard better, then things that are solide and more thick: So that when wee see instruments like to these in the composition of the eares, wee may easily iudge, that God hath not placed them there, but to doe that seruice which may bee performed by such instruments, to the end we should know the great skill and wisdom of the Woorkmaster that made them. Now for the conclusion of our speech, let vs learne, that although our eares doe vs no more seruice then the eares of brute beastes doe to them, and reached onely to the vse of this life, yet coulede we not sufficiently acknowledge that good, which God doth to vs by them. But we must make a greater account of this, that by the meanes of his worde which he will haue declared to our eares, he causeth them to serue to his honour and glory, and to our owne saluation. Therefore let vs apply these so beautifull and artificiall members, with all the rest of our senses to their principall ende, yea to the end of all nature, namely, to the glory of their Maker: and let them be deafe, and stopp'd vp against all dishonest things that might poyson them, and so consequently our minds by them. For that which *Saint Paul* saith, That *evil wordes corrupt good manners*, ought to bee extended to euery vile, dishonest, and wicked thing which the eares may heare. Wherefore they that abuse them so vilely, deserue that God should plucke them off, and stoppe them, & make them altogether deafe, not onely their bodily eares, but also those that are spirituall, as hee maketh them blind according to that threatning which he giueth out by *Esay*. Now to follow our purpose touching corporall senses & their instruments, I thinke we ought to intreate of the tongue, because it serueth chiefly for speech, whereof we haue already made some mention, and for the sense of tast, in which we must be instructed. Therefore *ASER*, declare vnto vs the diuers vses of the tongue, and what instruments are necessary both for voyce and speech.

1. Cor. 15. 33.

Esay 6. 9. 10.

*Of the diuers vses of the tongue: of the instruments necessary both for voyce & speech: how ther is a double speech: of the forme thereof: how the spirit of man is represented thereby. Chap. 13.*

**A**SER, If we were onely of a spirituall nature as the Angels are, it is certain we should by & by vnderstand one another, by that

minde & vnderstanding, whereof we are partakers, as they vnderstand eche other: neither should we need speech, tongue, eares or eyes, to heare and see by, no more then those natures that consist only of spirit, hauing al those things spiritual wherby they communicate both with God & amongst themselues. But we can haue no such communicatiō among our selues by the vnderstanding of the mind & spirit only, because of that corporall nature which commeth between the soules & spirits one of another. Wherefore the help of speech, aswel as of the other external senses, is very requisite for vs in euery part of life. Also because our soule, being kept vnder our flesh as vnder a vaile, vsfeth cogitations & discourses, it stādeth in need of speech, of words & of names, by means of which it may vtter & publish that, y<sup>e</sup> lieth hid as it wer in a deep & dark place, where nothing is seene. Forasmuch therefore as the tongue is the principal instrument, wherby God giueth speech to mē, & without which they would be dombe, & seeing also it serueth the sense of tast as wel as the rooſe of the mouth, it shall not bee without good consideration, if intreating now of this mēber & of y<sup>e</sup> vse therof, we place it in the order of our discourses, between the instruments of hearing whereof we spake before, and those of taste, of which we will speake hereafter, for the agreement it hath with them both.

Three vses of  
the tongue.

God hath giuen y<sup>e</sup> tongue to man not for one vse alone, but for many: & namely for 3. at the least, which are all very necessary for the life of man. The first is to frame the speech: the secōd, for the taste: the third, to helpe to prepare them meate that is chewed in the mouth for the nourishing of the body. And because the first is the noblest of all, and giuen to man onely, whereas the other twaine are common to him with beasts, I wil begin with that: whereunto this may be added, that because of the conueniencie it hath with the hearing, and with the eares, these two matters will agree the better, being ioyned in order one after another. Next we will handle the other vses that appertayne properly to the sense of tast & to the nourishing of mā. Now we haue first to note, that god hath placed many instruments in the body without which speech could not be wel pronouncee & expresse. For first, speech could not be without voyce, for the which God hath created many instrumēt<sup>s</sup> y<sup>e</sup> are al necessary for that purpose, as namely the wessel of the throate, the windepipe, the throate, the lungs, the breast, and certaine back-running sinewes apointed therunto by reciprocal motions. All these parts helpe onely to make the voyce of man, without any framing of speech, except it be the vessel of the throate, which is a litle fleshy & spongie bodie, in figure like to a pine-apple, hanging at the end of the palat, whose vse is manifold. For it serueth first to stay  
the

The instru-  
ments of the  
voyce.

the aire from rushing in ouer fast & violently into the lungs, & from entering in too cold & ouer sodainly vnto them. Then it serueth also to diuide & distribute the aire when it ascendeth from y<sup>e</sup> lūgs, that it may be the better scattered & dispersed into all parts of the mouth. And by this meanes this instrument fashioneth the voice, & causeth it to yeeld a sound, & so prepareth it for the tongue, that it may be articulated & framed into speech by y<sup>e</sup> same. Therefore besides the wessel of the throat which serueth for these two vses, there are fīue other instrumēt<sup>s</sup> which in regard of this present matter serue only to frame y<sup>e</sup> voice into speech that otherwise would be but a confused voyce. The first is the tongue, which hath the chiefe place among the rest: then the palate, the teeth, the lips, & the nose. For although a man may speak when hee hath not all these parts perfect, yet his speech will not be wel framed if he want any one of them, as we see by experience in them that haue lost their teeth, or their lips, or the roof of the mouth, or y<sup>e</sup> haue their nose cut, stuffed, or otherwise troubled. For this cause the Hebrewes name their letters, some guttural, because they are pronounced more in the throat: others, dentall, because a man cannot well pronouce them with out the teeth: & so they call others, labiall, that is, letters of the lips: & others, letters of the palat, because they cannot be well expressed with out those parts of the mouth. The like is in all other languages, albeit they doe not distinguish their letters by such names. Now in such varietie of instruments made for the service & vse of one onely thing, we ought to acknowledge the great nobilitie and dignitie of speech, with which God hath indued & honored man aboue al other creatures. For he hath not giuen it to any of them, but to him only, & by that he hath put a difference betweene him & the beasts, as also by reason and vnderstanding, wherof he hath made him partaker, & in respect wherof he hath giuen him speech, which is as naturall vnto him as reason, which is the spring head therof, and from whence it proceedeth, as a riuer frō his fountaine. For how could men make known their counsailes & thoughts without speech? And what good should they receiue by that sense & vnderstanding which God hath giuen thē more then to beasts, if they had no more speech then they haue, wherby to make it known? And to what purpose would speech serue thē, if they knew not what to say? And what should they haue to speak, if they had no more vnderstanding & reason thē other liuing creatures haue? Were it not sufficient then to haue a cōfused voice only as they haue? Therefore also we see how god hath ioyned these two things together, graūting speech vnto man, because hee hath created him partaker of reason and vnderstanding. And hauing depriued beasts of the one, hee hath

The vse of the wessel of the throte.

Fīue instruments requisit to frame the voice into speech.

Of the dignitie of speech.



Eccles. 17. 5. 6.

also deprived them of the other, so that they are partakers neither of reason nor speech. For this cause *Ecclesiasticus* hath ioyned these things together, saying, *That God hath giuen to men counsell, & tongue, and eyes, eares, & an heart to vnderstand, and sixthly, hee gaue them a spirit, and seventhly, hee gaue them speech to declare his workes. Hee filled them with knowledge of vnderstanding, and shewed them good and euill.*

Basil in forme:

Whereby he teacheth vs plainly, what is the right & true vse of spech, to what end it is giuen to man, and from whence it springeth. For he placeth counsell in the first place, and next the tongue. Againe, after the heart and spirit, he placeth speech, that wee might know who is their messenger. Whereupon wee may conclude, that the one is giuen for the other, and both to glorifie God, by shewing foorth his works and marueilous acts. To which effect *Basil* the great saith very well, that God hath created vs and graunted vs the vse of spech, to the end we might haue the ability and meanes to lay open one to another the counsels and thoughtes of our heartes, and to distribute amongst vs that which is in euery one, by reason of that communicable nature in which we are created. For the hart ought to bee in man as a secreete treasure, or as a larder or pantry in a house, out of which all things necessary for the vse therof, and for the maintenaunce of the whole family are dayly taken. The heart also is like to a seller or garner, wherein counsels and thoughts are locked and closed vp, and the tongue is like to the steward who draweth out and dispenseth whatsoeuer is to bee distributed. For as wee said in the beginning of our spech, our soule vseth thoughts and discourses, which cannot bee declared so long as it is inclosed in this tabernacle of flesh, without spech, wordes, and names, by meanes of which, shee bringeth foorth and publisheth that which was inclosed and hidden in the secreete closet of her vnderstanding. And so wee say, that there are two

Two sortes of spech in man.

kindes of spech in man, one internall and of the minde, the other externall, which is pronounced; and is the messenger of the internall, that speaketh in the heart. Therefore that which is framed in voyce, pronounced in spech, and brought into vse, is as a river sent from the thought with the voice, as from his fountain. For before the thought can vtter any outward spech by meanes of the voice, first the mind must receiue the images of things presented vnto it by the corporall senses. And then haueing receiued them by the imaginative vertue that is in it, reason must discourse to knowe and to consider of them well, and to separate or ioyne things accordinge to that agreement or difference, that concord or discord, which they may haue amongst them. Next, it is necessary that iudgement should

The degrees by which we come to spech.

follow

follow this discourse, to make choise of, and to followe that which it shall iudge to be meete and conuenient, and to reiect and shunne the contrary. Lastly, all must be vttered by significations apt and conuenient for euery thing: so that when the minde hath giuen ouer to the office of the vocall instruments, that which it hath comprised and resolved vpon in manner aforesaide, the same is manifestly declared outwardly by the ayre framed into voyce, I meane by the moouing of the articulate and distinct voice, whereas before it was hid and couered. Now when this voice and speech is pronounced with the mouth, as it is inuisible to the eyes, so it hath no body whereby the hands may take hold of it, but is insensible to all the senses, except the hearing, which neuerthelesse cannot lay hold of it or keepe it fast, as it were with gripping hands, but entring in of it selfe, it is so long detained there whilst the sound reboundeth in the eares, and then vanisheth away suddenly. But albeit the sound and the voyce passeth so sodenly, as if presently it flew away having respect to the outward speech, neuerthelesse the internall speech remaineth, not onely in the spirite, heart, and thought that ingendred it, not being in any sort diuided, cut off, or seperated, but also it filleth all the hearers, by reason of the agreement that is betweene the spirits and mindes of men, and the speech that is bred there, and because it differeth not much from the minde, and from the thought where it first beganne and was bred. And thus the thoughtes and counsailes of the minde and spirite are disclosed and manifested by speech. So that all voice is not speech. For the name of voice generally taken comprehendeth all sounds and things which bring any noyse to the eares. Neuerthelesse it is more properly and specially attributed to those sounds, which all sortes of living creatures are able to make with their throat to signifie any thing thereby. But man onely hath articulate and well distinguished soundes: vnto which, birdes of all other beastes approach neere, so that euen many of them are taught in some sort to frame mans voice: but it is without vnderstanding. And because that instruments of musick do after a sort imitate the distinct voice of men, wee attribute voice to them: although the sounds which they make be more without iudgement and vnderstanding then that of beaults. But in men, voices framed into wordes are signes and significations of the whole soule and minde, both generally and specially, namely of the fantasie and imagination of reason and iudgement, of vnderstanding and memory, of will and affections. Wherefore it is an easie matter to iudge by his speache how all these partes are affected, namely, whether they bee sound, or haue any defect in them. For if a man bee dull witted, or

What voice is

Speech representeth all the parts of the soule.

haue

haue his fantasie and imagination troubled, and his memory slowe and heauy, he shall haue much adoe to speake that which he thinketh and conceiueth in minde, and haue as we vse to say, but a bad vtterance. Which thing also may happen to good wits, either for want of exercise and vse, or through some defect that may be in the body, or in the instruments of the voice, or because the matter whereof they speake may be profound, obscure, and difficult, so that a man cannot easily finde words fitly to expresse the nature of it, as the worthinesse thereof requireth. Which reason oftentimes maketh wise and skillfull men slow to speake, because they know what a hard matter it is to vtter in good sort that which is to be spoken, in so much that they had rather keepe silence, then speake ill or vnproperly. But a light-head and a cocke-braine that is voide of this consideration, wil thinke he hath a more ready wit. For he wil speake before he ponder or discourse in his minde. So that whosoever hath not a ripe and stayed reason, nor temperate and settled senses, hee can not haue his wordes set in good order, nor his speeches well knit and agreeing one with another, as wee haue example heerof in children and fooles. And if a man haue reason and iudgement ready at hand, but not stayed and pithy, hee may well prooue some great babbling pleader, but not eloquent. For hee onely is to bee accompted eloquent, who can conceiue well in his spirit and minde that which he ought to speake, and then is able to expresse it well, both by apt wordes, and by sentences that are well tied and knit together. We see then how the voice and speech of man lay open his whole heart, minde; and spirite. But the voices of beasts haue no significations but onely affectiōs, I meane such as are in men, and which the Grammarians call Interiections, because they are not framed into speech, nor well distinguished as others are. Nowe if wee vnderstand all these thinges well, they may help very much to instruct and confirme vs in the doctrine of the Trinitie of persons, of the Vnitie of the Godhead, and of the eternal generation of the Sonne of God, who is his diuine and euerlasting word. Likewise they will cause vs to receiue more easily, how this heavenly and eternall word, namely, Iesus Christ, is the Image and Character of God, the expresse and ingraued forme of his person, as it is in the Epistle to the *Hebrews*, and not in shadow or painting. For the glory, maiesty, and vertue of the Father is alwaies hid from vs, but onely so farre forth as it sheweth it selfe ingraued in his soune and in his word, as the image of the minde appeareth imprinted and ingrauen in the speech that is vttered. And as the internall word bred in the minde departeth not from it neither is seperated, and yet it

Who is to be  
accompted e-  
loquent.

Hebr. I. 3.

Of the image  
of the heauen-  
ly word in the  
spech of man,

imprinteth

imprinteth an image thereof in the mindes of the hearers, to whom it is declared : so the diuine and eternall worde begotten of the Father, is alwayes resident in God, and yet imprineth his image in the heartes and mindes of men, to whome it is manifested by those meanes which hee hath appointed for that purpose. Thus you see a gappe laide open into these high and great secrets of God, which wee ought to marke well, following such phrales of speech as are taken from humane things, and vsed by the spirit of God in the holy scriptures, to the end wee might more easily vnderstand them. Wherefore if there were no other reason, this were sufficient to induce vs to consider more diligently the excellent worke, and great prouidence of God, which appeareth in the framing of the voyce and speech of man, and in the nature and vse thereof, and in those members and instrumentes of the bodie, which serue to that purpose. Therefore *A M A N A*, let this matter bee the subiect of thy discourse.

*Of the agreement which the instruments of the voyce and speech haue with a paire of Organs : what things are to bee considered in the placing of the lungs next the heart: of the pipes and instrumentes of the voyce.* Chap. I 4.

*A M A N A*. When we consider diligently all the instruments created by God in the body, as well for the ministry of the voyce, as of speech, wee shall finde amongst them all things requisite in the best and most perfect instrument of musicke that can bee, to make a good harmony: and we shall know, that no Organs are so wel made, or disposed in such good order for the compassing of their sound and melody, as the instruments of the voyce and speech of man are. And by the consideration of this concordance, wee are admonished alwayes to haue the same thing in the mouth which wee haue in the thought, to the end that from such an agreement, as it were in euery part of an Organ and of an instrument of musicke, there should proceede a good harmony and pleasant melody. For if there should be discord betweene the heart, the tongue, and the speech, the harmony could not bee good, especially before God the Iudge of most secret thoughts, no more then the harmony of a muscalle instrument quite out of tune would be pleasant in the eares of men, & namely of good Musicians, who can iudge best of concords and discords.

First then wee must note, that the breast, necke, and head are as it were the instrument and the body of the Organs, within which they

There must be an harmony betwixt the heart and the tongue.

are put and inclosed, and by which they are sustained: next, that the lungs are as it were their bellows to blow them. Therefore it is made of two pieces ioyned together, like to a paire of bellows, to drawe in and to thrust forth the aire, and to helpe eche other in respiration and breathing. Wherein we must call to minde how needful it was, that the backbone and breast, and the building of the ribbes shoulde bee framed in that sort that we hard before, that they might serue to this vse, & make roome for these bellows to enlarge themselves, and to do their dutie. Wee see also what their nature is, what motion they haue, and from whence they receiue it. For God hath created them of that nature, that they moue and remoue of themselves, by the vertue of the soule and life in the body, without which they woulde bee voyde of motion, and could not doe their office, as we see in dead bodies. And because the lungs are the bellows that blowe winde into the instruments of the voyce, without which it could not bee made, therefore they are lodged next to the heart, so that they couer it; to this end that men should be admonished, that their voyce and their speech is the messenger of their heart: and that for this cause the hart and the mouth, and the voice and speech which proceed from them, alwayes ought to consent and agree together. For it would be great dissoluteness, if the heart, which ought to be the originall and fountaine of the speech, should think one thing, and the speech, which is the messenger of the heart should vtter and declare another. For before the tongue and mouth speake, or speech be framed in them, it must first bee conceiued and bred in the heart and minde, and then brought forth and pronounced by the tongue and mouth. Therefore *Elihu* saith to *Iob*, *I pray thee heare my talke, and hearken vnto all my wordes. Behold now, I haue opened my mouth, my tongue hath spoken in my mouth. My wordes are in the vprightnesse of my heart, and my lips shall speake pure knowledge.* Wee see heere, how *Elihu* ioyneth the hart with the mouth, the tongue, the palat and the lips, all which are instruments of the speech, as wee heard before. Therefore there must alwayes be a good & general agreement betweene all these things. This good cōcord beginning in our selues, according to euery mans particular place ought to stretch it self generally to al, that we may all agree together, as the spirit of God so often exhorteth vs. thereunto in his holy word. And therefore it calleth them, *men of double hearts and double tongues*; that are not vpright in heart, nor true and certaine in word. Our Lorde saith, *that of the abundance of the heart the mouth speaketh, and that a good man out of the good treasure of his heart bringeth forth good things, and an euill man out of an euill treasure bringeth forth euill*

Of the nature  
of the lungs.

Why the heart  
& speech must  
agree together

*Iob* 33. 1. 2. 3.

*Iam* 4. 17.  
*Psal* 12. 2.

*Matt* 12. 34.  
*33. Luk* 6. 45.



*will things.* For as the tree is knowne by his fruit, so speech maketh manifest both the heart and minde of a man. Therefore he shall bee a great deale better knowen by his speech, then by the sight of his face. For his face doth not so well lay open to the eyes his heart, minde, & manners, as his speech discloseth the to the eares: as we may iudge by that which we learned to this effect in the former discourse. Therefore before the bellows of the lungs blow to frame afterward voice & speech in the tongue and mouth, the draught must be first drawne and framed in the heart, that the tongue & mouth may represent & expresse it afterward: otherwise they will speake to no purpose, but onely giue testimony, that there is little wisdom & vpright affection in the hart. Hereof it is, that *Salomon* sheweth oftentimes, that a wise mans toong is not lightly set on work without the direction and counsaile of the heart and minde, whose seruant and messenger it ought to bee: but a foole powreth forth all his mind at once. For he vttereth all that cometh in his mouth, and speaketh before he hath considered what he ought to say, so that his words are sooner spoken then thought vpon.

*The heart of the wise guideth his mouth wisely, and baddeth doctrine to his lips. Faire words are as an hony combe, sweetnesse to the soule & health to the bones. The wise in heart shalbe called prudent: and the sweetnesse of the lips shall increase doctrine. A wise man concealeth knowledge: but the heart of fooles publisheth foolishnesse. A foole powreth out all his mind: but a wise man keepeth it in till afterward.*

*Pro. 16. 17.  
13. 24.*

*Pro. 12. 23  
Pro. 29 11.*

There are many such like places in the Prouerbs, which I could alleadge to this purpose. And we know what is commonly spoken when a man speaketh of a good affection and in trueth, that hee speakes from his heart: but if hee bee known to be a lyar, craftie, and deceitfull, we say that he speaketh not from his heart. Which is as much as if one should say, that the same thing is not in his heart, which he hath in his mouth. Although in truth when those speeches are thought vpon before, such contrarieties are found as wel in the heart as in the tongue and mouth. For if they were not first in that, they would not be in the tongue, which is the messenger of the heart. This is the cause of that double heart which we said was in wicked, close, & disguised persons. You see then what we haue to note, both in regard of the bellows that blow the Organs of mans body, & also of the player that ought to blow & direct the. Now let vs speake of the instruments and pipes into which the winde & breath of these bellows doth enter, & giueth motion & conuenient sound to euery one of them. They haue ben named all vnto vs before.

*Of the pipes & instruments of the voyce.*

Wherefore we haue to consider of that pipe which is called the rough Artery or wind-pipe, which is made like to a flute, & in regard of the

*Of the winde mat- pipe.*

matter, is of the nature of a gristle and of skin. It was necessary that it should be of such matter because it is to moue when it receiueith in, or giueith out the aire, and to be enlarged or restrained as need requireth. Needful therefore it was that it should be compounded of such skins as are easie to moue, & to open, & shut, and which might serue for soft & tender ligaments. And because the voyce cannot be framed, if the aire whereof it is made, be not beaten backe with some thing, it was in like maner requisite, that some gristles should be mingled therewith, and linked together: as it was needful for the eases to be made winding in that the aire might rebound the better, and receive the sounds as wee heard before. For this cause it is called a rough artery, as wel in respect of the matter whereof it is compounded, as of the figure. For it is made after the maner of smal circles and rings, placed in a ranke one by another throughout the whole length thereof, like to the taile of a Creuis: and that with such moderation, that it is thicke, slender, and drie, according as neede requireth to make the voyce of a reasonable bignesse. If it be too drie, it maketh the voyce shrill and hard to be pronounced: as experience sheweth in burning feaurs, and in great droughts. Again the pipe thereof is larger beneath then above, and so lesseneth vpward where neede is, like to the pipe of a Bag-pipe, to the end that the blast should neither be too slow and weake in ascending, nor yet ouer hastie and sodaine. For if it be slow and languishing, it will turne to wind without any noise and sound: and if it be hasty and sodaine, it will breed sighes in stead of voyce: as it falleth out to them that are diseased and weake whose breath is short, and to old men, who haue small vertue of respiration, and much lesse of singing. Therefore some expound that place of Ecclesiastes where it is said, that *all the daughters of singing shalbe abased*, of the voyce of olde men, and of the instruments which breede and pronounce it, and of their vertue and strength: although others will haue it to be vnderstoode of the eares. But it may be referred to them both. Now the principal instrument of the voyce is in y<sup>e</sup> head of the rough artery, namely in that place which is commonly called the knot, or roynt of the necke, or *Adams morfel*, being fashioned like to an Almane flute. I abstaine fro speaking more specially of the rest of these pipes & instruments, which are onely quils to receiue the blowing of the lungs, as also of the 3. gristles, which make the distinction of the voyce, & namely that in the midst, which in forme is like to that end of the bag-pipe that is put into the mouth, or like to the lips of certain pots made to powre out wine, or of oile pots & such like things, as we may see in Apothecaries earthen pots.

From whence  
proceedeth  
the change of  
voice in sick-  
nes,

Eccles. 12. 4.

The Anato-  
mists call it  
Larinx,

Besides,

Besides, in the midst of that gristle, there is a deepe slit or cleft called *glottis*; that is a litle tongue, because it is the proper instrument of the voyce, & hath both the sides enlarged or closed vp by muscles proper to that vse and purpose. As touching the gristle before, it is fashioned like to a litle shield, so that a man may both see & touch it in the neck. That which is behind, is of the fashion of a ring which is put vpon the thorn. And as these gristles are dilated and opened, or pressed & shut by their muscles, especially both the sides of that cleft wherof I spake enen now, so do they make the diuersities of voyces. For as when they are opened, they make the voyce big and obscure; as it were the base in singing: so contrariwise when they are pressed, they make it small, cleere, and shrill, like to the countertenor: and as they are more or lesse restrained or opened, so they make diuers notes of the voyce, as the tenor, the mean, & such like. And because the pipes cannot make this variety of voyces in this cleft, therefore there are chinkes which serue for the same purpose. In this sort then, this instrument of voyce, which is placed in the top of the artery and called *Larynx* by the Physicians, (beeing aided by gristles and their muscles, and by that litle tongue wherof I spake not long before, together with these chinkes, frameth of it selfe as many sundry voyces and notes as al the pipes and flutes of a paire of Organs being set together, and furnished with all sorts of pipes, both great, small, and meane. Wherein wee see a wondrous full providence of God, whether wee consider the instruments named by vs, or the place that containeth them. For the artery, which commeth vp from the lights to the throat, occupieth but one part of the necke: and yet it doeth as much alone, takinge it whole with the other instruments of which I haue spoken as a whole paire of Organs. For in a paire of Organs there must be many pipes, some great, some small, and others of a middle sort that are greater or lesser as it falleth out, according to the diuersity of notes for which they are made, because they can not bee either enlarged or restrained, open or shut, but as they are first framed. Therefore ther needeth as many of each sorts as the parts of Musicke are diuers, & as there wanteth variety of notes to fill euery place and to furnish both the base & the meane, the tenor and the countertenor. But, as might bee gathered by our speech, the pipe and instrument of the voyce is made of such a fashion, that when a man is disposed, he may enlarge it for the base, and then restrain it for a countertenor, or else open and shut it in middle sort either more or lesse to make the tenor or the meane, & to cause the voyce to ascend & descend according to those notes & tunes which he would haue it make, and that by the meanes before touched.

How the voyce  
is made great  
or small.

A testimony  
of the provi-  
dence of God.

The

Faire Organs  
within every  
man.

The like may be done in speech. For as every one is disposed to lift vp or to depresse his voyce, to enlarge or reſtraine the pipes and instruments thereof, he may ſpeake either higher or lower, bigger or ſmaller, or clearer and ſet what ſound, tune, and accent he pleaſe vpon the ſpeech, which hee will pronounce. Wherefore we may very well ſay, that every one carrieth about with him and within him ſelfe very faire and ſtrange Organes, vpon which hee may play at all houres at his pleaſure, either in ſinging or ſpeaking: yea they are ſo whole and perfect, that they want neither the bellowes, nor the croſſe-beame, nor the cordes, nor the hollowneſſe for ſound, nor the ſcate, nor the poſtes, nor the porters, nor the bearer of the keyes, nor the table whereon they are ſet, nor the Organ pipes. For al this is in a few ſmall instruments which diſcharge their duties, yea they are more perfect in man then in any artificiall Organs. And if any organ-maker could, I will not ſay make ſuch, but onely counterfaiſe them, and make as many ſundry ſounds and tunes with one pipe, as others do with many, all men would greatly admire ſuch a workeman and his worke, eſpecially Organifts and Muſicians that vnderſtood the Arte of Muſick. How much more then ought wee to admire that great and diuine Organift, that hath made thoſe goodly Organs of mans body, and given them ſuch a good ſound? And how greatly ought wee to deſire, that we may be the true temples of God, and good Organ-players therein, to cauſe theſe faire Organs to ſound againe, and to ſing & preach his praifes by them? For I doubt not but that theſe are the true Organs, whereby he will be praized and glorified by vs. But there is yet a great deale more to be conſidered of this matter, of which both this and the former diſcourſe hath bin made. For theſe Organs being prepared as I haue ſet them in ſight, haue nothing more then the ſound of the voyce, as it were an instrument, without ſpeech. Wherefore we muſt now make a ſpeaking instrument, which hath not his like neither in all the workes of nature, neyther in all humane and artificiall workes. This Arte and office belongeth properly to the tongue, of whoſe nature & vſe, and of the excellencie, & vtility of the Art it hath which is ſpeech, thou *A R A M* ſhalt giue vs ſoe profitable inſtruction.

*Of the tongue, and of the nature and office thereof: of the excellencie, and profite of ſpeech which is the Art of the tongue, what is to be conſidered touching the ſituation thereof in the head, and neere the braine.* Chap. 15.

**A***R A M.* The Ancients being deſirous to extoll eloquence very much, propounded the image of an Orator, as it were of one that ſpoke

spake of gold, who in speaking drew out a golden chaine, which coming from his tongue was fastened to the eares of a great many men that heard him, whereby he drew and led them after him whither he would. Thus they compared the speach and eloquence of an Orator to a chaine of golde, because of the vertue and power which it hath with men, being able to keepe and stay them, to moderate their affections, & to guide and governe them easily without force & violence, as if one should leade them tyed with a chayne, whome they would voluntarily follow not being constrained, but onely of their owne good will, which neuertheles should be so drawn that it coulde not resist. As indeed that perswasion which proceedeth from speech draweth the wills and affections of men, with a sweet and pleasant kinde of violence, which they follow with great desire, and cannot gainsay it. Now this art and office belongeth properly to the tongue, of which we are now to speake,

The tongue then is a fleshly & muscly member, but soft and like to The description of the tongue.  
the substance of a tad-stoole, being full of sinewes, arteries, & veines. For it had need haue good store of sinewes, both because of those sundry motions which it hath necessarily, as also for the sense of tast and of touching, which agree to the nature thereof. Likewise it had need of many arteries, that so it might haue great abundance of spirite and heate, by reason of the diuersitie of motions which it hath. And to the end it should not want nourishment, it hath in like manner great plenty of veines: and that it should not dry vp through continual mouing, it hath humidity to wet and moisten it. Whereupon we ought to note wel the prouidence of God in this, that although spittle be but an excrement and superfluitie, which partly destilleth from the braine into the throate, and partly is sent vp thither from the boiling stomacke, yet it is not vnprofitable, because it wetteth and moysteneth the tongue. For being very drie it is more slow in moueing, as wee see by experience in them that are subiect to great drought. Therefore God hath provided a remedie for that inconuenience, by meanes of two fleshly kernels like to sponges, on each side one at the roote of the tongue, which are commonly called *Almonds*, because they are fashioned like vnto them: these through passages ordayned for that purpose, moysten all partes of the mouth. Moreover, the tongue is tyed to a forked bone with many muscles by two branches, which hold it vp as it were two neere pillars, and that with such a counterpoyle, that it can moue & remove it selfe equally on ech side. For if it were tyed by one branch only, it could not keep it selfe vpright, but should goe crosswise only from one side. But God hath provided very wel for

Of spittle and the profit thereof.



Our speech  
ought to be  
vpright,

The profit of  
speech.

Discreetly of  
speech not to be.

Let things be  
said as they are.

Gen. 11. 7.

Acts 2. 3. 4.

A miracle of  
letters.

that: and if wee did knowe and consider it well, we are admonished therby, that speech pronounced by our tongue ought first to be wel weighed as it were in a ballance, to the end it decline not, or turne on any side more then it ought, but holde it selfe vp right, and directly follow reason. Moreover, it can not easily be declared, by what Arte the tongue stretcheth forth it selfe so diuersly by the meanes of muscles, and how it hath so many sortes of motions from all sides, so readie, and so sodaine, and for so many thinges as it hath both to speake and to doe. But it is farre more difficult, yea impossible to tell the causes, howe a man can by the tongue frame so many sortes of wordes and so diuers, which are as it were the markes and paintings, not onely of all visible thinges, but also of all things inuisible, and of all the thoughtes of man. For if wee woulde intreate of any matter one with another, wee knowe already by that which hath beene spoken, howe it can hardly be done without speech, as also that wee cannot speake without certaine wordes and names to name and signifie those thinges by, whereof wee minde to speake. For if wee haue no wordes and names to make them knowne by, we must alwaies haue the thinges themselves present, that wee may point at them with the finger, which is impossible. And although it were so that wee had them alwaies before our eyes, yet that were not sufficient. For wee should be forced to speake to the eyes by signes, and yet wee could neuer without comparision inuent so many signes, nor counterfait and imagine so many thinges with all the senses and members of our body, as the tongue alone would afford vs by meanes of speech. For it giueth a name to euery thinge. Therefore it is able to make the natures of thinges knowne, and to set before vs as well things absent as present, inuisible as visible, spirituall as corporall. In a worde, God hath giuen this benefite to man, by meanes of the tongue and the eares, that they can represent one to another, and cause eache other to knowe and vnderstand as well diuine thinges as humane. And although God made this diuersity and confusion of languages amongst men, to punish them for their arrogancy and ingratitude, neuertheless hee hath so provided for this euill, that hee hath manifested the more his great goodnesse towardes them, and the riches of his eternall prouidence, by that knowledge of so many fundrie tongues which hee hath giuen them, and chiefly that by them his Gospell might be published. And if this benefite of God be worthy of great admiration, ought wee not also to maruaile much at this, that such a varietie of sounds proceeding out of the mouth of man, can be comprehended in so small a number of letters, whereby so many sorte of words,

wordes, and such diuers languages are expressed? By this meanes also, wee see that speech, which cannot bee perceiued by any of the senses but by the eares, is made as it were visible, so that by the help of Letters a man may speake to the eies, and not see them, as hee may also to the eares by meanes of the voice. And although voyce and speech flie into the aire as if they had wings; insomuch that a man can neither beholde them with his eies, nor smell them with his nose; nor holde them with his hands; neuerthelesse speech is kept still before the eyes, and may be called backe when a man will by meanes of writing, and by the benefite of letters. Yea, it may bee sent to them that are absent, and as farre as one will; that they may vnderstand it, euen to them also that are not yet borne. For wee see how our predeceßours teach vs after their death by their bookes and writings; and how by this meanes their wordes are not onely visible vnto vs, but also as it were immortall. Wherefore the lesse wee can conceiue how this may bee done by the tongue and by letters, the more ought wee to wonder at this great worke of God in man, praise him for it, and giue him thanks. Now albeit the eye of our vnderstanding dazell, and cannot wholly comprehend this worke of God, neuerthelesse wee see this well enough, that the tongue doeth lo help to frame the voyce into speech, and to make the diuersitie of wordes whereof speech is compounded, as the hands and fingers of the Organ-player who toucheth the Organs, and of the Musicion that playeth vpon an instrument of Musicke whatsoeuer it be, serueth to cause the sound thereof to bee heard. For although, when one bloweth the Organs, the pipes thereof will yeelde diuers sounds and tunes, if they bee open, according as they are either great or small, long or short, wide or narrow, as wee haue saide: yet these soundes will bee but confused; without harmony and melodie, if the Organist doeth not play with his hands, thereby to disceigne as heede requireth that waunde and breath which is to bee distributed into the pipes, and if hee touch not the keyes of the Organs according to those tunes and notes, which hee would haue the pipes to make, following the Art of Musicke. And this wee may see yet more plainly in a bagpipe. For although it soundeth by reason of the winde, within the leather bagge, which receiueth and keepeth it as it were a little sacke, yet it alwaies yeeldeth forth but one sound, without distinction and harmony, vntill the Minstrell play with his fingers vpon the holes of the pipe that belongeth vnto it. Therefore as there is great difference between a simple confused voyce, & that which is distinct & artificiall,

The benefite  
of letters.

The difference  
between voice  
and speech.

The uses of  
Grammer, Lo-  
gicke & Rhe-  
toricke.

We cannot  
speake wisely  
without the  
knowledge of  
God and his  
word.

artificiall, so is there betwene voyce and speech. So that when the tongue hath receiued the winde and breath, which ascendeth vp from the lunges by the rough Arterie, and is fashioned into voyce by the meanes afore mentioned: then it formeth the same afterward into distinct speech by such an Art and Science, as none can vnderstand much lesse expresse it, but GOD onely, who hath giuen it to the tongue, in which consisteth the chiefe dignitie thereof. For it is that science, which is the mother of Eloquence, which men haue in such great admiration: and because of this, the Artes of Grammer, Logicke, and Rhetoricke haue beene published by the best learned men. For all these three Artes are specially appointed for speech: the one to make it proper, pure & neate, namely, Grammer: the other namely, Logicke, to knit well together all discourses made by speech, and all sentences in them, according as they agree among themselves, depend and follow one another, and are grounded vpon good reason: Thirdly, Rhetoricke is ioyned vnto them, to adorne and polish speech, to make it more significant and very eloquent: so that when as Logicke maketh speech as it were a simple picture, that hath nothing but bare draughts, which serue to make it whole, and furnished in regard of euery part and lineament thereof, Rhetoricke maketh it not onely as it were a picture well set forth with faire and liuely colours of all sortes, but also adorned and enriched with goodly hills and dales, and such like paintings, that it may shew the better, and bee made fairer and pleasaunter to beholde. Wherefore as there is great difference to looke vpon betwene these two pictures, so is there of speech in respectes of the eares, as it is propounded either more plainely and simply, or more decked and garnished. For this cause seeing God hath vouchsafed vs so much honour as to giue vs speech, especially to praise and glorifie him with our tongue, and for to benefit the common societie of men, we must not bee content onely to speake, but we must studie to speake well, in fit termes, and wisely, to the glorie of God, and to the good and profit as well of our selues as of them that heare vs. This cannot be done but by the knowledge of God and of his word, without which all the Logicke and Rhetoricke of men is but vaine babbling. But when the one is ioyned with the other, and the artes that teach men to speake elegantly are applied to this purpose, then is the vse thereof very good & worthy of great commendation. Therefore we must all acknowledge our selues to bee as it were Organ-pipes, hauing of our selues neither sound, nor voyce, nor tongue, nor mouth to speake of God, and of his workes as we ought, and to praise and glorifie him, but onely so farre forth

foorth as hee being the Organ-player bloweth within; and inspireth vs. by his holy spirit, giuing vnto vs wisdom and tongue and mouth, and vertue in speaking. Now heere wee must not onely call to minde what we haue already spoken of the causes, why the lungs, which is one chiefe instrument of the voyce, and without which it cannot bee made, is placed so neere the heart, but also wee must consider how neere the tongue, and the other instruments of voice and speech next vnto it, are vnto the braine, wherein is the principall seate of the spirit, and which is chiefly assigned to the minde of man, and to that part of his soule that is most diuine. For seeing God would haue the tongue to be the messenger, and as it were the Interpreter of the spirit and minde, and of all the thoughts thereof, that men might teach one another both the knowledge of God his worship; and of all other good things, and seeing hee would haue speech to be the bond of humane societie and of that communication, which men ought to haue one with another, therefore it was very requisite, that being the instrument of speaking it should bee neere the braine, which is the lodging of all the internall senses, of which, if God will, wee will intreate heereafter in their place. For as all the externall senses doe carry to the internall, and the bodily to the spirituall, whatsoeuer they perceiue by sense according to their nature and office, thereby to admonish and instruct them, that they may thinke and iudge thereof and lay it vp in memory: so the internall and spirituall senses carry the same things afterward to the tongue, that it might declare and make them knowne to those, vnto whom they would communicate their minde and cogitation. Hereof it is, that the tongue is oftentimes taken for doctrine, and for all speech both good and euill: in which sense Salomon taketh it when hee saith, *The tongue of the wicked shall perish*; And S. Paul calleth *speaking with the tongue*, when one vseth speech that is not vnderstoode of the hearers: and *speaking with the spirit and with vnderstanding also*, when such a language is vsed as is vnderstoode of euery one, and which serueth to the edification of them that heare it. Therefore the tongue must not stir, nor the mouth open it selfe to speake, before it haue received a commandement and charge from reason, which is the Lady and mistresse thereof, to guide and gouern it, whose messenger and seruant it is to giue notice of that which the reason and minde would haue knowne. Wherefore it is very conuenient that the lady and mistresse of the tongue should haue her lodging ouer and neere about her, and not to be farre from her, to the end she forget not her selfe, nor attempt any thing without a commandement from reason. So that as before wee gaue the heart to bee

Why the tongue is placed neere the braine.

1. Cor. 14. 2.  
14. 25.

The Mistresse of the tongue.

James. 3. 6.

the governour, guide, and counsaillour of the tongue : so now we appoint the braine, as lord and master thereof, to the end it should have a good guide both aboue and beneath it. For no member in all the body hath greater neede. Therefore S. James calleth the tongue *a fire, yea a world of iniquity, which defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.* Such are the fruits of an vnbridled tong that is misled & ill governed: as cōtrariwise it is an excellent treasure in man, when it is moderated & ysed wisely and soberly, and in time and place conuenient as need requireth. For al these things God giueth vs good instructions in the matter and composition of this member. For first, he doth not content himselfe in giuing to man but one onely tong for so many offices as are assigned vnto it, whereas many other members are double, and yet serue chiefly but for one thing: but also hath made it tender, soft and pleasant, & tied it fast with many bands, as it were so many small cords and threeds, to restraine and bridle it, to the end it should not runne ouer or be too forward, and that it should not bring forth bitternes in steade of sweetnes, nor pricke and hurt any body. Therefore it is made blunt on euery side, not sharp or forked, like to the stings of scorpions, & other venomous beasts. Moreouer it hath the gummies and teeth, with which it is inuironed and closed in on euery side as it were with a quick-set, and with a strong rampire to keep it fast shut within the bounds & limits thereof, as it were within a cave. Besides it hath lips as it were gates to open vnto it, or to shut it vp and muzzle it, least it should take too much licence. Therefore seeing God doth gard the tong so on euery side, he giueth men to vnderstand that they ought not to abuse it, and teacheth them what care they ought to haue of this litle member, seeing that of all the outward members, none is so hid, couered, compassed about, & locked vp with such a naturall covering & inclosure, as that is. And to end our speech, we know, that whē y hart & mind, which ought to be the guides & gouernors of the tong, shalbe reformed in puritie and true knowledge of God by his grace, there will be nothing but good speach & all truth in the tongue, to the setting forth of the glory of his diuine Maiesty, and to the profit of euery one according to the duetie of true charitie. But if the minde and hart be euill, and blinded with error and ignorance, they will bring forth like fruits and speeches. Now hauing discoursed at large of the first office of the tongue, which consisteth in framing of the speach, we must consider of the other two yses thereof, which are in tasting, & in preparing meat that is chewed in the mouth for the nourishment of the body. Therefore, thou shalt begin, *Achirob*, to discourse of these two offices, & of those instruments, which serue the tongue to this purpose.

Why the tong  
is so fashioned  
and fenced on  
euery side.



*Of the office of the tongue in tasting, and in preparing meate for the nourishment of the body: of teeth, and of their nature and office: of the conduit or pipe that receiveth and swalloweth downe meates. Chap. 16.*

**A**CHITO B. The more we consider the worke and providence of God in the composition of mans body, the more we shal marvel at it, and daily finde therein new matter and occasion to glorifie his name. Before we considered therof, as of the frame of a house: now we shal see it as it were a towne or city that hath Milles & Ouens, & Artificers of al arts & occupations. And, which is more wonderful, we shall perceiue such industry in many of the members, that oftentimes one alone will serue for many offices, for the due performance whereof mans reason would require many members: and yet God hath so well provided therefore, that one alone doth better discharge them, and with lesse trouble then many together could doe. Which may euidently be knowen by those vses and offices of the tongue, wherof we are yet to intreate.

One member  
may serue for  
many offices

One, & that the cheifest reason why the tongue is fully placed in the head neere the braine, was declared vnto vs in the former speach: now wee must note others, especially why it is necessary that it should bene in the mouth, as likewise in the head. For the tongue could not haue satisfied any one office committed vnto it, if it had bene placed barely and openly in the face, as the eyes, nose, or eares are. And seeing it was requisite to haue it couered, it could haue no better couering then the mouth, as may be proued by many reasons. The first is, that seeing it is the instrument of speech, which must be holpen by many other parts to haue it well framed, as we heard before, it was to be lodged in a place where it might haue neare at hand all instruments needefull for that seruice. Now this vse of speech is proper to the tongue of man onely, and not to that of brute beasts: but to the other twaine following, are common to man with beasts, namely the sense of taste, for which God hath appointed both that and the pallet: for which cause it was requisit also that it should be neare the braine, and in the head, as the other instruments and members of the senses are, as also in the place appointed for this preparation of bodily food. For it must first iudge of tast & discern between good & bad meat, and betweene good and bad drinke, to the end, that whatsoever is good for the nourishment of the body, may be kept, and that which is bad, rejected: and that afterward, which is the last office, it may help the teeth & mouth to chew the meat, and so to swallow it down.

Why the  
mouth is the  
fittest place  
for the tongue

The office of  
the tongue.

Of the mill of  
mans body.

For the iawes and teeth are as it were the stones of the mill, which serue to prepare the meate for all the bodie. Wherefore as there are two stones in every mill, namely, one beneath, which abideth alwaies stedfast, and turneth no way, and another above, which alwaies turneth about to bruze and grind the graines of wheat that are betweene them: so in the mill of mans body there are two iawes like to two mill stones, of which the one is alwaies firme, and the other mooueth. But there is this difference betweene these and millstones, that the neather iawe onely mooueth, which is true, not onely in man, but also in all other living creatures, except in the Crocodile, who in this point quite differeth from all other living creatures that haue iawes and teeth. Now God hath so appointed this motion of the millstones of mans body not without good reason. For seeing the braine is so neare, and that there are so many goodly members in the head about the vppermost iawe-bone, it were to bee feared, that the continuall and great moouing thereof would shake them, and bring them into some inconuenience. And that the iawes might bruze and breake whatsoeuer is put betweene them, as the stones of the mill grinde the graines of corne, the teeth are planted in them to serue them in this worke.

Eccles. 11. 3-4.

And in steede of winde or water, which driue artificiall mills about, this naturall mill of which wee speake, hath his muscles and sinewes to mooue it, and to set it a working when neede requireth. For this cause *Salomon*, meaning to shew the defect of teeth in olde age, and what small strength olde men haue to chew their meate, saith, *that the grinders shall cease because they are few, and the doores shall bee shut without by the base sound of the grinding.* These doores are the lippes, becaus they serue the mouth, and the mill which is within them.

Of the kitchin  
of the body.

For we vnderstand by the mouth, all that is from the lippes vnto the throat and winde-pipe, wherein not onely the mill of mans body is contained, but also as it were a part of the bake-house, in which the meale <sup>that</sup> is grinded is to be kneaded, and so made ready for the ouen, that afterward it may bee baked in the stomacke, which is as it were the ouen and kitchin of the whole body to dresse meate for it, wherewith all the members thereof are to bee fedde and nourished.

For foode can not nourish the body if it still continue such as it is put into the mouth, vnlesse it bee better prepared and dressed in such sorte, that it may easily bee turned into the substance of the bodie that receiueth it. As then the iawes and teeth are the mill and millstones, which brize and turne to meale the wheate that is put betweene them, that is to say, all kindes of meates, both hard and tender, for the nourishing of the bodie: so wee may say, that the tongue

in this respect playeth the miller, and serueth in stead of a hopper, into which those graines that otherwise would skatter from betweene the millstones are put that they may be ground. For when the meate falleth on any side from between the teeth, the tongue serueth to send it back againe, that it may be well chewed, and not auoid the grinding of the iawes and teeth. Thus wee dayly come to greater knowledge of strange instruments in the body of man. For we heard before what Organs and what kinde of muscall instrument God hath made in him for the voice and for speech: now we may see how there are within him, a mill and a miller, a bakehouse and a kitchen. Hereupon we ought to thinke, that the Master and Maker of these, hath not created them that they should be idle, as though he had giuen them nothing to grinde, or to bake. For he is no such workmaster as to make any worke, and not to set it aworking, or to leaue it vnfurnished of things necessary: neither any such master or Lord, but that he can easily doe it. Wherefore although there are as many of these milles and ouens, as there are not onely reasonable creatures but also beastes, and although he hath vndertaken to maintaine them alwaies, even from the creation of the world vntil the consummation thereof, yet hee neuer wanted matter to set them on worke when it pleased him. Hereby we may know whether we haue a rich father or no, & what cause we haue to feare that he will leaue our milles and ouens emptie, although we had many houses full of them, as indeed we haue in our selues, our wiues and children, so long as we acknowledge him to be such a one, & that we yeeld obedience vnto him, as becommeth his children. But we haue further to note, that as our mil is not without a Miller, and such tooles as are necessary for him, so the Ouen and Kitchen haue their Baker and Cooke. For first, the teeth doe not onely serue for a mill, but they discharge some part of a Cookes office, because the more they chop the meate, and chew it well, it is the better prepared for the stomack to bake it so much the sooner. Therefore we say commonly, that the first preparation and digestion of meat is made in the teeth. For this cause God hath giuen a great number of them to man, and hath made them of bone, and distinguished them into sundry sorts, according to that office wherunto he hath assigned every one of them. For right afore there are foure aboue, and as many beneath, that are broad, sharpe, and cutting, which are called *Incisorie teeth*; because they are apt to diuide and to cut the meat as a knife doeth: and these haue but one roote. Then there are other twaine on each side commonly called *Dogge-teeth*, because they resemble the teeth of dogges, which are broad towards their roote, but sharpe and pointed

God mini-  
stretch food to  
all creatures.

Of teeth & of  
their diuers  
kinds.

pointed aboue: and these also haue but one roote of a reasonable length. Their office is to breake the meates and other things, which by reason of their ouer great hardnes could not be cut by the first. Next, the other teeth are appointed to bruze very small those meates, which haue alreadie passed through the former, euen as millstones bruze wheate. Therefore they are sharp, broad, hard, and great, and haue more rootes then the other. And because of the similitude which they haue with millstones, they are called by the same name both of the Grecians & Latines, as also *law-teeth* and *grinders*. All teeth are planted in the Iawe-bones by meanes of the Gummes, beeing fastened within them, as it were nailes, so that they cannot easily bee moued, shaken, or plucked out. And although bones naturally haue no feeling, yet teeth are verie sensible, by reason of certaine braunches of small soft sinewes which enter into their substance. For this feeling is necessary for them, both because they are bare and not covered with flesh as other bones are, as also for the meates sake and for taste: as they that in some part are seruiceable to the tast, as well as all the other parts of the mouth. Thus you see how the teeth serue at one time both for a mill and a cooke, together with the tongue and the rest of the mouth. Againe, the tongue serueth for a baker, hauing this office layde vpon it, to gather the meate together after it is well ground and chewed, and to fashion it round like to pilles or small loaves that are yet but dough, to this ende that it may with more ease bee swallowed downe. Wherein it dealeth like a Baker, who first fashioneth his bread into loaves. Next it playeth the part of a baker and of a peepe both together, as that which setteth in the meat, and causeth it to descend into the stomacke, which is the oven wherein it must bee baked, that afterward it may nourish the whole bodie. For this cause it was necessarie that the tongue both in breadth and length, should bee answerable to the whole mouth in such sort, that it might touch all parts of it to discharge so many offices.

Wee see then that mans bodie is not onely like to such a frame of a house as wee considered of beefore, but also like to a great City, wherein there are Mills and Ovens, and Artificers of all occupations.

Now vpon this that hath beene discoursed touching this last vse of the tongue in preparing and swallowing downe meate, wee must further note, that as there is a pipe that reacheth from the lungs vnto the mouth for respiration, and for the breath of the voyce, as hath beene declared vnto vs; so there is another from the stomacke vnto the same place, properly called the *Gullet*, which the Physicians

common-

The tongue  
like to a baker.

Of the Gullet  
or Wezand.

commonly call by the Greeke name *ισόφαγος*: whose office is to eary the meates & drinckes into the stomacke. And as the other pipe is in the former part of the necke, that it may goe right to the mouth to draw in the aire, so this second is behinde in the necke, that it may keepe more heate in it, and it is longer then the first. Neuerthelesse, many thinke that there is but one pipe for breath and for meate and drinke: as there are some also, who albeit they know well there are twaine, yet they suppose that the one is for meate, and the other for drinckes, that the lightes also might bee moystened thereby. Yea, there haue beene skilfull and great Philosophers, who seeme to haue beene in this errour, or at leastwise hath disputed thereof. But because GOD hath so distinguished these passages, and that the first is the breathing pipe, for the reason vttered before, this excellent Woorkemaster hath made another little instrument, called *Epiglot* by the Phisicians, made of a glistly matter, reasonable harde and fashioned like to a little tongue that is of a triangle forme, or like an yuie leafe. This instrument serueth to couer the pipe for breath, at the very toppe of Larinx, as it were a couer of a pot. It serueth the pipe to this vse, not to keepe euery thing out of it, but to suffer no meate or drinke, or any other thing to enter in, in any such quantitie as might hinder breathing and respiration. For a little thing will stop a mans breath and strangle him, as appeareth in those whom Histories affirme to haue beene strangled, some by a little haire, others by a stone of a grape, some in supping vp milke, and others by such like trifles. Yea, many times wee haue experience of this perill when wee eate and drinke, if neuer so little meate or drinke enter into this passage. Therefore God teacheth vs two things thereby: the first is, ypon what a slender threed our life dependeth, seeing so little a matter is sufficient to depriue vs of it. The other is to admonish vs how quiet and sober wee ought to bee in eating and drinking, not gluttonlike; and also in speaking, when we take our refection. For then is the danger greatest, if wee speake whilest wee eate: because wee cannot speake without voice, nor haue voice without breathing, nor breath without opening this little couer. And because the breathing pipe is formost, the meat & drinke must needs passe ouer this little tongue, as it were ouer a little drawebidge. So that if the small couer were lift vp and opened, in stead of going beyond the pipe of breathing, it would enter into it. But it must nor be so fast shut vp, but that breath may alwaies issue out, and that some thinne humour and liquor may enter in, to moisten and supple both the arterie and the lungs: otherwise

Of the Epiglot  
or little tongue

Good lessons  
for euery one.



wise pouions appointed for that purpose by the Phisicions, were vaine and vnprofitable. Hauing now spoken sufficiently of those instruments which are seruiceable to voice and speech, and of all the proper offices of the tongue, it will be thy part, *ASER*, to morrow, to take in hand againe, and to pursue our matter of the sences, and of their instruments, and first to instruct vs what the sence of taste is, and what the palat is that serueth it.

*The end of the second dayes worke.*

## THE THIRD DAYES worke.

*Of the sence of taste given to the Palat : what tastes are good to nourish the bodie : of the diuersitie of them : of hunger and thirst, and of their causes.* Chap. 17.



*SER*. It is wonderfull that God causeth all things whatsoeuer they bee to serue his worke in such sort, that nothing is in vaine, idle or vnprofitable : whereof wee haue already scene many testimonies in our former discourses of the least partes of the bodie. But which is yet more woonderfull in his providence, he hath created, made & disposed nothing throughout al nature without great order, excellent measure, and moderation in all things: which gave occasion to the first Philosophers to call the whole frame of the worlde, *Mundus*, which is as much to say, as an *Ornament*, or a *well disposed order of all things*. Whereby God would haue vs especially learne to knowe, how greatly order pleaseth him, and how hee abhorreth all disorder and confusion, and how greatly hee desireth, that men after his example, shoulde obserue measure and moderation in all their works. Hereof wee may haue a goodly instruction in this place, if wee consider how all the senses, and namely, the taste with those sauiory relishes that agree with it, receiue their strength, vertue and nature from all the elements, according to that agreement, which their nature and offices haue with them : as also what pleasure wee take in the relish of all things, when it agreeth with our taste : and contrarywise how it troubleth vs, when it is vnpleasant and not agreeable to our taste.

Yesterday

Yesterday we discoursed of the corporall senses, and of their members and instruments: whereupon we spake of the tongue, both because of the agreement it hath with the eares by reason of speech, as also because it is the instrument of taste together with the palat, which is the vpper part of the mouth, made like to a pretie vaulte, and to a little heaven. Therefore *Iob* said, *Doth not the eares discern the wordes, and the palat taste meate for it selfe?* And again, *The eare trieth the wordes,* *Iob. 12. 11. & the mouth tasteth meate.* The sense of taste then is that sense, whereby the mouth iudgeth of all kindes of tastes, which are many in number.

What the  
Palat is.

And this is a notable gift of God, in that he hath given such reli-  
fies to meates and drinckes, whereby not onely men, but also all living  
creatures can presently know, by their taste what things are good  
to eate and drinke, and what are otherwise. For if God had not given  
the sense of tast to all living creatures, that they might iudge thereby  
of all meates and drinckes, what would their life bee? But wee are to  
know this thing further, that men iudge by their taste, not onely of  
such things as may serue to nourish them, but also of medicines. For  
Physicians know the qualities of hearbs and simples more by their taste  
than by any other sense: afterward by this knowledge they iudge  
easily of their natures and proprieties, and for what remedies and v-  
ses of Physicke they will serue. Therefore this iudgement of the tast is ve-  
ry necessary for the life of man, especially for the nourishment of all  
living creatures: because all things which the earth bringeth forth  
are not good to feede them. For some things are diuers from nourish-  
ment, as earth, clay, wood and stones: other things are altogether vn-  
saue, and haue no taste, and some haue but a very litle. But God hath  
provided a remedy for this, by the meanes of salt, and of sundry sortes  
of sauces and spices, whereby they may bee made to haue a pleasant  
taste. There are some things also, which are cleane contrary, either by  
reason of their euill taste, as gall and wormewood, or els because of the  
hurt which they may bring with them, as those things that are veni-  
mous, and very poison. But God hath very well met with this incon-  
uenience both by this gift of the sense of tasting, and also by putting  
into such things, as might hurt either man or any other living creature,  
a certaine qualitie, which we call relish or taste, that is contrary & very  
vnplesant to the sense of tasting: as likewise hee hath given to those  
things that are healthfull & good to nourish, a relish that is agreeable  
and pleasant vnto our taste. This is to be vnderstood if our taste bee  
not corrupted, either by sicknesse, or by some vnbridled appetite:  
the like is to be said of the spittle, which beside the vse before named,  
hath this also, that it helpeth the taste. Wherefore if it bee already in-  
fect

Of the prou-  
idence of God  
in the variety  
of tastes.

The sense of  
Physicians  
for Physicians.

Another vse  
of Spittle.

fectured with some euill taste, it will not well receiue others, but will cause every thing to bee of the same taste wherewith it is infected and corrupted. Now these things are most saluaty, and haue the best relish that haue in them the best mixture of heate and moisture, which two qualities make the relish of things, and without which we see that all extreame colde and dry things haue no smacke or taste, as flax or tow, and dry wood, or water that is very pure. In other things, those that haue more moisture then heate, haue their taste lesse sharp, for that according as heat and humidity are tempered together, the difference of tastes is framed. For if humidity doth not exceed and surmount earthy drynesse, or both of them be consumed by heate, there is no taste. So that as all bodily things are compounded of all the elements, and differ one from another, according as they haue more or lesse of the elements, so is it in tastes. For this cause this sense of taste answereth to the element of water, and holdeth most of the nature thereof: as the sense of touching hath more affinitie with the earth, to the ende it might agree better with those things that are to be felt thereby. For the vigour and sense thereof ought to be close together and throughout, and such as taketh faster holde then any of the rest. So likewise the sense of sight agreeth with the fire, and that of hearing with the aire, as wee haue already touched in. And as for the sense of smelling, it agreeth both with the fire and with the quick aire, because smells are stirred vp by heate, as smoke is by fire, which afterwards are by the meanes of the ayre carried to the sense of smelling, wherof wee will speake hereafter.

But let vs be on with our discourse of tasting, and of such things as are to be tasted with the bodie. For we cannot live without the helpe of food and things of nourishment, which meates and drinks are chiefly: because that as hunger requieth meates, so thirst desireth drinke. Wee must therefore vnderstand, that this soule and life which is called *Vitality* or nourishing, and which is common to man with all other living creatures, hath two principall instruments in the bodie, namely heate and humidity: of which, heate is first and chiefe, belonging properly to the verue of quickning; whilst humidity is ioined to heate, that it may feede and preserve it. For life is preserved in the body by heate, which is the chiefe instrument thereof: so that as soone as heate is gone, it betcometh starke dead. And because this heate would easily and quickly consume it selfe, if it were not nourished and maintayned, moisture is ioined vnto it in living bodies, as it were a bridle to keepe it backe, to the end that life might be prolonged, which otherwise

How the  
Sences agree  
with the ele-  
ments, in order  
of Philosophy

The heate and  
humiditye the  
preferuers of  
life.

distinction A  
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otherwise would faile presently after it were forsaken of heate, as heate also would decay, if it were not nourished and preserved by humidity, which it necessarily requireth. For heate draweth humour vnto it selfe, and sucketh and drinketh it vp: likewise humour refresheth heate, and slaketh the vehemencie thereof: all which wee may plainly see in a lamp. For let vs compare the light of a lamp with life, and then let vs consider whether this light can bee preserved without fire, and whether this fire can continue any long time and not bee extinguished, vnlesse it haue two things. The first is matter, as namely the wicke of the lampe: which matter cannot bee firme, if it haue no dryenesse in it whereof fire may take holde. For fire being hotte and drye, cannot haue any fellowship with coldenesse and humidity without some middle qualitie agreeable to his nature. On the other side it will soone consume the drye matter, on which it lighteth, if the vehemencie thereof bee not abated and tempered by some humidity, which both resisteth the drynesse, and also by the coldenesse it hath moderateth the heate of the fire. Therefore wee see, that the matter of the wicke of a lampe cannot continue long being once lighted, if it bee not greased with some tallowe, or some humide matter to preserve both that and the fire of which it receiue light. For when it is burnt out the fire also dieth with it through want of nourishment that might mainteine it. But it is not ynough although the fire haue meet matter to nourish it. For they must bee so well wrought and mingled one with another, that there bee neither too much nor too little of eyther, but as much as neede requireth. For if there bee a great deale of wicke and but a little oyle and tallowe, it will endure so much the lesse while: and if there bee too much oyle or tallow in respect of the wicke, it will slake the fire ouermuch, yea it may bee in such great quantitie, that it will put it quite out. But if due proportion bee kept betwene the cotton and the oyle or tallow, the fire will perseuer in selfe verie well, and giue a goodly cleare light. The like is done in our bodies. For if they were without nature, there would bee no life in them: and if this heate had not meete matter to preserve it selfe within them, it would quickly bee extinguished. Now seeing it must bee nourished and maintained, this cannot bee done vnlesse it haue some solide and firme matter, which cannot bee consumed so quickly, but that it may preserve it selfe sometime. Againe, forasmuch as there is no matter so solide and firme, which is able any long time to resist the fire that consumeth all, if the violence thereof bee not moderated, this matter must

For the  
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A comparison  
betweene a  
lamp & mans  
body.

of

## Of Thirst and Hunger.

of necessitie be moistened. Here then the meate, which is most solide, standeth in stead of match or weeke to this naturall fire, from whence proceedeth life to the body: and drinks are as it were oyle in a lamp, to moisten the meat, to the end that this fire should not consume it so quickly. And because it must alwaies be kept burning, (otherwise the light thereof, which is the life, will die together with it) it must have new matter continually ministred vnto it, as it were to a fire that cannot alwayes continue kindled in the chimney and not goe out, if it bee not preserued by wod or coale, or in a candle or lamp, if it haue not alwaies cotton, or weeke and oyle, or some other tallowy and moyst matter. Therefore wee see that when either of them beginneth to faile, another is put in to supply the place of it. And thus as fire and the light thereof are maintained in a lamp or candle by meanes of that nourishment they haue both in the weeke and in the tallow thereof: so life and that naturall fire which giueth life to the bodie, are maintained by that food, which they receiue ordinarily in eating and drinking. The meate that in mans bodie, is to nourish and preserue the naturall heate thereof, as the weeke is in a candle or lamp: and the moisture which it receiueh by drink, is vnto it as the oyle and tallow.

The causes of  
thirst & hun-  
ger.

For this cause if heate be stronger in a man, he shall feele thirst, which is an appetite and desire of that which is moist & colde; that is, of such qualities as are contrary to the fire, which is hot and dry. For the moisture must bee confirmed and strengthened to moderate the burning heate, as it is when oyle is powred into a lamp. And if both heate & moisture consuming each other, begin to wax faint and to faile, they must both bee holpen, that they may gather more strength: as when wee put not onely oyle, but weeke also into a lamp. And this is the cause of hunger, which is a desire of that which is hot and moist. But there is difference betweene the humiditie required in hunger, & that which is required in thirst, because the moisture desired in thirst is more thinne and lesse earthie, then that which is required in hunger. And if the moisture bee increased ouer much, so that the heate decreaseth and languisheth, and consequently the appetite to meate and drinke and to receiue nourishment, decayeth, it must bee restored againe by Phisicke. For although all nourishment bee as it were Phisicke to the bodie, neuerthelesse, there is this difference, in that foode repaireth the whole person and all the bodie, whereas phisicke repaireth onely the instruments of the bodie, which are to serue for nourishment. For this cause foode is alwayes necessarie for all, at all times, and in all places: but besides that all stande not in neede of phisick, they that want it, vse it but at certaine times

Of phisick, and  
the causes  
therof.



as necessitie requireth. For if those members that serue to nourish the body be well disposed, and discharge their office so well, that all the parts of the body receiue due nourishment, and the whole body bee healthie and sound, there needeth nothing but ordinary foode to preserue the bodie, and to keepe it in good health. But if any member be weakened, and doth not his duetie well, especially any of those that ought to serue to nourish the whole bodie, it must be restored again to strength by the meanes of Phisicke. Now albeit the sence of taste whereof we haue presently discoursed, bee not so apt to teach, especially, the knowledge of spirituall and diuine things, as the senses of seeing and hearing, of which we haue spoken heretofore: yet we may receiue much good doctrine thereby. For as the body cannot liue except it haue such corporall foode as agreeth to the nature thereof, so the soule cannot liue if it haue not that knowledge, which God hath appointed for it. And as life is kept in the body by heate, which is the chiefe instrument thereof, so the life of our soules consisteth and is preserved and increased by heate, namely, by the loue & charitie of God, without which it cannot liue that life that is agreeable to it owne nature. For the soule that is seperated from the Loue of God, is dead in respect of the true and blessed life, seeing God liueth not in it, nor it in God. For this cause this loue must be alwaies nourished and maintained therein by the celestially and diuine moisture, agreeable to the nature thereof. Wherefore as it is of a heauenly and celestially nature, so the foode thereof must bee answerable thereunto. This foode therefore cannot be had but of God, who is the life of the soule, as the soule is the life of the body: and the meanes which he hath appointed to minister this food vnto it, is his heauenly & eternall word, and those spirituall graces which he communicateth vnto vs thereby. But let vs follow our matter subiect of corporall senses. And seeing we haue intreated of the meanes whereby the body is nourished we ought to consider more particularly of those things that are meet and couenient to maintaine and preserue the body of man, and see how God prepareth them to this end; in which thou shalt instruct vs. *AMANA.*

Instructions  
from the sence  
of taste.

*Of helpe and creatures meete for the preservation and nourishment of the bodie: how God prepareth them to serue for that purpose: of their vse. Chap. 18.*

*AMANA.* God being carefull over the welfare of his creatures that haue life, hath put in them a desire to preserue themselves, to the ende they should follow after such things as are profitable

The equalitie  
of heate and  
moysture pre-  
serueth life.

for their health, and shunne that which is hurtfull and contrary vnto it. Now this preseruatiō consisteth either in the equalitie of heate and moysture, nourishers of life, or else in an inequalitye that may easily be reduced and brought to an equalitie by that which we eate and drinke. For if there bee so great excesse of heate or moysture that the one consumeth the other, death followeth necessarily: if there be no excesse of either, but a good equalitie, the body is very well affected. But it is very hard to finde a body so tempered. And although such a one might be found, yet it could not long continue in that estate, but that it would quickly change, as we may iudge by that which we have learned in the former discourse. But when this change doth not bring with it so great excesse and inequalitye, but that it may bee kept vpright by nourishment, the body is neuertheless well disposed, vntill such time as the excesse is greater then can bee repaired by foode. For then if foode will not serue the turne, wee must haue recourse to Phisicke: and if the inequalitye bee so great, that by the help of Phisicke no remedy can be found, there is no other naturall aide to bee had.

Of the inequalitye  
that is in  
the nature of  
the body.

Nowe this inequalitye that approacheth so neere to equalitie, is very pleasant, as that which is the pricke and procurer of naturall pleasures, necessarye for the life of man to incite him to desire them, and as it were the sawce to make them toothsome. For if there were alwaies equalitie, wee should neuer bee affected with hunger or thirst, nor with any appetite to eate or drinke. And if this appetite were not, wee should not haue those pleasures, which wee receiue by meates and drinckes, and by their diuers tastes and relishes. So that wee should not haue such a notable testimonie, of the goodnesse and bountifullnesse of God towards vs, and of his care, as wee haue by the sence of taste which hee hath given vnto vs. Wherein also he admonisheth vs in such sort of our mortall nature through the necessitie wee haue of foode for the preseruatiō of our life, as that withall hee supplieth this want and necessitie, that wee may the better know and taste the sweetnesse of his louetoward vs. For, whereto would those creatures serue that are good for our nourishment, if we had no vse of them? And how could wee vse them, if we stode not in neede of them? Therefore seeing the matter standeth thus, it appeareth evidently, that wee are nourished by such things as are familiar and like to our nature, and are healed by things contrary to that which hurteth vs. For, the nearer any thing approacheth to our nature, the sooner it is conuerted into it. So that amongst those meates that are familiar vnto vs, they nourish best that

A testimonie  
of the great  
providence of  
God.

that draw neereſt to our nature. For this cauſe babes newe borne that are little and tender, haue milke for their foode, which is very meete for them by reaſon of the agreement that is betweene it and the matter whereof their bodies are made. For, as wee haue already heard, the milke is made of the ſelfe ſame blood wherewith they were nourished in their mothers wombe, and whereof they were before ingendred and conceiued: forasmuch as the parents ſeede, of which they were framed, is deriued from their owne blood. Wherevpon it followeth, that the matter of their bodies is of the ſame ſubſtance: and ſo that food which draweth neereſt vnto it, it moſt natural and meete for them. For this cauſe we ſaid before, that all things are not ſeruiceable for meate, drinke and nourishment, but thoſe only that haue a nature agreeable therto, and that for the reaſons ſpecified by vs. Here then we muſt call to minde that which we haue already touched els where, namely that ſeeing the body of man is compounded of all the elements, it is therefore needfull that the nourishment wherewith it is to be preſerued & vpholden, ſhould participate of al the elements, to the end that al & every part of mans body ſhould be maintained & preſerued by y which is like to it ſelf. Therefore God hath wel provided to this purpoſe, as we ſee in the matter wherof our bodies are made. For we haue heard what differēce ther is according to the ſundry parts and diuerſity of members in the body: & yet the whole matter of the al is taken from the ſubſtance of the ſame elements, & the difference betweene them commeth of this only, that ſome parts participate more of ſome elements, & others of other elements. Hereof it is, that the hardeſt parts of the body, as the bones, are moſt earthy: and ſo conſequently all the other partes, as they haue either more or leſſe of all the elements and of their qualities. For this cauſe all the parts and members of the body muſt haue food agreeable to the nature of the elements wherof they participate, according to that portion of matter which is in every one of them. Wherin we ſee a goodly teſtimonie of the bond and agreement that is among all creatures, yea in all nature it ſelfe, together with the correſpondencie that euery creature hath with it like. Therefore if wee want ayre for breathing, wee draw it in euen as it is of it owne nature; together with thoſe qualities which it bringeth with it ſelfe. If wee deſire drinke, onely to reſreſh and to moiſten the bodie and the meate it taketh, pure water ſerueth that turne, which is common drinke for all creatures, and ſufficient for the whole life of man, although there were no other. But God hath giuen this aduantage to men, about beaſts, that beſides this drinke comon to them both, they haue others,

What meate is fitteſt for infants.

From whence commeth the different ſubſtance of our members.

Men haue more varietie of drinks than beaſts.

not onely more pleasaunt to their tast, but also more forceable to nourish them. For if the question bee of taking sustenance either by meat or drink, wee must haue such meates & drinks as are more firme then the ayre and the water, and which are able to sustaine the bodie according to it owne substance and nature. For as the water and the ayre, whereof the bodie is made, could not consist in the composition thereof, but would slide and fall away, if they were not intermingled with some other matter that is more earthie and solide, thereby to keepe and knitte them together: euen so, if foode consisted onely in liquidé and moist things, that had no other substance of more earthie and solide qualitie, in which the vertue of heate might remaine, and which might be conuerted into the greatnesse and massinesse of the bodie, the lining creature would alwaies haue an appetite, and neuer leaue eating. Therefore God hath so framed those creatures, which he hath given to man for meate, that whatsoeuer is earthie therein doth not still retaine the nature of the earth, as if it were nothing but simple earth: and so likewise that which is of the nature of fire, or of the water, or of the ayre: but all is so well mingled and tempered one with another, that the taste and flavour thereof is pleasant and fit for all the parts of the bodie, that are to bee nourished. And according as the qualities of the elements are mingled one with another, so the meates and drinks compounded of them, haue their sundry tastes together with their other qualities. For if God had not so provided for it, man could haue no tast therein: and if hee tasted not, hee would haue no appetite, and so could neither eate nor drinke. And if hee could neither eate nor drinke, hee could not liue, as wee may iudge by that which wee haue already heard.

We must eate  
neither to  
much nor to  
little.

The chiefe end  
of foode.

Now as he cannot liue without eating and drinking, so it is requisite that he eate and drink with that moderation, that he take in no more meat & drink then he ought to doe. For if he take to little, hee cannot be sufficiently nourished: and if he take too much, in stead of being satisfied, he shalbe burdened, & in stead of preserving his life, he will kill himselfe. Therefore it is very necessary that euery one should alwaies obserue great sobrietie, otherwise God will correct our riot, our gluttonie and drunkennesse. But the danger that commeth by not keeping a mediocritie, is a great deale more to bee feared on the one side then on the other. For ther are but few that breake not square ofmer in eating and drinking too much then to little. Now to end this speech, we haue farther to gather such good instructions as all men haue in those things which God hath given them for nourishment, yea in their mouth

mouth also, to the end to render vnto him honour, glorie and praise. Whensoever beastes doe eat, their tongue serueth to feede them, no otherwise then that of men doth help them: but they praise not God with that tongue which serueth to nourish them, because hee hath not giuen them that gift of speech, wherewith hee hath endued man, and that for the cause which we haue already heard. For as a fountain cannot be without a river, so a river cannot be without a fountaine. For this cause seeing reason, of which God hath made man partaker, is as it were a fountaine in him, and speech as the river that issueth from it, the Grecians expresse both reason and speech with one and the same word, which Saint *Iohn* also vsed, when speaking of the Deitie of Iesus Christ, he said, *In the beginning was the word, and the word was with God, and that word was God.* For as all the woorkes of GOD are perfect in their kinde, so hee maketh nothing without cause, and which hath not his vse. So likewise he giueth nothing to any creature, but withall he giueth the instruments and meanes which it ought to vse, thereby to bee made seruicable as the thing it selfe requireth. Heereof it is that hee gaue not speech to beastes, because hee made them not partakers of reason, without which speech would stand them in no steade: so that it would haue beene a superfluous woork of GOD. Therefore seeing it is so, God requireth not of beastes that they should by speech praise him with their tongue, as hee requireth it of men, vnto whome hee hath giuen the meanes to performe it. For beastes haue neither reason to vnderstand what is spoken, nor speech to vtter any thing thereby, whereas man hath both the one and the other. Hee hath both the fountaine, and also the river that runneth from it. Wherefore when hee sitteth downe to meate, and whiles hee is taking his refection (to which vse his tongue serueth him, according as wee heard beefore) and when hee riseth from table, truely hee is much more brutish then any brute-beast, if with the selfe same tongue hee doeth not prayse and glorifie GOD, Vnthankfull acknowledging as hee ought the goodnesse of that celestiall Father, men are like that giueth him that foode, and that nourisheth him. If hee doe otherwise, hee looketh no more from whence the meate commeth vnto him then doeth the hogge, who with his snowte alwayes towards the earth, feedeth vpon the Akornes that are vnderneath the Oakes, and neuer looketh or considereth from whence they fall. Yea, the Hogge doeth a great deale better discharge his duetie in praying GOD then such men doe, that eat and drinke as brute beastes without giuing thanks to GOD for the benefits hee distributeth amongst them. For hee prayseth God in his kinde, as all other



Luke 12.48

1. Tim. 4.4.

Food must be  
receaued with  
thāksgiuing.Some more  
like to madde  
dogges then  
men.

other creatures doe in theirs, according as the kingly Psalmist testifieth in many places of his Psalmes. Neither doth God require more of them then he hath giuen vnto them. But seeing he hath giuen more to man then to all other visible and bodily creatures, he requireth so much the more of him, and that very iustly. For as it is written, *To whom much is committed, more shall be demanded of him.* Wherefore man is not onely too too inexcusable, but more vile and sauage then any brute beast, if his tongue serue him no farther at the table for the praising of God thereby, then if (beastlike) his snout and nose were in a cratch or manger. For how shall the foode in the vse thereof bee sanctified by the word of GOD and prayer, if hee take it after that sort? And if it bee not sanctified vnto him by that meane, as Saint Paul teacheth, hee vseth it not as the childe of GOD, but as a theefe and a verie prophane man. For as *Every creature of GOD is good when it is receiued with thanksgiuing, so it is defiled to the filthie, not through any fault of the creature, but of such as abuse it like to Infidells.* But all they abuse it that giue not thanks for it to the Creator. Wherefore as every thing is cleane to the cleane, that haue their hearts purified by the word of GOD which they haue receiued by faith, so nothing is cleane to the defiled and to Infidells. But if these men of whom wee speake, bee vnworthy to bee taken for men, yea, to bee compared with hogges, then whom they are much more vile and detestable, wee may easily iudge what is to bee sayd of those that doe not onely not praise God or giue him any thanks, but which is worse, blaspheme, and as it were despite him in lieu of recompensing him for the benefits they haue receiued of him, which is vsually done by gluttons, drunkards, and swearers. What shall wee say of such men, but that they deserue rather to bee called mad dogges then men? except wee had rather call them children of the Diuell, whose instrument, tongue and mouth they are. And as for those that cease not to prattle and babble about vaine and vnprofitable matters, and that take delight in backbiting and slaundering every one, wee may with good reason compare their tongue to the clackett of a Mill. For seeing euerie one of vs carrieth a mill in his mouth, as wee shewed beefore, these menne may truly boast that their Mill is better furnished with all kinde of instruments then others are. But they are not the more to bee esteemed for that, but rather the lesse, for the reasons which wee haue alreadie heard. And when they adde to their clacking euill speech and backbiting, infecting all tables where they come with their tongue, they may well bee compared to dogges that doe not

## Of the Nose and of the sence of Smelling. 119

not onely barke but also bite. But it is time to draw the last draught of the pensill vpon the face of mans bodie, by considering the sence of smelling with the member that belongeth vnto it: wherein we looke to be instructed by thee, *AR A M.*

*Of the Nose, and of the sence of smelling, and of their profit and vse: of the composition, matter and forme of the Nose.*  
Chap. 19.

**AR A M.** Forasmuch as beautie is a grace that proceedeth of the proportion, agreement and harmonie of things, it is then very seemely in mans bodie, when it followeth nature onely, and is without any blemish or defect. Now this beautie consisteth in foure things, namely, in figure, in number, in greatnesse and in situation. For the members of the body are well or ill coloured according to the disposition of the matter. And the correspondencie of the members one towards another, as well in the number, as in the length and greatnesse of each of them well compassed and proportioned together, is one cause also of beautie: as likewise the placing of every one of them in his proper place, most conuenient and agreeable to his nature and vse. For if any thing bee wanting of all these things in any member of the bodie, there is deformitie in stead of beautie.

What beautie is, and wherein it consisteth.

But if wee consider onely the beautie of the head and of the face thereof, whereof wee discoursed yesterday, wee shall not finde any one member that hath not singular beautie in it, and that agreeth not very fully with the rest, being of so good proportion and measure, and hauing such a great and excellent grace, that a man may truly say that the whole woorke hath in each part thereof so great perfection, that nothing can bee added or taken away, nothing can bee wished to make it more faire, profitable, excellent or perfect then it is in it owne nature. To the setting forth of this beautie, the Nose, whereof wee are to speake, serueth very much, yea so much, that hardly any member in all the face or head so disfigureth a man, or maketh him more deformed then the nose, if it bee euill fauoured, disfigured, or taken cleane away. But besides this beautie, which it bringeth to a mans head, wee are to know, that it is very seruiceable to the whole bodie, and chiefly to the braine lodged in the top thereof, as it were the Lord and Master: that as it giueth motion and sence to all the members, so it might be compassed about with all the senses, as it were with seruitors & men of garde. Therefore as it hath

The Nose is very seruiceable to the braine.

Why the sense  
of smelling is  
placed so  
neere to that  
of tasting.

Of the agree-  
ment of these  
two senses.

How men a-  
buse these  
senses

neere about it, the eyes, eares, tongue, and palat; which are the instruments of seeing, hearing and tasting: so the nose is needfull to serue the sense of smelling. Neither is it placed so neere the sense of tasting without the great providence of God. For there are many things in nature, which if they be tasted onely are deadly, or at leastwise very dangerous and hurtfull, as appeareth chiefly in things that are venomous and poisonfull. For this cause, albeit the sense of smelling bee not altogether so necessarie for living creatures; namely, for such as are most perfect, as the other senses, so that they may more easily want it, neuertheless: **G O D** hath giuen it them, to the ende it might bee as it were a messenger to the taste to shewe what is good for it and what not; and this chiefly for two reasons. The first is, to keepe men from hazarding themselves through an immoderate desire to eate and drinke, before they haue discerned by the smell of such things as are to be taken, whether they bee profitable or hurtfull for them. The second reason, is to take all suspicion and feare from them, which otherwise might cause them to abstayne from those things that are good and profitable for them. And therefore this sense of smelling is neerely conioyned, and hath great agreement with the sense of tasting. For this is a generall rule, that, albeit euery thing that smelleth well hath not alwaies a good taste, yet whatsoever a man findeth good to his taste, the same hath also a good smell: and contrarywise, that which is founde to haue an ill relish, the same hath also the like smell. For the taste and smell are giuen not onely for profite, but for pleasure also and delight. Neyther doe those things which serue for delictation, alwaies bringe profite, but sometime the contrarie, principally through their fault that knowe not how to vse them moderately. For they are so subiect to their pleasures, that they can neuer keepe measure in any thing, as wee see by experience, especially in these two senses of taste and smell. For as the ordinary meates satisfie not the delicate appetites of men, but they must haue new dainties daily inuented to prouoke their appetite further, and to cause them to eate and drinke more then is needfull, to their great hurt: so men are not contented with naturall odours which nature bringeth forth of it selfe, but nowe they must haue muskes and perfumes, with infinite varietie of distilled waters and artificiall smells, in regard of which, naturall sanours are nothing set by. And yet if they were vsed with sobrietie, there were no cause of reprehension, seeing all the creatures of God are good; if they be vsed moderately, and as they ought with thankesgiving. Heereof it is that they are often mentioned

mentioned in Scripture in the good part. And not to seeke farre off for examples, we haue the testimonies of the holy Euangelists, as our Lord Iesus Christ himselfe, who was neither nice nor voluptuous, but the perfect paterne of all sobriety and temperance, did not reiect nor condemne precious ointments and sweet odours, but sometime permitted the vse of them vpon his own person. Moreouer, it is certaine, that the *animall* spirits in the braine are greatly relieved and recreated by those good and naturall smells that are conueyed vnto them by means of the nose, and of the sence of smelling placed therein: as contrariwise they are greatly offended by euill odours, yea ofentimes by artificiall fauours, which commonly cause rhumes, catharres, and great head-aches. For the spirits of the head are subtile, pure, and very neate, so that sweet smells are good for them, and stinking fauours contrary vnto them. To this end therefore that the braine might receive this benefit of good odours, God hath placed both the sence and instrument of smelling so neare vnto it: the instrument to keep and conuey odours vnto it, the sence to discern and iudge of them. Therefore this sence of smelling hath some agreement both with the fire and with thicke aire, because smells are stirred vp by heate, as smoke is by fire, which are after carried by meanes of the aire vnto the sence, and receiued and kept by the nose. Forasmuch also as the braine needeth aire to nourish and preserue the *animall* spirits, the nose in this respect also standeth it in great steade. Therefore God hath created it not only to sence the sence of smelling, but also for respiration, that it should be the principall pipe and passage, by which both the braine and lungs may draw in or let out breath as neede requireth. For this cause the braine doth stretch out and restraine it selfe: and as by stretching forth it selfe it draweth in the aire by the nosethrilles, so by keeping it selfe close together it retaineth the aire. And so the externall aire being drawn in by the nosethrilles, is distributed by the cranies that are open in the palat, in such sort, that the greatest part is drawn into the lungs, and the residue goeth to the braine by the passages & holes that lead vnto it. And although the mouth serueth also for respiration, yet the nose is appointed more especially for that purpose, and is much more fit and apt for the same. Therefore God hath giuen it both matter and forme agreeable for that office. For first concerning the matter, it is not made all of bone, nor all of gristles: because if it were all of bone, a double inconuenience would ensue thereof. The first is, that the bones would be in danger of breaking, chiefly about the end of the nose when it should hit against any hard thing, because they would not bend and giue place easily, as sinewes will do. The second

John. 12. 3.

How the Spirits are refreshed with sweet odours.

Of the diuers vses of the nose.

Of the matter of the nose.

cond

How the Nose  
is in steade of  
a spowt to the  
braine.

cond inconuenience would bee this, that the ends of the nosethrilles could neither open nor shut, neither enlarge nor restraine themselves, but would continue alwayes at one stay: whereupon two other mischiefs would follow. First, the nose could not open and inlarge it selfe so much as were requisite many times to draw in great store of aire to coole and refresh both the lungs and the braine, especially when they are heated and set on fire. For at such a time there is perill of strangling. Secondly, forasmuch as the nose is giuen to man that it might serue the braine instead of a pipe and spowt to purge it of flegmatike humours, a man could not by blowing, close it together and straine it to get the filth out of it, as neede requireth many times. For the humours that distill from the braine are not alwaies very liquide & running, but sometimes so grosse & thick, that a man cannot easily purge the braine or nose, except it be closed and strained hard. Thus you see two euident causes why it was needfull that the nose should bee compounded of gristles, & not of bones onely, at lefwise from the middle downward. On the otherwise, if this lower part had beene made of flesh onely, or of kernelles, or of skinnes, the nosethrilles could not so well haue bin enlarged or restrained, nor continued so open, as is requisite for the seruice of all those duties and offices already mentioned: besides that those parts could not so well withstand the inconueniences whereunto they might bee subiect, if they were of a more tender matter. Lastly, as it was needfull that one part of the nose should consist of that matter for those causes spoken of, so also it was necessary that the vpper part should bee made of bones, not onely to keepe the fence of smelling the better, which is in that part, and to be as it were a buckler vnto it, but also to serue in steade of rampires both for the eyes and for the braine. As for the inward parts, there are two nosethrilles distinguished one from another by a gristle which is betwene them both, as it were a little wall to diuide them, to the ende that if the one be stopped, the other may alwaies discharge the offices assigned to them both. And to the end they may more easily draw in the aire for the seruice as well of the lungs as of the braine, and also receiue in the odours, they are larger at the first entrance, and after as they ascend vp they waxe more narrow, and that not without good reason of the prouidence of God. For hee hath in a manner taken the selfe same course that he did in the composition of the eares, which he made large & wide at the entry, hauing that form, & that hole within, which we heard spoken of before, together with the causes why. The selfe same reason in a maner may be redred here. For as it is to be feared that ouer great soundes would hurt the eares if they entred in all at once,

Of the nosethrills, and of their parting asunder.



once, so the lungs and much more the braine might be ouer cooled by the aire that should enter in at the nosethrilles, if it should ascend vp too fast at once, too sodainly, or too vehemently. By reason whereof it is requisit, that it should bee retained in some sort, to the ende that by the tariance which it maketh it should bee heated and better tempered. The like consideration is to bee had of the vapours and smells in regarde of the braine, not onely of euill sauours, but also of those that are good. For some are so violent by reason of the abundance of heat in them, which falleth out chiefly in such as are most excellent, that if they be not dispensed moderately, they hurt the braine. This cometh to passe in some persons, through the weaknes of their braine. There are others, and namely such as care not for sweet things, who take no pleasure, no not in good smells, so that oft times the sweetest & most delicate odours are hurtful to their head. Now God hath wel provided for al these things, hauing placed a little bone in the top of the nose, which is pierced through like to a little siue. Hereupon it is called by the Phisitions the *siue-bone*, or otherwise, and that more properly, the *spngy bone*, because the holes therof are not strait, as are those of a siue, but somewhat slopewise like to the holes of a sponge. And this serueth for the better & more comodious discharging of all those vses declared by vs, & for the auoyding of those discommodities which we haue heard of. Whereunto may be added, that the humours which descend from the braine may not fall downe so fast together, but distill better by little and little, and the good humours be kept more easily from falling downe all at once together with the euill. I passe ouer heere briefly the muscles giuen to the nosethrilles to mooue them, as also the nerves, which are sent from the braine to the sense of smelling to bring vnto it the vertue of smelling, as the eyes, eares, palat, and tongue receiue from thence their nerves also, which bring vnto them that facultie and vertue that is meete for their nature. Wherein wee may further note one goodly point of the providence of God, in that giuing motion and sense to euery member of the body by the sinewes, hee giueth a speciall and proper sense to those nerves that are to minister vertue and power to euery one of the corporall senses, which the other sinewes haue not. For there is none that giueth the sense meete for sight, but those that are allotted to the eyes for that purpose. The same may bee said of those that are giuen to the eares for hearing, and to the tongue and palat for the tast, and to the nose for smelling. Now to end this speach, we are to draw out some instruction meete for the minde, according as we haue done in our discourses of the other senses of the body. As then we iudge by

Of the spngy  
or siue-bone.

Of the muscles  
of the  
nosethrills and  
of the sinewes  
of smelling.

Notable in-  
structions for  
the soule.

by the nose & sense of smelling which God hath giuen vnto vs, what difference there is betweene a good and a stinking smell, and how the one is pleasant & delishtsome, and the other vnpleasant & abhominable: so likewise we ought to consider what small pleasure God taketh in the infection and stench of our sinnes, and how he is delighted with the sweet smell of the iustice and vertues of Christ Iesus, when wee are perfumed therewith, and when hee smelleth the sauour thereof in vs. Therefore whensoever, and as often as we feele some stinch and abhorre the same, that euill smell ought to admonish vs of the filthines of our sinnes, and teach vs to haue them in greater abomination then any carrion smell whatsoever, and to abhorre our selues when wee present our selues before God, perfumed with such an infernall sauour. For if we turne our faces aside, and stoppe our nose, and euen spit vpon the ground when wee meete with some great infection, shall wee not thinke that God turneth his face from vs when he findeth vs so stinking and infected? Contrariwise, when wee smell some good sauour, it ought to bring into our remembrance the odour of Iesus Christ his sacrifice, and of those vertues that are well pleasing and agreeable in the sight of God, and stirre vs vp with all indeuour to present him with such smells, to the ende wee may bee of good odour before God and men. Which the holy worde will teach vs, after hee hath giuen vs a spirituall nose whereby wee may attaine to the right sense and smell of that good odour of Iesus Christ & of the Gospel, working in vs the spirit of discretion to discern truth from lying, that our soules may be refreshed, as the braine is by those good smells that are brought vnto it by the bodily nose, and by the sense of smelling that is therein. Now therefore being come to the end of this goodly matter of the five corporall and externall senses, me thinks we should profite much by a briefe collection of their vse, and of the commodity which they bring to men: considering also the diuersity that is in their faces and visages, in which these goodly organically instruments of the senses are painted: and how their faces are images and pictures of their heart and minde. The discourse of this matter appertaineth to thee **ACHITOB**.

*Of the vse briefly of all the outward senses for the seruice of man, namely in purging the superfluities and ordures of this body: of the diuersitie that is in mens faces, and of the image of the mind & hart in them. Chap. 20.*

**A**CHITOB. When wee taste some pleasure by considering the workes of God, namely those which wee beare about vs in our nature,

nature, (as indeede such contemplation affoordeth great delight to their soules that are not buried in ignorance) we ough to thinke that we haue great occasions and certaine meanes to consider, what pleasure and ioy it would be to see and behold the Creator and Workmaster, who hath made & giuen to man such excellent senses, such wonderful vertues & faculties: what delight ariseth of hearing & smelling only some smal odour, & of tasting a little of his providence, wisdom, goodness, benignity, grace, & mercy much more, whē they are throughly tasted & relished of vs, Which may be performed by them that imploy all care and diligence in meditating in his eternall word, and in considering the works of his Almighty power, vntill such time as by the dissolution of this mortall tabernacle of the body, they shall haue put on immortalitie to enioy true contemplation, that is, to beholde him face to face, who onely is able to satisfie the soule with goodness and felicitie, as the Prophet teacheth vs where he saith, *In thy presence is the fulnes of ioy, & at thy right hand there are pleasures for euermore.* Now then we may know by that which we haue hitherto heard

Psal. 16. 11.

in these our discourses, what testimonies God hath plāted of his great providence in al the partes of our bodies, what care he hath had and still hath of man, and how he hath giuen him as many corporal senses as he needeth for the vse and fruition of all those visible and bodily creatures which he hath created. For he hath eyes, wherby he vseth and enioyeth the light, and the pleasure of such diuersitie of colours as may be seene in the world, as well natural as artificial and compounded, with the sundry mixtures of naturall things. Then by the eares he hath the vse of al kindes of sounds, & principally of speach, together with the pleasure of harmonies & melodies consisting in the variety of tunes and songs, as well of mans voice as of birdes and other creatures, and also of instruments of musicke, which are so many and of such diuersita amongst men. And by means of the nose & nosethirils he hath the fruition and pleasure of odours and smells so diuers in nature, both natural and artificiall: and by means of the mouth, tongue, and palat he enioyeth and iudgeth of all sorts of tastes, which also are very diuers, and chiefly of meates and drinks wherewithal he is nourished. For this good God hath appointed a meane for the preservation of mans life, wherunto hee hath ioyned pleasure with profit, if men know how to vse the same with moderation and measure, rather to make supply to necessity then to satisfie pleasures. The like may bee saide of all the rest of the feelings and touchings of all the bodily members, of which there is great varietie.

Of the vse of the externall senses.

But hauing spoken sufficiently of the composition of the externall parts

Of the superfluities that proceede out of the bodie.

parts of mans body, & of the outward members, of the natural senses of man and of their vses, wee ought to consider also what instructions God giueth by them vnto men concerning their infirmitie. For although the body of man bee so beautifull and excellent outwardly as wee haue declared, yet it hath infection within, which of necessity must appeare and breake forth outwardly, that it may be purged and vnburdened. For the body cannot reape that profit of the nourishment it receiueeth by all the elements, and chiefly of that which it eateth & drinketh, as that it can couert & turne all of it into nourishment & substance, & auoid all those accidents and inconueniences whereunto it is subiect by reason of the infirmitie of it owne nature. Therefore it cometh to passe necessarily, that the body is ful of excrements, of much superfluitie & ordure, which would kill it if it were not discharged and deliuered thereof. For these excrements would be poison vnto it in steade of nourishment. Therefore the providence of God hath so provided a remedie for the same, that admonishing man of his infirmitie, to the end he should alwaies remember that he is created of clay and earth, & that he shal returne vnto it againe, it hath withall ordained the meanes whereby man should be comforted & discharged of those excrements & superfluities which might hurt him. And for this cause ther is no member but hath his proper passages appropriated for purgation & seruing in his place, yea euen the noblest members. For I speak not only of those members, which we account most vile, abiect, & shameful, & which nature teacheth vs to couer & hide, being appointed for the voiding of the grossest, vilest, & most filthy excrements, but also of those that are the excellentest & chiefeest in y head & face, so that ther is no part of our body out of which ther proceedeth not some infection & filthines. In somuch that a man may well say, that our whole body is within as it were a stinking draught or puddle that emptieth it selfe on euery side as it were by sinks & gutters. For if we consider it generally, there is no part that is not subiect to sweat, (which oftentimes saoureth very strongly) & that purgeth not it selfe by sweating from that superfluitie, which it casteth forth by that meanes. Therefore the providence of God hath so well provided for this, that the skin hath in it little holes called by the Physicians, *Pores*: which are so subtill & so small, that they cannot be perceiued by the eie. Through these pores, the superfluities that are euaporated by sweat haue their issue, so that it cometh to passe oftentimes, that sick persons are cured by this onely remedy, or at leastwise they are greatly comforted thereby. But let vs come to the noblest members in the head, and in the goodliest part of man, which is the face. The eies, eares, nose, and mouth serue

Of the passages meete to purge the body by.

Of the pores in the skinne.

for pipes and spowts to the braine and head, to purge it of those superfluities that otherwise might oppresse it. Wherein wee are againe to consider of the providence of God, and of that care which he hath of vs. For seeing the head is the principall member of the whole body, and seeing the braine within the head is so noble a part, God hath giuen vnto it more passages for the purging of it, then he hath done to al the other members. Therefore we see what store of flegme doth daily issue out by the nose and mouth, so that a man is many times much troubled both in blowing his nose & in spitting. In this respect it seemeth the nose maketh the face to looke like a Limbeck, albeit the water that distilleth through it hath no very good smell, neither is pleasant to looke vpon, no more is the spittle that commeth out of the mouth. As for the eares, they are not without their filth, so that they must be oftentimes looked vnto and cleansed, and the waxe that is in them taken forth: which differeth much from the waxe that is made by Bees. For as Phisicians testifie, this eare-waxe is nothing else but the superfluitie of the chollericke humour, which is purged there by those pipes: as they say also, that the melancholy humour is purged by the eyes, which are many times watrish and very foule by reason of the rhumes and sundry humours that fall downe vpon them. Whereby wee see, how God doth admonish vs on all sides through the infirmities of all our members, what account we are to make of our selues. For if the goodliest and most noble members, if the pleasantest, most delicate, & neatest parts are so foule & filthy, what shal we say of the rest that are the basest & most abiect, which are appointed for no other vses then to be as it were the draughts & sinks of the whole body? But on the other side let vs consider how God by humbling vs on the one side, doth yet on the other side provide for our necessities by those means of purging which he hath appointed for the body of man. Where we haue further to obserue, that there are many superfluities & excrements purged from the braine, which are profitable for those members that are assigned to be in the instruments of their euacuation: as we see it plainly in the yellow humour that is purged by the eares. For it defendeth them against fleas, litle flies and other small wormes and beasts, that might otherwise enter within them.

We haue further to consider for our better humiliation, that God hath so created al the members & instrumētts belonging to our corporall senses, as that he admonisheth vs thereby of their nature, & what they can do of themselves. For there is not one of thē, but it is in some sort made hollow, to giue vs to vnderstand thereby, that they exercise their principall & chiefe office by receiuing frō without, that which belongeth

Of the spowts  
of the braine  
and head.

The face compared to a  
Limbeck,

Good instructions for  
all men.

The profit of  
eare-waxe.



to their nature, and not by sending forth any thing of their own. For when the eyes see, they receiue into them the images of those things that are before them. And if they send forth any thing, it is so farre from helping them to see better, that it hindereth and dimmieth the sight, as wee see when men weepe, or when any humour runneth out of their eyes. Likewise our nose hath no sence of the odours, by means of that wind and breath which proceedeth out of it, but when it draweth in the aire with which the odours are conuained vnto it. And so it is of the other senses. Whereby wee are taught to know the nature of our soule, which can bring forth no good thing, if it haue not receiued it before of God, to whom shee can giue nothing, but onely receiue from him. You see then many good lessons, which wee are taught by the instruments of our senses and by our owne nature: but wee commonly passe them ouer and neuer thinke of them at all, or if wee muse vpon them sometimes, wee say as much indeede, and confesse it in word, but in the meane time we are nothing humbled thereby. Now then we haue bestowed doores and windows vpon the frame of mans bodie, and may with ease beholde the outward excellencie and shew thereof, in regard of so many goodly workes as are cut out and ingrauen in euery externall part of it. We are by and by to looke vpon the inward furniture, being enriched with all sortes of rare, great, and sumptuous workes. But for the end of our present matter, seeing wee are taught that so many profitable and pleasant senses and members are planted chiefly in the face and visage of man, it cannot be without fruit and great admiration at the prouidence of God, if we consider that amongst so many faces as there are of men, women, and children, a man shall hardly finde two in all the world, that resemble each other so neere, but still some difference will appeare to him that looketh narrowly vpon them. And if there be any so apparant resemblance that a man cannot finde any difference, yet that falleth out very seldome. Neither is this scene onely in the whole countenance, but also in the seuerall parts thereof, and namely in the nose, whereof there is so great varietie, as that you shall finde very few that are like in all points: so that it is to be wondred at, that in such great similitude of faces there is so great dissimilitude. For there is great likeness in that they are all humane faces, made of the same matter, and hauing the same parts: but yet they are very vnlike in respect of the particular differences, which are in each of them and of their parts. Now if we haue occasion to admire this diuersitie that is among many, what shall we say to the dissimilitude and difference of countenance that is to be scene in one & the same man, as if he had many faces to vse & change

The diuersitie  
of faces is wonderfull.

The great varietie  
of noses.

Varietie of  
countenance  
in one man.

at his pleasure, as we see men may change maskes before their faces. It is certaine that there appeareth great difference in the countenance of one and the same man, as he is either yong or olde, sound or sicke. For as a mans yeares alter, so there will be stil some change in his face, bearing his countenance according to the health or sicknes that is in him. But I speake not nowe of this diuersitie, but of another which happeneth to men in all ages, and at all times. For there is great difference to be seene in a mans face according as he is either merry or sad, angry or pacified, humble and modest, or lostie and proude. For if hee bee quiet and modest, hee will haue a sweete, milde, and gracious countenance: if hee bee angry, hee will haue a furious face, as though hee were transfigured into a sauage beast, hauing fierie eyes as if hee cast from them flames of fire: hee will cast forth smoake at his nosethrilles, as if hee had a fornaçe kindled within him: his whole countenance will be as redd as if fire came out of it. Therefore it was not without reason saide of a Philosopher, that angry and furious men should beholde themselves in a glasse: to the ende they might know thereby how such passions change their countenance, and how they are transformed thereby and looke hedious and fearefull. And if a man be lostie and arrogant, his visage will testifie the same sufficiently, especially his eyes and eye-lids, which will be lifted vp, as if pride and arrogancie had there placed their seat. For if wee denie or graunt any thing that pleaseth or displeaseth vs, wee declare it by them, speaking by signes as the tongue doeth by woordes. And although pride be conceiued and bredde in the heart, yet it is seated on the eye-liddes, where it sheweth and manifesteth it selfe. For seeing it desireth alwaies to be aduanced and to be lift vp about all, yea to be alone without any companion, that place is very fitte and conuenient for it, being high eminent, and apparant. But a proude person ought to consider, that that place is very much declining, to the ende hee may thinke of the danger of falling downe, as they that are in some high and steepe place where they can take no holde. For it can not bee but that pride will haue a fall, howsoeuer it may seeme long first. For that sentence of Iesus Christ is alwayes true, who sayeth, that, *Who soeuer will exalt himselfe shall bee brought low, and who soeuer will humble himselfe shall be exalted.* The eyes also do speake and testifie of the heart within. For if the heart be humble, modest, chaste, and well stayed, the eyes will be so answerable therunto, that their very lookes will declare sufficiently howe it standeth affected. Contrariwise, if the heart bee proude, vnchaste, loose, impudent, and lasciuious, the looke and countenance of the eyes will openly

The description  
of an angry vi-  
sage.

Of an arrogant  
countenance.

Pride is seated  
vpon the eye  
lids.

Matth. 23. 12.  
Luke 14. 11.

bewray the same. Also wee say commonly of such as are lost all shame, that they haue brazen and shamelesse foreheades. And it seemeth that the French worde *Affronteur*, is deriued from thence, because they that are of that occupatiō must haue good foreheades, they must bee bold and shamelesse, like to harlots and murtherers. And as shame is seated and appeareth principally in the forehead and cheekes, so is it a note of impudencie when shame is banished from thence: as that which then possesseth the place assigned to shame and modestie.

The seate of  
shame.

Esay 48. 4.  
Ezech. 3. 8.

Therefore the Scripture attributeth a brow of brasse and of yron, a hard forehead, and a strong face to them that are impudent and past grace, to such as are vntractable and rebellious. By these things then wee know how the face is the image, messenger, and witnesse of al the affections of the heart, insomuch that it is very hard for him, do what he can, to couer and conceale them. Also it is the image and wimes of a good and euill conscience. For as a good conscience causeth it to appeare ioyfull and open, so contrariwise an euill conscience maketh it sad and hidden, as it were the visage of a condemned person. Wee commonly call Physiognomy the Science wherby men iudge of the nature, complexion, and manners of euery one, by the contemplation of all the members of the body, and chiefly of the face and countenance. But there is no Phisiognomy so certaine as that which wee haue now touched, whereby men may bee easily conuincd of that which they thinke to hide in their heartes, which notwithstanding is quickly discried in their countenances, as if wee read it in a Booke. Now it is time to enter into our edifice and building, there to contemplate the internall and spirituall senses, which the soule vscth in her workes and operations. But first wee will make the way more easie to attaine to so high a matter, by learneing briefly what is the nature, faculties, and powers of mans soule, and what are the fundrie kindes of the soules, the burthen whereof I lay vpon thee, *A S E R*.

Of the true  
Phisiognomy

*Of the nature, faculties, and powers of mans soule: of the knowledge which we may haue in this life, and how excellent & necessary it is: into what kindes the life and soule are diuided. Chap. 21.*

**A** *S E R*. If God hath shewed himselfe wonderfull in the creation, composition, nature, and vse of the externall senses and members of mans body (of which wee haue hitherto discoursed) both in  
the

the matter whereof they are made and in the forme giuen vnto them, and in all other things that belong vnto them: no doubt but we shall haue much more cause to maruaile at the excellent workmanship of his prouidence in the composition, nautre, and vse of the internall fences and members, which lie hidden within the bodie, whereof the sequelle of our speach requireth that wee should in-treate: For these are the principall, by meanes of which the other receiue life, and are kept and preserued in life. But forasmuch as the soule giueth life to the whole body and to all the members thereof, wee are withall to consider of the nature thereof, what faculties and vertues it hath, and how it worketh in all the partes of the bodie, according to the knowledge which GOD hath giuen to men, both by the testimonie of his word, and by the effectes of the soule. For neither the bodie nor any member thereof should haue any more motion or feeling then is in a blocke or stone, if it had no soule to giue it life. For this cause after *Iob* hath spoken of the creation and composition of the bodie, hee addeth, *Thou hast* Iob. 10. 12. *giuen mee life and grace, and thy visitation* (that is to say thy prouidence) *hath preserued my spirit.* This agreeth with that, which we haue heard before of *Moses*, where hee sayeth, *That the Lord made* Genes. 1. 7. *man of the dust of the ground, and breathed in his face breath of life, and the man was a liuing soule.*

First therefore wee must vnderstand that there are in man three Three sorts of kindes of faculties and vertues that worke continually within him faculties in and neuer cease: the first is commonly called *Animall*, the second *Uisall*, the third *Naturall*. Of these two latter wee will speake heere-after. Concerning the *Animall facultie*, it is diuided into three kinds: Of the Animal the first is called *Principall*, the second *Sensitiue*, the third *Motive*. power. The *Principall* is diuided by some into three kindes, by others into five. They which make five sortes, distinguish betweene the common sense, the imagination, and the fantasie, making them three: and for the fourth they adde *Reason*, or the iudging facultie: and for the fifth, *Memorie*. They that make but three kindes differ not from the other, but onely in that they comprehend all the former three vnder the common sense, or vnder one of the other twaine, whether it bee the imagination or the fantasie. As for the *Sensitiue* facultie, it comprehendeth the vertues of the five corporall fences, of which wee haue spoken before. As for the *Motive* vertue, it comprehendeth the moouing of all the outward parts of the body from one place to another, especially of the feete and legges which is to walke, and of the handes which is to apprehend and to gripe. This moouing

Of the Sensi-  
tiue.

Of the motiue

is done by the sinewes, muscles, and filaments, as wee haue already declared: but not without knowledge and will, as the other that are more properly called *naturall motions*, of which we may speake in their order. And this notion is led by the imagination in regard of beastes, but in regard of men, by reason. But because we haue already handled at large these two last powers of the soule, namely, the *Sensitive* and *Motive*, when we speake of the externall members of the body, we will now speake especially of the first, which comprehendeth the internall senses spoken of by me euen now, which answere to the external senses, according to the bond, agreement, and communication which the body and soule haue together. And because we cannot know the faculties & vertues of the soule, but only by means of those instruments whereby it worketh, as we haue shewed in our former discourses the nature and vse of the externall members, and how the soule is serued by them: so now we will do the like by the internall parts, to the end that we may the better know the nature of the soule by her operations and instruments, as the labourer that worketh by his instruments, and frameth those woorkes that are before our eyes. For the soule being of a spirituall nature and not bodily, we cannot see it in it owne substance and nature; nor haue any knowledge thereof but by the effectes, by which wee may iudge and conclude of their cause, as also by those testimonies of the soule, which the Lord affordeth vs in his woord. And although the vnderstanding of man can not attaine to an entire and perfect knowledge of the soule, yet that small knowledge which wee may haue, doth exceedingly profit and delight vs. For seeing it is the most excellent creature that is created vnder the cope of heauen, yea more excellent then the heavens themselves, or any of the celestiaall bodies, because the soule only is endued with reason and vnderstanding, there is no doubt but the knowledge thereof is more excellent, profitable, pleasant, and necessary, yea more worthy admiration then of any other thing whatsoeuer, as that which alwayes yeeldeth profit to the greatest things that can be. Therefore we ought not to set light by that knowledge of it which wee may attaine vnto. For there is in it so great variety, beauty, and harmony, yea it is so wel adorned and set forth, that no heauen nor earth is so well painted or bedecked with such beautifull, liuely, and excellent images and pictures as that is. On the other side, she is the Mistrisse and Author from whence proceedeth the inuention of all Artes and Sciences, and of all those wonderfull works that are made throughout the whole course of mans life. Therefore no man can beholde her or thinke vpon her without great pleasure and admiration. And seeing the

How we come  
to the know-  
ledge of the  
soule.

The know-  
ledge of the  
soule how ne-  
cessary and ex-  
cellent it is.



fountaine and well-spring of all good and euill that befallerth vs is in the soule, there is nothing more profitable for men then to know it well, to the ende they may labour more carefully to keepe this fountaine pure and well purged, that all the riuers of their actions and workes may issue and flowe pure and cleane from thence. For that man can neuer gouerne his soule well, nor be master of himselfe, that doeth not knowe himselfe. If wee desire to know what workes wee are to looke for of a workman, what hee can doe, or what may befall him, what hee is good for, and for what hee is vnmeete, hee must first of all bee knowen what hee is. Therefore that sentence of which wee haue already spoken, that saith, *Know thy selfe*, ought heere especially to take place and to bee practised. For it is a harder matter to knowe the nature and qualitie of our soule and of our minde, the vertues and affections thereof, to enquire and consider of it well, and to knowe what may bee knowen thereof, as also the diuerse and holow lurking holes, the turnings and windings therin, then to know the bones, flesh, sinewes, and blood of our bodies, with all the matter whereof it is made, and all the partes and members thereof. Seeing then wee are to make enquirie of the nature and powers of the soule by the effects thereof, according as I haue already spoken, and seeing the principall effects is the life which it giueth to all liuing creatures, let vs first consider of the difference that is betweene the creatures void of life, and of those that haue life in them. Afterward let vs looke into the sundry sortes of liues that are in liuing creatures, as that which will helpe vs well to the vnderstanding of that wee seeke for. First then wee must note that all creatures are either spirituall or bodily. All they are spirituall creatures that are without bodies, and which cannot be perceiued by any bodily sense, and such are the Angelles both good and bad, and the soules and spirites of men. The bodily creatures are all those that are visible, and that may be felt and perceiued by corporall senses: amongst which some haue no life, and some haue life. Again, those creatures that haue no life, differ in two respects; for some of them haue no naturall motion, as stones, metalles, mineralles, and such like creatures. Others haue their naturall motion: among which some are mutable, corruptible and subiect to change, others are immutable & incorruptible, continuing alwaies firme in their estate during the course of this world. The water, the aire, the windes and the fire are creatures hauing motion, albeit they haue no life: but they are subiect to corruption, and so are all the creatures that are compounded of the elements, whether they haue life or no. For being made of contrary matters & qualities they corrupt and change.

The know-  
ledge of our  
selues very  
necessary.

The diuision  
of creatures.

Of creatures  
without life.

The celestiaall  
bodies are, im-  
mutable-

change, notwithstanding of their first matter and substance, which can neuer perish, according to the testimony of Philosophers, notwithstanding it alter in forme, but alwaies returneth to the first nature. Stones and metalles, albeit they be very hard, yet are they not freed from corruption and consuming through vse. But the celestiaall bodies are of that matter and nature, that they moue continually, and yet abide alwaies intire and in their first forme, not being subiect to any change in respect of their bodies, neither do they wear or consume away as other creatures do that are vnderneath them. Inasmuch that none of the celestiaall spheres are either wearied, worn or spent more with all the labour they haue vndergone by the space of so many yeeres, then they were the first day of their creation. For we must not take it for a change of their natures and qualities, that according to their diuerse course, the sunne, moone, and other planets & stars are sometimes further off, sometimes neerer each to other, that they haue their oppositions, coniunctions, diuerse and different aspects, according to the diuersity & difference of their course and motion. We may say as much of the Eclipses both of the Sun & Moone. For the change that is amongst them is not in their owne bodies, substance, & qualities, but onely in regarde of vs and of our sight. Concerning the creatures that haue life, they are for the most part diuided into three kindes: but they that distinguish more subtilly make foure kindes. And because life is given by the soule, the Philosophers make as many sortes of soules as they doe of liues, and call them by the same names.

Of creatures  
hauing life.

Of the vegeta-  
tiue life.

Of the sensi-  
tiue.

They call the first, the *nourishing* or *vegetatiue* soule or life: the second the *sensitiue*: the third, the *cogitatiue*: & the fourth, the *reasonable soule*, or the soule partaker of reason. Touching the first, there is a kinde of life, that hath no other vertue in the creature to which it is given of God, then to nourish and cause it to increase, and to keepe it in being, vntill this life faile it. The soule that giueth life with these effects is called *nourishing* or *vegetatiue*: & this is proper to al herbes, trees, & plants that are maintained & kept in their kinds by the seeds, or by planting, setting, & such like propagations. The second kinde of life named *sensitiue*, is so called, because it giueth not only nourishment and growth, as the first, but sense also and feeling. They that will haue but three kindes, make but one of this and of that which is called *cogitatiue* by them that make foure, who attribute the sensitiue soule to the sea sponges, to oysters, cockles, and to those creatures which the Grecians and Latins call by a name, which in our language signifieth as much as plant-living creatures because they are of a middle nature betweene plants and living creatures hauing life and sense, as if they were

were compounded of both these natures together: so that they are more then simple plants, and yet are not perfect living creatures, as those are to whom is attributed the *Cogitative* or knowing soule. And this is a soule and life, which not onely giueth whatsoeuer the two former imparteth to the creatures in whom they are, but also a certaine yettie and vigour, as of cogitation, of knowledge, and of memorie, that they may haue skill to preserue their life, and know how to guide and gouerne themselves according to their naturall inclination. This soule is proper to brute beasts, whom some thinke to bee partakers after a sort of reason, so farre soorth as it concerneth things belonging to their nature. But wee will proceede no further at this time in this disputation: onely let vs note that they which make but three kindes of soule or life, doe giue to brute beasts that which wee called Sensitiue, comprehending them vnder that kinde of life, vnto which they attribute the same vertue and vigour whereof wee now spake, and which is distinguished by others, from that kinde of soule that giueth onely simple sence vnto the creature. The fourth kinde of soule and life is that of men, which hath all whatsoeuer is in the former kindes, and ouer and besides that (which is most excellent) is partaker of reason and vnderstanding: wherein it agreeth with the life of Angels, as wee will declare more at large in place conuenient, and shew also the difference that is betweene them. For this cause the soule of man giuen vnto him, is commonly called a reasonable soule, as all the former are called by mans agreeing to their nature, as wee haue declared. Therefore seeing this kinde of soule and life comprehendeth all the vertues and properties of the rest, it may bee called *Vegetatiue, Sensitiue, Cogitative* and *Reasonable* altogether. But wee must note heere, that there is great difference betweene the soules of men, and those other of which wee spake before. For beside that the soule of man is partaker of reason and vnderstanding, with all properties that are in the rest, it hath that common with the Angelles, who are spirites created of GOD to liue a spirituall life without bodies, that it is immortall also as well as they. But of this immortallitie wee hope (GOD willing) to intreate at large heereafter, as also of the creation and proper nature of the soule. In these two pointes then of vnderstanding and of immortallitie, the soule of man doth much differre from that of beasts. For although they haue a soule that giueth vnto them life, motion, and sence, with all other things touched by mee, yet it is not partaker of vnderstanding, nor of an immortall nature

Of the cogitative.

Of the reasonable soule.

The soule of man differeth from that of beasts in vnderstanding & immortallitye.